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Appendix 3.

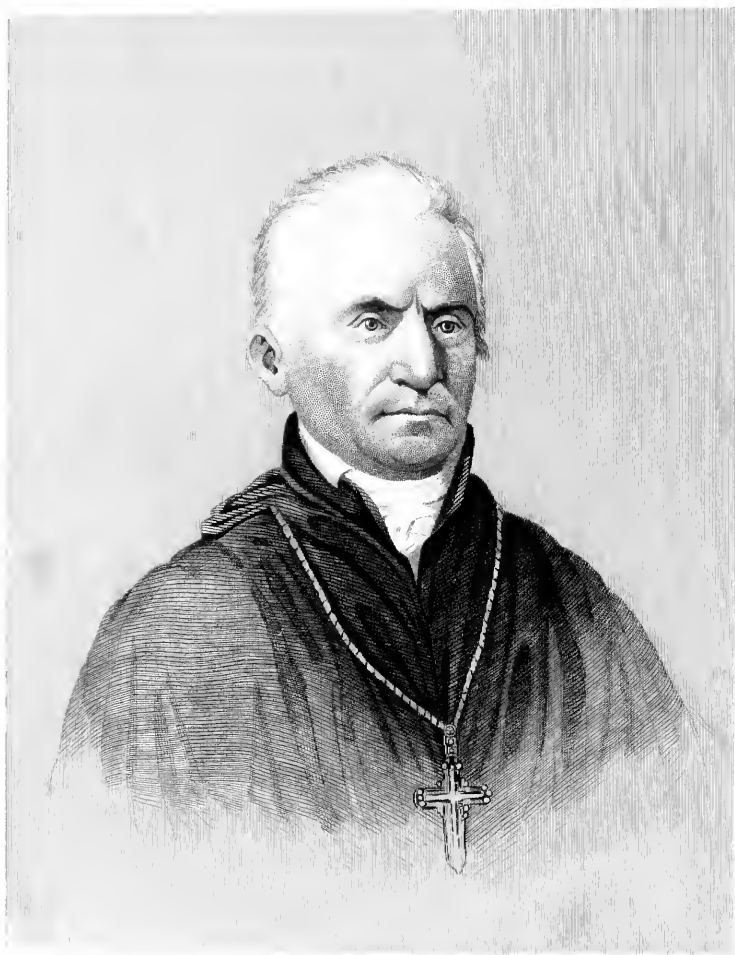


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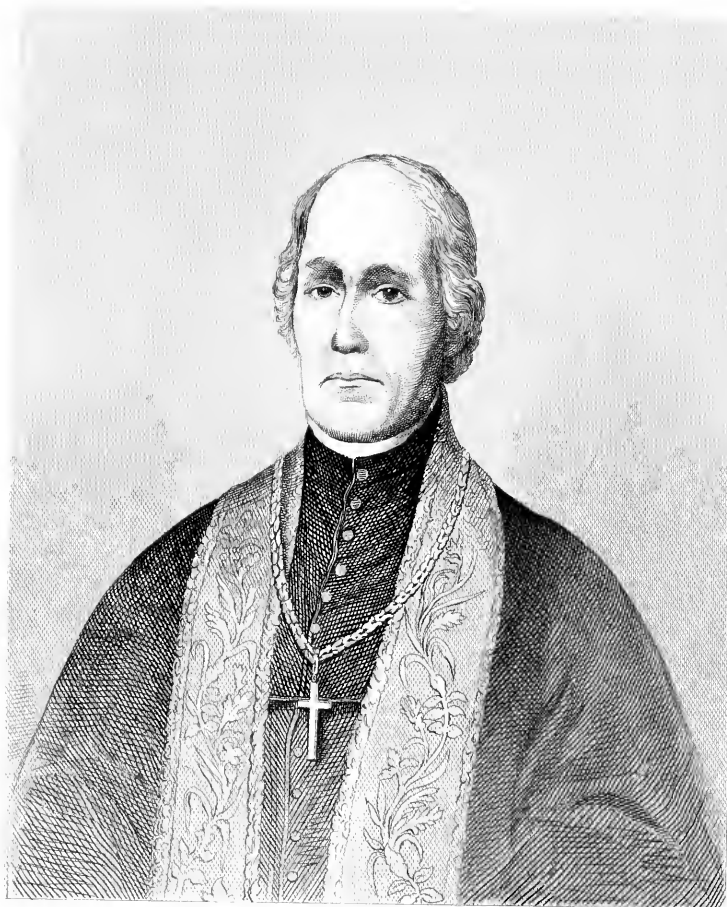
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X John Geololes Bishop of Morocco



+ Alex^r Cameron Vic. Ap.

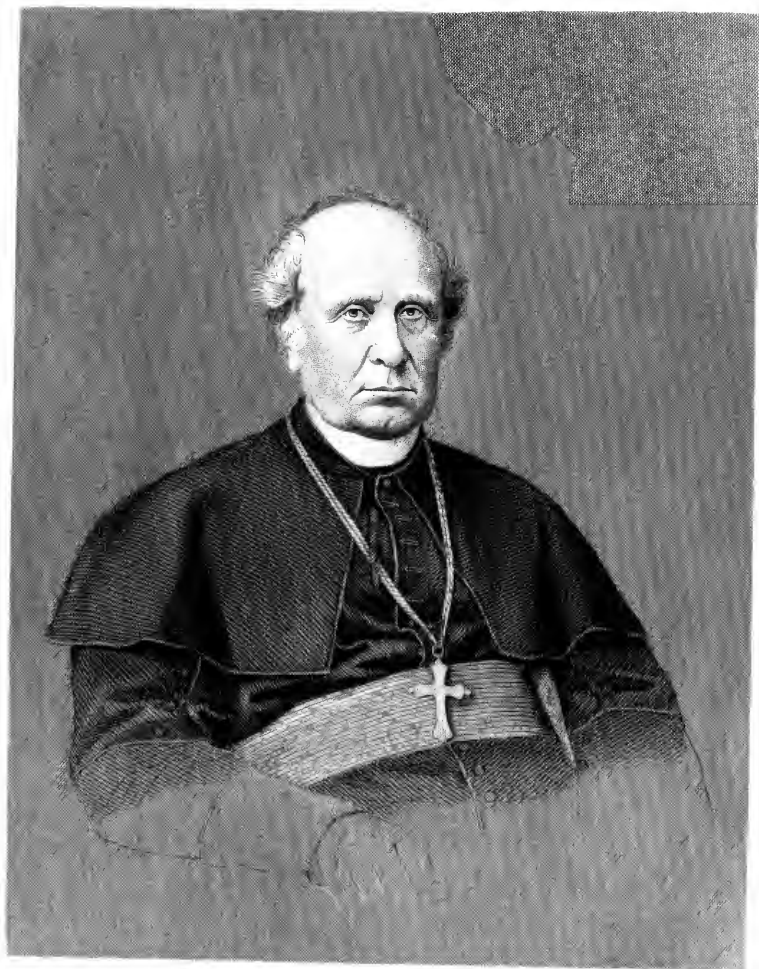


X *And. Canuthers.*

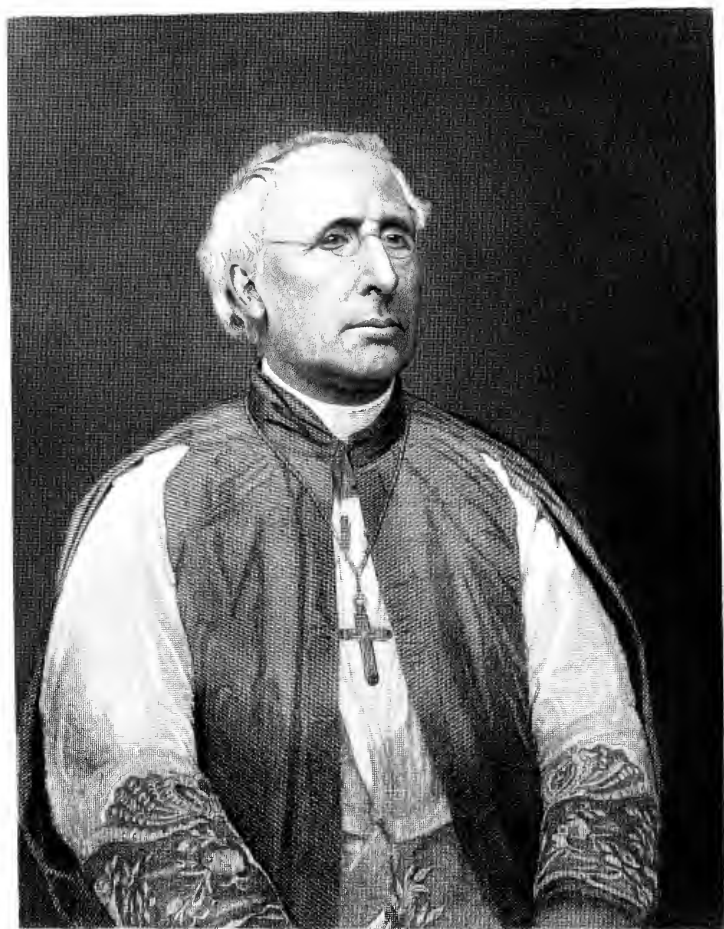


+ James Ryle, Bishop of Germania

FROM A PHOTOGRAPH BY J. H. B. & CO. LONDON



+ John Strain. D.D



+ James Lynch D.D.
Bishop of Arce-diopoleis

one or two of these Youths have only lately been removed by death, from the service of the Mission, the opinion of Mr. John Gordon, Prefect at Valladolid, about their proficiency, has an interest for Scotch Catholics : "William Wallace," he says, "has not the talents of his companions, but is solid, apparently of a strong robust constitution, and is very exact in the performance of his duties, and withal, a friend of his books." Badenoch he thinks the most promising of the lot ; besides talents, and an uncommon degree of application, he secures the affection of his companions, and the confidence of his Superiors. The climate of Spain had perfectly restored him. George Gordon, (late of Dufftown) is now more to the Prefect's mind ; he has almost wholly laid aside his music, and is much taken up with his studies. He is a boy of talents, and if his health allow him, he will advance in learning.—[Mr. J. Gordon, to B. Geddes, July 30.]

In the month of April Bishop Hay is found in the North, visiting his Coadjutor at Aberdeen, whom he describes as becoming gradually "more motionless." The last day but one of May, he stepped into a Post-Chaise at Edinburgh, on a journey of business to London. Mr. Arthur Gordon, a Wine-merchant of Cadiz, proposed to settle some money on the Scotch Mission, and the presence of the Bishop was required for the execution of the Deed. A young son of Glenaladale accompanied him as far as Tudhoe, near Durham, on his way to School. The boy's father was afraid of the Mail, or the Stage-Coach being too fatiguing for his son ; and the Bishop made no objections to the substitution of a Post-Chaise. An agreeable journey of two days took them to Tudhoe, where the Youth was to remain in Mr. Storey's School. The next day, which was Sunday, the Bishop rested ; and on Monday morning, set forward to York. Bishop Gibson kept him there for a few days ; Bishop Hay had an opportunity of visiting his friends at the Bar, and had many inquiries to answer as to the health of his Coadjutor. The two Bishops travelled together in a Post-Chaise to London, and by the end of the week were received as guests in the Chapel House in Castle Street.

Among the visits which Bishop Hay paid in London, one was to Mr. Burke and his lady ;

who received him, as he says, with the most cordial affection ; and he repeated his visit to them, the following week. Monsignor Erskine was out of town. The Bishop also waited on Monsignor Colbert, Bishop of Rhodéz, who had rendered the Scotch Mission so much service in the dispute with Principal Gordon. This excellent man introduced Bishop Hay to the emigrant Bishop St. Pol de Leon. At their interview, they discussed the subject of employing some of the Emigrant French Priests on the Mission. Bishop Gibson had already engaged several of them in his District where they gave much satisfaction. The Bishops had a second interview on the subject, but Bishop Hay would determine nothing, without first consulting his Coadjutor.—[B. Hay to B. Geddes, June 11.]

Towards the end of June, Bishop Hay retraced his steps to the North, in company with Bishop Gibson. They travelled leisurely, Bishop Hay resting a day or two at York, and again visiting Tudhoe, to take home Lady Livingstone's two Boys, for their Midsummer Holidays. At Newcastle, also, he staid a day or two. His health, as usual, when he was travelling, had been "remarkably good, blessed be God." One of his last days in London, he dined at Mgr. Erskine's, in company with Bishop Gibson and Bishop Douglas.—[Same to same, June 21.] The early days of July found him again in Edinburgh.

Some time before the Bishop's visit to London, two French Emigrant Priests had been engaged to teach French and Drawing in the University of St. Andrews. What he had heard and seen of the Emigrants in London, strongly disposed him to employ some of them on the Mission. With one of them, in particular, whom St. Pol de Leon had introduced to him, he had a long conversation, in which Bishop Hay took occasion to lay before the young Priest the difficulties and hardships of the Mission, both as to food and labour. He heard, afterwards, that the young Emigrant had been hurt by what the Bishop had said, as if it had seemed to imply a suspicion that these difficulties would discourage him. The general wish of those unhappy men was to be independent of public support. If they could be of any service, food and clothing were all they asked for. Many of them were applying with diligence to the study of the English Language ; and Bishop Hay saw some

of them who had made very great progress in it. —[B. Hay to B. Geddes, July 5.] The opinion of his Coadjutor seems to have coincided with his own; for before the end of this year, we find six emigrant French Priests in Scotland. —[Docquet on Letter, Dr. Gleig to B. Geddes; Oct. 21.] A curious application was made by one of them to Bishop Hay, for permission to say Mass without a Server, and without any one present. This poor man, formerly Vicar-General of Siscieux, was engaged in teaching French, in a part of the Country, where it was impossible to hear Mass, and where there was not a single Catholic. In the circumstances, the Bishop gave him permission, on Sundays and Holidays, but afterwards doubting his authority to do so, he made a special application to Rome on the subject. —(B. Hay to Mr. Macpherson, Nov. 15.)

The Invalid Bishop at Aberdeen, though the weakness in his arms and hands was increasing, continued to occupy himself in Literary pursuits. His Paper on the State of Catholic Affairs in Scotland in 1745, and '46 was finished this Summer. —[Printed in the Scotch Catholic Directory, 1838.] He was expecting materials from Rome for his Life of Boscovich. The Scotch Agent there informed him that a fellow-countryman of his was engaged in collecting materials for a Life of the Admirable Crichton. Could the Bishop throw any light upon his History? To which he replied that the Life written by Sir Thomas Urquhart, which he had read long ago, was of suspicious authority; and some of its statements were proved absolutely false by their anachronisms. The late Lord Hailes had published a Life of Crichton; there was also an account of him in the *British Biography*. But the most authentic history of him that Bishop Geddes had ever seen, was inserted in the Dedication of Cicero's *Paradoxa*, (inscribed to Crichton by Aldus Minutius the younger,) and in the Annotations of that work. It was Published about the year 1581, when Crichton was actually at Venice.

The little Chapel House in which the Bishop resided, was now full enough of company. Besides his Nephew, Mr John Gordon, who served the Mission of Aberdeen, Mr. Farquharson had taken possession of the upper Story of the House, together with the three Douay Students who had been lately boarding in Glenlivat with

Mr. Paterson. This last arrangement had not turned out a satisfactory one, chiefly owing to the impracticable character of Mr. Andrew Caruthers, who, when Bishop Hay remonstrated with him, wrote the Bishop a long reply "taking to pieces" all that he had said —[B. Hay to B. Geddes, Jan. 10.] This little Seminary at Aberdeen was presently joined by Mr. Andrew Scott, who had passed the preceding Winter with Bishop Hay in Edinburgh. Mr. Farquharson was engaged in preparing the Youths for Ordination. One of them soon abandoned his Studies, the fourth was Mr. C. Gordon, Aberdeen. Mr. Farquharson, after communicating these arrangements to the Agent in Rome —[June 19]— adds, "My worthy and afflicted Friend, (Bishop Geddes) suffers much, at times; he signs his name with difficulty; it would melt a tiger's heart to see the best of men thus exhausted before his time. His days are full, though less numerous than might have been expected. He conserves, in my opinion, his mental faculties better than ever. Three or four years of his Spanish Pension are unpaid, and he is involved in Chapel affairs." Rome, indeed, allowed him a small Pension, but he was in very straitened circumstances.

Bishop Geddes had inquired of his Friend, the Scotch Agent in Rome, if the Portrait of Baron Menzies of Pittodells, still hung in the Recreation Room of the Scotch College, and what was the Inscription below it. To which his Friend replied, that none of the old Portraits remained in the College. They had all been sold by the late Rector, in the Piazza Navona, together with all the English Books, and most of the Classics in every Language.

A Political Association, styling itself "Friends of the People," and supposed to be in correspondence with the French Convention, if not actually subsidised by it, fell into the hands of justice, in the course of this year. The Ring-leaders, among whom was the Unitarian Minister at Dundee, were tried and transported. Undeterred by this warning, the Association still tempted the dangers attached to Treason; and a second disclosure of their designs was made, in the month of May. Pikeheads were discovered, of a deadly shape, combining the properties of a pike, an axe, and a small scythe. Watt, a Wine-merchant, in whose house they were first

found, was arrested, and a blacksmith named Orroch, who had made them. At first these persons refused to give any information, as to their employees and associates; but a few days of closer confinement seems to have opened their lips. It turned out that the pikes had been ordered and paid for by David Downie, a Goldsmith, who had, for many months past, been associated with the "Friends of the People." This unhappy man was a Member of the little Catholic Congregation in Edinburgh. He was a man of good character, and had risen to be Treasurer of the Goldsmiths' Company. He could not plead the folly of youth in extenuation of his treasonable practices, for he was upwards of sixty. Some time previously to his arrest, Bishop Hay had denounced the "Friends of the People" from the Pulpit, and had insisted on the duties of loyalty and obedience. Downie, in the height of his disaffection had openly said, "The Bishop has turned Recruiting-sergeant to King George. I will have nothing more to do with him." From that time, he gave up attending Chapel.—[Related to the Author, by the late Deacon Fenwick, who was an Apprentice of Downie's.]

Watt and Downie were tried for their lives, and received Sentence of Death. Downie now wrote a penitent Letter to Bishop Hay, entreating his forgiveness, and begging him to send a Priest to prepare him for death. Mr. Alexander Cameron was employed in this service, the same person who afterwards succeeded his Uncle, the Bishop, in the Rectorship of the Scotch College at Valladolid, and who wrote a short Life of Bishop Hay. There being some extenuating circumstances in Downie's case, the Jury had recommended him to mercy, and a Memorial was sent up to London in his behalf. Bishop Hay visited him; and did what he could to console Mrs. Downie and her family. His name was recommended in St. Margaret's Chapel, to the Prayers of the people, the Sunday immediately preceding the day fixed for his Execution. He was, however, Respite'd, first for a month; and afterwards, his Sentence was commuted into Transportation.

By the middle of July, Bishop Hay was again on the road, to visit Dundee and Aberdeen, on his way to Gibston, near Huntly, where the Annual Meeting was to be held. From Scalan,

he sent to the Scotch Agent in Rome some additional particulars of his recent visit to London.

"August 16, 1794.

"At York I staid a few days with B. Gibson, my old Friend, and as he intended to go to London soon after, he took the opportunity of my company to anticipate his journey, and go up with me. His business in London was to settle with B. Douglass about erecting a College in England, which was all settled upon during the fortnight we staid at London. Their College at Douay being now lost past any probable hopes of recovery, and it having been the great support of the English Mission, it was absolutely necessary to get something done at home to supply that loss, and I hope the plan adopted will meet with every desirable success, as I was happy to learn that great part of the most respectable gentlemen, who had, through mistaken ideas, gone into the Committee parties (who, since its dissolution had taken the title of Cis-Alpine Club) upon seeing the way matters were going on, had deserted them, and declared entirely for the Bishops, and some of them in a very edifying manner. Besides, as B. Gibson and I lodged in the same house, one morning, when I was going to take my leave of my good old Friend, Mr. Burke, who always receives me with the greatest cordiality, B. Gibson went along with me, and, in the course of conversation told Mr. Burke of their intention of erecting a College; he received the intelligence with the greatest satisfaction, and told B. Gibson that they ought to apply to Government for a Charter or Letters Patent, in order to render it permanent, which he gave to understand, would not be refused. Indeed, I understood from different sources that the Bishops are in great favour at Court, and will meet with every reasonable encouragement. Bishop Douglass was particularly polite to me, and I hope my having made a personal acquaintance with him, will be of service. . . . I had several conversations with my old Friend Monsignor Erskine, whom I found of the same agreeable friendly heart as ever. I had seen him again and again the Winter before, when he was at Edinburgh, and we had many subjects through hands; with regard to the English Bishops he declared to me, that after considering the whole affair, he highly approved their conduct, and did not see how they could do otherwise than they did; he invited us all three, together with Mr. Lindow and Mr. Harrowbin, with whom B. Gibson and I lodged, to dine with him, and we passed the afternoon with him, with great cordiality, which made me very happy. . . . Alas! matters have taken such a sad turn on the Continent, that we don't see how the Boys for Rome can possibly be sent this year. You will have heard before this reach you that the French are carrying all be-

fore them on the Rhine, that the Germans are driven almost everywhere beyond that river, that the Allied Army is driven out of Flanders, that the British have retired to the frontiers of Holland, that they expect daily to be attacked there, and if they should be beaten, (which God forbid) Holland will fall of course, and in this confusion, if the French should penetrate into Germany, which seems too likely, how could we risk the poor children? On the other hand, the French privateers are swarming everywhere, and Lloyd's List every day brings accounts of new captures of our ships, at the same time our last papers bore that they have fitted out another squadron from Toulon with the view of bombarding Leghorn. What may be the event of these embroils God only knows, but it seems too hazardous to risk the poor children either by sea or land till matters be somewhat settled. In the meantime B. Chisholm will take care to advance the boys as much as possible, that the delay might be the less felt in their advancement."

The account of his Coadjutor's health which Bishop Hay gave Mr. Macpherson was a sad one. "At Aberdeen, I found Bishop Geddes in a very poor way indeed; his weakness is daily increasing, in so much that he can neither rise nor sit down without help. This increase is very gradual, but after some time it is very perceptible. He may linger on in this manner for some time, but there is not the most distant expectation of his recovering."

Between Aberdeen and Sealan, Bishop Hay made a round of visits. The Duke of Gordon and Mr. Menzies of Pitfodels paid him a visit at the Seminary, after a day's shooting in the neighbourhood. The following day Bishop Chisholm arrived from the Highlands, and made the acquaintance of the Duke. Bishop Chisholm's health had derived much benefit from his favourite practice of bathing in the Crombie, "in an excellent place in the burn, a little above the Hill Park."—[B. Hay to B. Geddes, Aug. 22.] The Meeting of Bishops and Administrators at Gibston was conducted with the greatest peace, unanimity and concord, according to Bishop Hay's account of it.—[To same, Aug. 31.] He left the choice of a new Procurator entirely to the Administrators of the Mission funds, after laying before them the circumstances which in his opinion ought to determine their choice; and that his presence might be no restraint on their freedom of speech, he then withdrew, and left them to make their

Election. They unanimously agreed to request him to retain the office for three years longer. He had already, both in public and in private, declared his intention to engage no more in the irksome duties of the office; but the unanimous request of the Administrators overcame his resolution, and he accepted the charge for another period, on certain conditions.

The first week in September was devoted to the preparation of the common Letters to Rome, to Propaganda, to Albani, to Caraffazrajetto, and to Zelada, the Secretary of State, giving an account of the affairs of the Scotch Mission. The Letter to Propaganda contained as usual, a sketch of the Mission in general, describing the journeys, receptions, and health of each of the Bishops, during the past year; and setting forth the losses sustained by the Mission, in France and elsewhere. The Letter to Zelada, as to a stranger, entered into more minute details; and estimated the number of Catholics in Scotland at 45,000.

When the business of the Meeting was finished, Bishop Chisholm accompanied Bishop Hay to the Enzie, and thence to Aberdeen, where the Letters to Rome were signed by the three Bishops. Bishop Hay was very desirous to see his Coadjutor again, "as it may be for the last time."—[Aug. 31.] Bishop Chisholm describes it as "a moving sight" to see the helpless Invalid in the condition to which he was reduced, although the accounts the Bishop had received, had prepared him to find his friend even worse than he was. His mind was as vigorous as ever.—[To Mr. Macpherson, Sept 18.]

The following comical Letter, addressed by Mr. Charles Maxwell to his Friend Mr. Macpherson—[Oct. 11]—gives us the reverse side of the harmonious picture, which Bishop Hay had sent his Coadjutor, of the late Meeting in Mr. Maxwell's House at Gibston. Mr. Farquharson, one of the Administrators, the most opposed to Bishop Hay's management, instead of attending the Meeting, sent in his resignation, as the only means of securing peace. D., it ought to be presumed stands for *Dauley*, throughout the Letter; a common name for Bishop Hay.

"11th October, 1794.

"I must be concise, to give you, in a few words, the substance of what passed in our late famous Meeting. It began on the 20th ult.

B. Geddes was not able to attend. You must likewise know that many were the complaints of our Brethren against D.'s administration, such as his unpopularity, stiffness, high notions of his sovereign power, prerogatives, design of accumulating money for posterity, and of starving the present generation who had laboured under the weighty burden of poverty and misery, &c., &c., the most part of these our just and great grievances were well known to B. Geddes, in whom we all have an entire confidence. He very properly made them known to D. in hopes of getting them redressed, and of putting our Superior and his Clergy on a more friendly footing. The intention was good, and we all prayed for a happy success; but D., according to his old custom, took all this in a wrong light, and confirmed him more and more in his wild opinions, that we were all plotting and caballing against him, and as *you used to say* after consulting the H. G., came Northward, firmly resolved to undo all our wicked machinations and ride triumphant over his poor subjects. So has he done; for he has carried all his points; and, my friend, he always will carry them as long as the Meeting consists of poor, mean, beggarly creatures, ready to sacrifice opinion, honour, &c., for a dirty, sordid prospect of a few pounds. I shall say, more intelligently panca—a severe, but just reflection on all, and you'll say, on myself too. No, Friend, my motives were not of that kind, and you know me better than to judge me capable of any such. But what could I do alone? But I give you leave, if ever you get me at another Meeting, to brand me with epithets 10,000 worse than these. I must now come to the points carried by D., and the means used by him to carry them. Two great objects he had in view—the first, to undo all the above accusations laid to his charge. The second, to get himself appointed Procurator-General. You must observe that B. Geddes wrote a very kind and judicious Letter to the Administrators before the Meeting. It was directed to them, but enclosed in one to B. Hay. As it contained several things not at all pleasant to D.'s views, it was never delivered to us, nor read in Public, though I called for it, at the beginning of our first Session; for you must know, the day it came, D. gave me a sight of it, I suppose, without great reflection. When the business of our Meeting was over, D. threw it on the table among us, at breakfast or tea: they who chose to read it to themselves, did it—such was the respect its author met with. Nor ever was it proposed to make him a return for his good advices, though they came from the pen of a dying man, as he said himself. Be not surprised, Friend, at this usage. D. looks on B. Geddes as a child, or as one who has lost his mental faculties, though, in truth they never were clearer, or more vigorous. I return now to the two points above-mentioned. When the time came of making them good, D. put on a

very grim and serious countenance, which bespoke great uneasiness and dissatisfaction, and then proceeded to tell us the very weighty accusations laid to his charge by his Clergy, which accusations he had all got from B. Geddes, on his way to the Meeting; and, in order to prove the falsehood of the whole, he gave us an account of all he had done for the Public good, for the welfare of the whole body, for to make every one under his charge easy and happy, and in particular, what regarded his concern for our temporal concerns. Here he produced Letters to B. Geddes, wrote twelve years ago, concerning a plan for adding £5 a-year to each Missionary by degrees, beginning then by you, me, and two in Glenlivat. He formerly excluded the Highlanders. These Letters were publicly read, to the great surprise of the whole, and to the great astonishment of the Highland gentlemen who were to have no share in his bounty till the Lowland Mission was all provided for. Many things contained in these Letters, should never have seen light, yet he gave them to Robert to read. B. Geddes discovered the plan to you three or four years after its commencement, and so, the whole was ended, and never more was there word of any such thing. The whole was a profound secret even to those who got the £5 yearly, and it was upon the conditions of secrecy that they were to be continued; but B. Geddes, as D. told me lately, revealed the whole to you, four or five years after the affair had begun. Such in substance was D.'s discourse to us on that head; then he proceeded to show us his income, which, after paying his interests for debts, &c., amounted to £40 yearly, and no more. Next, he lays before us, the impossibility of augmenting our quotas from his own property, as above, and the impropriety and folly of making over to us at present, what belonged to him in the Bank; how he had managed all his own pecuniary affairs hitherto; how he was to manage them in time coming; how many shares he had; what money he had borrowed for past shares, and what he had still to borrow for the new shares; the whole of his debt would then amount to £4000 or upwards—a fine prospect, my Friend, for old grey headed people like me, who have been now twenty years on the Mission. As long as D. lives he never will part with a half penny. It's good to have a hank in his own hand, as he told us. The next great point he had in view, was to establish himself our Procurator-General. His plan, for a considerable time, had been to get young Cameron, whom he took to Edinburgh, appointed and trained up under his eye, he could do with him all he pleased; yet this plan, though dear to him, was so absurd, that in spite of all, it would have been, if publicly proposed, reprobated. This, he knew too well, and gave it up before Meeting. For, to bring about his own nomination, he complained much of the reflections cast upon him as Procurator, such as want of confidence in

him, that that charge not belonging to the Bishop, as not very consistent with his other duties, &c., but gave us to understand that in that case he was ready, if we judged so, to let us choose one for ourselves; but that there were three things to be considered in our choosing one: 1st. Who was the properest person for that charge? 2d. Properest for Edinburgh? 3d. If that person could be spared from his present station, and finally, to choose one from this district. He then retired. You see, surely, what he meant by all this. We durst not approve of what had been laid to his charge without making an open breach with him, and perhaps depriving the Mission, as others said, of all his property, which he might employ in a thousand different schemes. So we were obliged, like silly fellows, to agree to his being named our Procurator for the three ensuing years. This being settled, D. was called in, and the Procuratorship was offered to him with consent of all present. As he had us now under his thumb, he told us that he would agree to take that charge upon condition that we should write him a Letter signed by us all, wherein: 1st, We testified our satisfaction of his past administration, of the way he had hitherto laid out his money, and of the way he intended laying it out in time coming; that according to his plan it was for the greater future good of the whole, that nothing could be done for us at present, but that a considerable part of his money was destined for our use. 2d. That we should, in said Letter, desire him to be so good as take upon himself the Procuratorship for three years; that it was proper and necessary (so it was worded, as near as I can remember); all this we promised to do, and did do, though every one of us, from first to last, exclaimed among ourselves after the Session was over, and as long as the Meeting continued, against the means used to obtain all his ends—in a word, my Friend, the general opinion was that he wants to reign over us all, and to rule everything with an arbitrary sway, and keep us in subjection on account of his money. His conduct has done him no good. I am sorry for it, for I believe he means well. He has exposed himself to every one, and every one knows him, and is so perfectly disgusted at his conduct that they look upon him as a most arbitrary man, and upon ourselves as the meanest of tools; and after this, my Friend, will I expose myself to such indignities? no, never will I! Conscience and Heaven forbid it. I have great reason to say, from what some of the Administrators told me, that the next Meeting will not be numerous unless the three new chosen men attend. They are viz.: Mr. Gordon, Aberdeen; Mr. D. Stewart, Strathaven, and Mr. Angus Chisholm, for the Highland District. It's supposed, and I believe justly too, that Robert is the only gainer by all this, being bribed, as we imagine, by D., with a good round sum of money, for paying some debt

on his Chapel, for which he is much pressed. Yet Rob, you know, was always strongly in the opposition, and exclaims as others do, against D.'s arbitrary proceedings. Robert, at the end of the Meeting, spontaneously gave up his £3 for ever. B. Chisholm, who is a good, honest, sensible man, and a great Friend of mine, is struck with astonishment at D.'s behaviour. He knows him well. D. looks upon him as a boy, and does not pay him much deference. He regrets much that I was not made Procurator, and told me that he knew very well that all the votes were for me had not D. carried the point by the way described. D. was so much convinced last year, of a plot formed to make me Procurator, that he wrote to B. Chisholm, enquiring if any application had been made to him on that head. Jealousy and suspicion, poor ———. B. Chisholm sends you his compliments, and begs you'll inquire at Rome where his Bishopric lies. All Scotland can't discover it—you know, he is Bishop of *Oria*. When you write me, let me know it—and write to himself. I have given you a true state of the most material transactions of our Meeting. It is by no means exaggerated."

Bishop Hay left Aberdeen late in September, in the public Coach. As far as Brechin, he travelled in company with a lady and her little girl, whose sickness occupied all her mother's attention, and the Bishop was left to his own thoughts. From Brechin to Glammis, he had the Coach to himself; at Glammis, a Buchan Farmer became his companion to Cupar, and they talked of Farming. At Cupar the Bishop mounted Mr. Reid's horse, and reached the Park, near Stobhall, the residence of the Misses Drummond, that evening. After a day's rest, he gave Confirmation in the Stobhall Chapel; and thence set out for Mr. Bower's, near Dundee. The Sunday following the Bishop Confirmed in the Chapel. Monday, he rode to Kinghorn, and just caught the Ferry-boat as it was about to sail for Leith. A pleasant passage brought him to the Southern shore of the Frith about six in the evening; he took Tea with a friend at Leith, and finished the day's journey in the Stage-coach to Edinburgh, where he arrived about eight o'clock, "safe and sound."

October was hardly begun when the Bishop is again found in the Fly, but this time on the road to Dumfries, to make a Visitation of the Galloway District, in which he was engaged for a fortnight. On his return, he found a long arrear of Letters, of Accounts, and of Business

of various kinds. He also found Mr. Bagnol, newly arrived from Valladolid ; a young Priest of the highest promise.

The story of the Meeting would be incomplete, without the characteristic commentary of Bishop Geddes upon it. He besought the Scotch Agent in Rome—[Nov. 8]—when he should reply to the accounts of the Meeting sent him, to recommend peace and union. It was certainly, he said, prudent in the Administrators to yield, rather than come to anything like a rupture. Bishop Hay certainly meant well ; he had done a great deal of good, and would continue to do much more. Bishop Geddes had given him advice, and would do so again ; but how far it would be followed, it was impossible to say.

There had been a difficulty of some standing between Mr. Farquharson, Mr. Macpherson, and the Bishop, as to certain expenses connected with the Farm and the Buildings at Stobhall. The Bishop, it seems, besides helping Mr. Macpherson in building the House, had paid him £20, more than he was bound to do, for the sake of peace. He now—[To Mr. Macpherson, Nov. 15]—declared categorically that he would not pay a farthing more ; indeed, it was not in his power, were he ever so willing, owing to the debts he had been obliged to contract, and the losses he had sustained. As soon, however, as the Bank affairs were settled, he intended to sell off as much Stock as would enable him to clear himself. "Excuse me, my dear Sir," he adds, "if I write with some warmth on this subject. Had you seen the way I have been treated about it, you would not be surprised. But after all, it is the Will of God to permit this ; and, I trust in His Mercy, for my good ; Strange must the rust of my soul be, that requires such repeated files to polish it. Yet, happy me, if at last they produce their full effect. God Almighty bless the instruments He makes use of, and grant me grace to submit to His blessed Will."

The interminable negotiations still pending at Rome, with regard to the Scotch College, and its Government by National Rectors, advanced a step or two during this year, thanks to the consummate prudence of the Scotch Agent. An American Priest of high character was appointed to be Confessor to the Students, and Director of

their studies, in spite of the keenest opposition made by the Italian Rector and his Prefect. Propaganda also assigned two places in their College for Scotch Students, and undertook to pay the travelling expenses of young Priests ordained for Scotland, when their relations were too poor to pay for them. The Scotch Bishops no doubt desired more than they had obtained, but they knew enough to make them contented to have gained so much.

The appointment of Mr. Macdonell to the Chaplaincy of Glengarry's Regiment threatened seriously to injure the infant Mission at Glasgow. Yet the Bishop could not refuse to let him go, on an errand of such importance. Till he was obliged to join his Regiment, he undertook to remain among his people at Glasgow, without putting any one to expense. When he left them Mr. Farquharson exchanged his little Seminary in the Attic at Aberdeen, for the vacant Mission at Glasgow.

In one of the interesting Summaries of Roman news, which the Scotch Agent was in the habit of sending home to his friends, from time to time, we find an amusing description of an interview between the young Duke of Cumberland, (Prince Augustus) and the Cardinal Duke of York, which resulted in their more permanent acquaintance.—[Mr. Macpherson to B. Geddes, Sept. 6.]

"6th September, 1794.

"The Cardinal Duke and Prince Augustus are on the most friendly terms with each other. The Prince has passed this Summer at Grotta Feratta. He had often occasion of meeting the Cardinal ; never met him but he caused his Phaeton to stop, and stood up with his hat in hand till the Cardinal was passed. This continual attention produced the effect which the Prince desired. Lately, the Cardinal ordered his carriage to stop too, and kindly inquired after the Prince's health, expressing at the same time, his affection towards him and his friends, and how much he wished to be on the most intimate footing with *His Royal Highness*, his dear Cousin ; that he hoped Political disputes between their families in past times, could now no longer give umbrage. The Prince was so much struck with this so friendly and unexpected behaviour of the Cardinal, that he could not find words to express his feelings, only repeated *three times*, I thank your Royal Highness. The following day he made amends for this ; walked with the Cardinal for more than two hours ; has dined with him, and frequents his Conversation

every evening. The Cardinal is delighted with his amiable qualifications. It is hoped he will come to inherit some of the rich jewels which the Cardinal possesses."

The amiable George Chalmers again addressed his Correspondent at Aberdeen, in a warm-hearted Letter; giving him an account of many Literary undertakings and projects, in connexion with the Antiquities of Scotland, and of his own share in them; and expressing his warm interest in the restoration of the Bishop's infirm health.—[Aug. 5.] While his friends were with him at Aberdeen, on their way from the Meeting at Gibston, Bishop Geddes was in appearance rather better. His appetite was good, and when free from pain, he was very cheerful. But his weakness continued sensibly to increase. Pecuniary embarrassments served to add to his suffering. A part only of the arrears due to him in Spain was recovered. He owed £900. Bishop Hay ultimately took all his debts upon himself, and all his income such as it was, applying it to extinguish his debts, and making him a fixed annual allowance of £24, for his maintenance. Mr. Macpherson succeeded in procuring the afflicted Bishop a small addition of seventy-two Crowns in the year to his income, to be applied, after his Death, to pay off his Debts. A Sir Thomas Durham had left to Propaganda, about the middle of the 17th Century, 2000 Crowns for the support of Protestant Clergymen who might become Catholics. Instances of this kind being rare, the Fund had lately been applied to more general purposes. A Vacancy having occurred among the Pensioners of the Fund, the Scotch Agent secured it for Bishop Geddes, chiefly through Cardinal Albani's interest. When the Bishop's debts were paid, the Seminaries in Scotland were to enjoy the Pension. The Bishop expressed his lively gratitude to all concerned in this little matter. He begged his Friend in Rome to assure Albani of his willingness, even in his state of weakness to do everything in his power, "for the common good." Besides collecting what he could, relating to the History of Religion in Scotland, and besides his "Life of St. Margaret," (which his Nephew, Mr. Gordon, had printed at his own risk) the Bishop had lately composed a Pastoral Letter in Latin, addressed to the Scotch Missionaries. Of this Letter a hundred copies

were printed. Regarding his contributions to the Encyclopedia, he flattered himself that they might do good to Religion, by the opportunity thus afforded for representing the true state of things. It had a circulation of 6000 Copies, which found their way to all parts of the world.—[Mr. Macpherson, Nov. 8.]

He had by this time finished the "Lives of Boscovich and of Stay," together with a new "Life of the Admirable Crichton." All of them were soon to appear in the Supplement to the Encyclopedia. "I read with much pleasure," Dr. Gleig writes to him, after mentioning these Contributions of his, "the account you gave me of your head and heart. Long may they continue sound; and that you may have as little pain as possible in this world, and when the Father of Mercies shall be pleased to remove you to a better, that your departure may be easy and happy, is the sincere Prayer of, Right Reverend and Dear Sir, your most respectful, humble servant,—GEORGE GLEIG."—[Oct. 21.]

When the Supplement appeared, Bishop Hay informed his Friend at Aberdeen that he had read Boscovich's Life. "Poor man! how I was affected with the account of his latter days. Mr. George Maxwell was no less so."—[Dec. 23.] A Copy of St. Margaret's Life, and of the Tract on Duelling, had been sent to the Encyclopedia Office, in Writer's Court, addressed to Dr. Gleig. Friends at a distance, of all kinds, remembered the Invalid in their various ways. The Lord-Advocate inquired with interest about him. Lord Monboddo, who was failing, never omitted an opportunity of asking Bishop Hay, how his Coadjutor was. Mrs. Maxwell of Kirkconnell sent him a bottle of the Tincture of Lavender, which was said to be good for paralytic affections, when taken twice or thrice a day, in a little wine and water. It will surprise no one to be told that Mrs. Maxwell's Lavender had no more effect in relieving the Invalid, than Lord Monboddo's, or the Lord Advocate's inquiries.

Under the loss of their Foreign Colleges, the Bishops, as we have seen, had begun to turn their minds to enlarging their Seminaries at home. Accident threw in their way an opportunity of making a purchase which many of their friends thought an excellent bargain. The little Property of Oxhill, in the Enzie of Banff, was offered for Sale; exclusive of its quarries of

lime and of slate, its rental was £75 a-year. The price asked for it was £2,500. The situation presented many advantages to a Catholic purchaser. It was close to Gordon Castle, the residence of a Nobleman who, though not a Catholic, never forgot that a long line of his Ancestors were Catholics, and who never omitted an opportunity of shewing kindness to the Body. Thus, at a County Meeting, about this time, a discussion arose as to the Loyal dispositions of various Sectarian Bodies. The Duke of Gordon boldly said that, after a thorough examination of matters, he would take it on himself to answer for the Roman Catholics to a man. Besides the near neighbourhood of the Duke, which of itself would be a small advantage to a young Seminary, the great majority of the surrounding population was Catholic. The Proprietor was willing to give the most favourable terms for payment of the price. The Duke also, through his agent, Mr. Todd, (doubtless for his own purposes,) pressed the purchase on the Bishops. Bishop Geddes at once declared in favour of it; many of the senior Clergy seconded his view, always excepting Mr John Reid, the Missionary at Freshome, who lived near the Place, and knew it best. Bishop Hay was slow to move. The project did not fit into any of his plans. It was the suggestion of other persons. He was not, indeed, blind to its advantages. Oxhill was near the Sea; it was near the Moss; it was good grazing land, and it was under the wing of the Duke of Gordon.—[B. Hay to Mr. Macpherson, Oct. 8.] It was in a Catholic District, he added; “but Cash is wanting.” The advocates of the purchase pressed him hard; their Letters were filled with encomiums of the little Property. He parried their eager applications with the significant question, How is it to be paid for? His difficulties are stated with his accustomed precision and force in the following Letter to his Coadjutor.—[Nov. 3.] A more characteristic example of his clear and cautious intellect does not occur in the whole of his Correspondence.

“3d November, 1794.

“In yours of the 8th of October, you very justly observed that it is a matter that deserves consideration and consultation. Both these require that the object be considered on both sides. This neither you nor Mr. Farquharson

seem to have done; for in yours on that subject, you heap together all the motives that could induce me to engage in that affair, without pointing out and comparing the difficulties that must be met with, and how these are to be remedied. In the first place, though the free Rent were £80, this would only be 6 per cent. for our money; and, consequently, sinking a capital of £900, and losing £45 of our yearly income. 2d. There will be a necessity of building a House upon it, which must be a good deal larger and more commodious than Scalan, otherwise it will not answer the purpose of keeping a sufficient number of Students and proper Masters. This will cost some hundred pounds more. 3d. This increase of Students, and Masters, and consequently of Servants, will necessarily require a considerable addition to the yearly income to maintain them in food and raiment; both which will need to be of a more expensive kind than they were at Scalan. 4th. The very furnishing the new House in such a part of the Country, I am afraid will require a considerable sum also. It is true, the land may be improvable, and in time may bring a better Rent. Be it so; but this cannot be done without a great deal of money laid out upon it before the increase come. Now, where is all this money to be found? I am afraid, upon a strict calculation, the purchase-money will be but a small part of the whole. These points deserve to be well considered. In the present situation of the world, it would be folly to expect even the purchase-money to be all got by benefactions: borrow we must, and if we borrow at 5 per cent. and get a return at three, how long will that last? These considerations will, I hope, at least, apologise for any appearance of demur or backwardness that I may be thought to show in this affair. The fact is, I have been active in the matter all along, as far as I could; our common Letters to Rome, both to Zelada, Caraffa, and Antonelli, were chiefly to get help to our Seminaries, and what you mention about the Propaganda places was written in the strongest manner I could, to Antonelli, which you saw approved and subscribed. I have applied to friends in Galloway, and met with approbation and encouragement to hope; I shall soon apply elsewhere, and what is more, I have begun a Correspondence with Mr Tod, on the subject. Kirkconnell, in particular, was very earnest in the matter, and proposed to apply his Aunt's £1000 for the purchase, and upon my telling him that as that Legacy was left for the support of the Missionaries, we could not turn it to the Seminary; at least, he replied, let it be applied as lent to the Seminary for the present purchase, and let the Interest be paid to the Missionaries; the Money cannot be upon a better security. Please let me know your mind on this last point. Upon understanding how the affair of Oxhill stands, I wrote an account of it to Mr. Macpherson to make what use of it he saw proper,

But you will see by the enclosed from him that nothing is to be expected from Antonelli as to the Propaganda Rent. After perusing it, please return it soon, with your opinion, that I may write an answer; but I see no possible way of sending boys at present. . . . "

Bishop Geddes was obliged to admit the force of his Friend's objections, yet thought the reasons in favour of the purchase still stronger, if money could at all be procured. The scheme had no warmer advocate than Mr. Maxwell of Kirkconnell, who, on Bishop Hay's consulting him, engaged at once to pay up his Aunt, Miss Riddle's Legacy of £1000, by next Summer, and to procure a Loan of £600 more at 4 per cent. The pressure of so many friends induced Bishop Hay so far to enter into the scheme, as to make application to several persons in England as well as in Scotland, in order to see how much he might depend on Subscriptions, to raise at least a part of the purchase-money. He even appealed, but with little hope, to Cardinal York to assist him. But he owed to Mr. Macpherson that the purchase was a bold undertaking, considering the sum of money required; "but I was dunned into it," he adds, "by Mr. Maroch, Mr. Farquharson, &c."—[Nov. 15.]

The same day, he entered into a full discussion of the subject with his Coadjutor. Various additional expenses, he had learnt, would raise the price to £2800. The interest of this sum would be £140, for which they were to receive at the most, no more than £80. To their expenses, must of course be added the House which they must build and furnish, the stocking of the Farm, and the maintenance of the Students and their Teachers. As yet, the friends to whom the Bishop had applied had sent, or promised him only a "trifle or two." The praises of the little Property had for the most part come from persons who were, more or less, interested in the matter. In all these circumstances of disadvantage, Bishop Hay requested his Coadjutor to reconsider the whole, and to give him precise Answers to the following Queries, after perusing Mr. John Reid's adverse opinion, which he enclosed. Was there really any chance, in those miserable times, of collecting the sum required, or even a considerable part of it? Did Bishop Geddes really consider the purchase a bargain worth the sum asked for

it, together with the outlay which must follow the purchase? Did he think that Bishop Hay could, in conscience, risk the loss of so much money, on an uncertain speculation?

Bishop Geddes soon responded to this appeal.—[Nov. 19.] He still thought well of the bargain, and felt the necessity of soon procuring such a Place for a good Seminary. He did not expect, however, that the purchase-money would be anything like raised by contributions, but the sale of what belonged to Scalán, collections and borrowing, he thought, would do it. It was a good bargain at the price. Yet he could not say that his Friend might in conscience run the risk, without knowing his views of such matters. He would have no scruple about it, himself, he thought; but he felt of how little weight his opinion was.

The response of his Coadjutor elicited another masterly Document from Bishop Hay, in which he examined to the bottom, the reasons alleged by his Friend, in favour of closing with the bargain.—[Nov. 24.] His own reluctance was undiminished. The large outlay, the small and uncertain returns, and the difficulty and loss attending any operations on the Bank Stock belonging to Scalán, until the allotment of Augmentation Shares, then in progress, was finished, all concurred in making the Bishop pause, before engaging in so hazardous a speculation. Yet, he professed himself still open to any sound reasons that his Friend might have to urge upon him. Neither did he omit a chance of obtaining a subscription. He wrote to Mr. Constable at Terregles, and he wrote to the Emigrant Bishop of Rhodéz in London. Mr. Henry Innes, at Paris, and Mr. Haggerstone, at Ellingham, were both addressed on the subject. The Bishop gained little or nothing from any of those quarters. It seems that the Subscription set on foot in England, for the erection of a College, had signally failed; so that Bishop Gibson had been obliged to accommodate his Douay Students in a hired House between Newcastle and Durham. It was not surprising, therefore, that the Scotch Seminary Scheme, made its appeal in vain.—[B. Hay to B. Geddes, Nov. 28.]

Meanwhile, the Proprietor of Oxhill was pressing for an Answer from Bishop Hay. The Bishop frankly stated his difficulties to Mr.

Tod, the Duke of Gordon's Agent. His Letter reached the Agent at a critical moment, when Mr. Stuart, the Proprietor, and Mr Tod, were together at Huntly, to deliberate on what should be done. Mr. Mathison, the Missionary at Achanhalrig, and Mr. Farquharson from Aberdeen, were also present. Mr. Tod, on recognising the Bishop's handwriting, adopted a singular course with a view to a speedy decision of the question. Without so much as opening the Letter, he insisted on Mr. Stewart's binding himself to sell Oxhill to Bishop Hay for £2500; reserving to the Bishop the power of rectifying, or of annulling the bargain within a month.

Other considerations had by this time entered into the whole plan, tending to decide the Bishop against it. Since his wish to obtain a Place for his new Seminary had become known, several excellent offers had been made to him, either of purchasing Property, or of obtaining a long lease of a Farm, to which the Bishop seemed rather inclined. He therefore declined the bargain with Mr. Stewart, and Oxhill soon passed to another Purchaser.

Prudence was an eminent characteristic of Bishop Hay, and his Prudence probably never suffered a severer trial than on this occasion. With so many friends pressing upon his acceptance, a bargain which, to his own judgment also, presented many great advantages, he alone withstood the tempting offer, on the sole ground that a bargain which might be good in other circumstances, was not desirable, when the means of completing it, implied borrowing largely. It is not altogether fair to the Bishop's decision to point to what Oxhill has since become,—a flourishing Farm. The Bishop had only the state of things at the time, to judge by, and a perusal of the whole Correspondence must satisfy every one, that the strongest reasons of a prudent economy, in the circumstances, were against the purchase.

Bishop Geddes had the last word on the subject.—[January 27, 1795.] When all was over, he took an opportunity to express to Bishop Hay, his regret at the termination of the Oxhill bargain. Providence seemed to him to have put it in their way; and he feared it might be long before so good an occasion offered. A long Lease was not equal, or even comparable to Pro-

perty. "But too much on this subject when it is too late."

The year 1795 opened with a little discussion on the subject of Public Prayers for the King and the Royal Family. Mr. Menzies of Pitfodels had their introduction much at heart, and at his earnest request Bishop Geddes proposed the subject to Bishop Hay. The Bishop was opposed to making it of Obligation on the Missionaries, but readily acquiesced in the propriety of suggesting it, and leaving it to their adoption if they pleased. In Galloway the practice had become general; in Edinburgh, also, it had been begun; if Aberdeen were to follow these examples, the custom would no doubt spread in the North. The Bishop further suggests a Form of Prayer which might be adopted. After mention is made of the Church, her Pastors, and the welfare of Religion, he proposed to use these words:—"Let us also recommend, to the mercy of Almighty God, our Sovereign, King George, Charlotte, our Queen, and all the Royal Family, with all our Civil Magistrates and Rulers under whom we live; that our good Lord may direct them in all their ways, to what is most for His glory, the good of their own souls, and the Establishment of His Holy Religion amongst us."—[B. Hay to B. Geddes, Jan. 5.]

Bishop Hay further informed his Friend that the eccentric Principal Gordon, who had been in Scotland for several months, was then in Edinburgh, but his place of residence was a secret. He threatened to bring some claim for money against the Bishops. He had called several times on Bishop Hay, and was always in very good humour, and never so much as made an allusion to his claim. "I was sorry to learn," the Bishop continues, "by Mr. Farquharson's last Letter, that your weakness is so much increased, that you are often obliged to lie down after Dinner. May our good Lord be your Support, and give you every necessary Grace to sanctify your present distress, for the good of your Soul. My daily Prayers, such as they are, are not wanting for that purpose; but I cannot help being a good deal depressed, when I think ————[sic.] God's Will be done; I hope I shall not be long behind. In the present gloomy appearance, all over Christendom, little reason do I see for wishing to be long in this

world. Happy are those who soonest get safely out of it."

The mind of the Invalid was never busier, and Dr. Gleig alone gave him abundance of employment, and of an agreeable kind. This excellent man had just prepared an Article on Purgatory, from "The Papist Misrepresented and Represented," in which he had proved the Doctrine to be perfectly harmless, and not peculiar to the Church of Rome.—[Dr. Gleig to B. Geddes, Jan. 2.] The account of Purgatory in a former edition of the Encyclopedia, seemed to him to be very absurd; but the Doctrine, when fully stated, he thought extremely reasonable. He requested Bishop Geddes to write for him a short Article on Canonization, under the word Saint, or to refer him to a good and fair account of it, such as he remembered to have seen in Bishop Hay's *Scripture Doctrine of Miracles*. Dr. Gleig further consults the Bishop, as to giving the Roman Catholic view of the Real Presence in the Eucharist, under the word Transubstantiation, or the Supper of the Lord. The Nonjuror's Edition of the Encyclopedia Britannica, certainly opened its pages with exemplary candour, to a fair statement, on both sides of many vexed questions.

Mr. Hippiisley, whose influence at Rome continued unabated, now threw himself, with his whole energy, into the apparently hopeless struggle to obtain National Superiors for the British Colleges. Mr. Macpherson, of course, as the Representative of the Scotch Bishops was indefatigable in the same cause. Accident promised for a time to ensure its success. Serious disturbances occurred in the Irish College, in consequence of the misrule of its Italian Superiors; the Students appealed to Mr. Hippiisley, who at once took up their cause, and addressed Cardinal Livizzani, the Protector of the Irish. The Cardinal replied in polite terms not to Mr. Hippiisley's satisfaction, who, in reply, expressed his regret that his arguments had not weighed with the Cardinal, but adding that he firmly trusted to the wisdom and justice of the venerable Sovereign, whose moderation, sweetness, and goodness, have gained for him so much glory, and won all hearts."—[Feb. 23.] The English Envoy at once carried the case to the Pope, pleading warmly for Irish Superiors for the College, and for justice to the

Students. He also addressed a Letter to Albani, Dean of the College of Cardinals, in which much natural kindness of heart is evidently mingled with the Politician's instinctive fondness for negotiation and meddling. Such, however, was the effect of Mr. Hippiisley's vigorous appeals, backed by his threats of applying to his own Government to interfere, that there seemed every prospect of the point being carried at last, for which the Bishops had been contending time out of mind. The death of Campanelli, the English Protector, put an end to these hopes. Albani, and others concerned in the Affair, condemned the proposal to make any change. The support of Antonelli at Propaganda was lost to the advocates of National Superiors, by his resignation at the time, in consequence of his increasing infirmities. His successor, Cardinal Gerdil, a good and an able man, was too old and too little acquainted with Scotch affairs, to make up for his loss.—[Mr. Macpherson to B. Hay, March 7.] Yet, the English College obtained an evasive promise of a National Superior, at the next Vacancy.

Bishop Geddes could sometimes give his Friend a bit of his mind, with firmness and decision. A recent Correspondence that had passed between Bishop Hay and the two Priests at Aberdeen gave Bishop Geddes much pain, and he told his Friend so; for it evinced Bishop Hay's displeasure, at their having written to him, as they intended, with frankness and sincerity, and his mistrust of them; whereas Bishop Geddes was persuaded there were not two Priests in the whole Country who wished Bishop Hay well, more heartily than they. He adds, "It is a pity there should be any, the least appearance of difference among us, when unanimity is so desirable and even necessary."—[Jan. 27.]

The disputes, as to Money affairs, between Bishop Hay and Mr. Macpherson, also gave Bishop Geddes much uneasiness. He believed that Mr. Macpherson had been ill-used, and did not blame him for openly saying what he thought.—[B. Geddes to Mr. Macpherson, March 17.] Still, he feared that the Scotch Agent had been too warm; and he dreaded a rupture between him and the Bishop. The Agent's cause could not suffer for his moderation, and he knew very well that Bishop Hay's

intentions were good. The Bishop was expected soon in Aberdeen ; and Bishop Geddes, who desired nothing more than Unity and Peace, undertook to do what he could, to promote a reconciliation. Bishop Hay was his old Friend, and he could not fail to take an interest in whatever concerned him, not only for the sake of their long friendship, but for the public good ; yet, Mr. Macpherson might rest assured that justice should be done to him also, for whom Bishop Geddes had long entertained a great regard. "I hope, my dear Friend," this Apostle of Peace continues, "whatever treatment you meet with from us here, you will still constantly persevere in your best endeavours to do good to your Country ; it is for God that you labour, and not for the approbation of man ; and even men, in the end, will not fail to do you justice." As a fragment of Home news, he adds that Rattray and John Sharp were soon expected from Spain. Mr. William Grant, the late Missionary at Deeside, had recently died of fever, in Bishop Geddes' house. His own weakness increased, but he thanked God, his head and his appetite continued well enough.

Bishop Hay arrived in Aberdeen, in time to ordain Mr. Andrew Carruthers, and Mr. Andrew Scott, Priests, on Lady-Day, and Mr. Charles Gordon, Deacon. The last wanted two or three months of the Canonical age for the Priesthood. The Bishop found his Coadjutor in some respects better than he had expected ; he looked fresher than he had done last Autumn. His mind was quite as clear as ever, as several Letters enclosed to their friends at Rome would testify ; all of which had been composed by his Invalid Friend. His weakness, however, gained upon him, and at times he suffered acute pains in his joints ; indeed, he was hardly ever free from pain. His habitual cheerfulness had never deserted him, and he much enjoyed the Society of the few friends whom he admitted to see him.

The day after the Ordination, Bishop Hay took Mr. Scott to his Mission at Deeside, to introduce him to the people, and arrange the affairs of the late Missionary. As the Bishop was returning, he happened to pass a man who was leading a young horse, and, at the moment the Bishop was passing, the horse turned suddenly round, and gave him a kick on the shin.

The blow was painful enough for a while, but he did not pay much attention to it till he reached Aberdeen, when it was found so bad as to confine him to his room for several weeks, and thus completely lay him aside for active duty at Easter. Towards the end of April, he was able to resume his travels.

This interval of rest, was partly employed in writing to his friends in Rome ; to Antonelli, on his Retirement ; to Gerdil on his Promotion ; to Albani, and to Mr. Hippisley, in acknowledgment of his services to the Catholic Cause in Rome and in Britain. The Bishop was still at Aberdeen, when Mr. Macpherson's Letter arrived, announcing the total failure of his negotiations for a National Superior in the Scotch College. He at once replied, with evident pain at the extinction of their anxious hopes on that subject. They must submit, however, to the Will of Providence. What hurt the Bishops most, was the mean and *mala fide* demands made by Albani, so unworthy a Gentleman of honour. But the Protector was to be pitied, considering how, and by whom he was beset. The resignation of Antonelli was a serious loss to the Mission.

The last week in April, Bishop Hay was able to return to Edinburgh. He travelled with two companions by Dundee and Kinghorn. A moonlight sail across the Frith brought him home at midnight on the second day of his journey.

The Bishops were relieved of their anxiety for the safety of Mr. Alexander Innes, the temporary Superior of the Scotch College in Paris. During the reign of terror, he had been imprisoned, but on the restoration of order, he was set at liberty.

Bishop Hay's old Friend and Fellow-Student, who, through life, had been weak and ailing, was now completely unfit for duty. Arrangements were accordingly made for his leaving the Mission at Mortlach, which he had served long and faithfully, and retiring, with a servant, to live in the attic of the Chapel House at Aberdeen ; Bishop Hay undertaking to provide for his few and simple wants. The plan, however, was never carried into effect. Death dismissed the pious Missionary from the scene of his labours, before he had quitted the Mission, May 1st.

The difficulty with the Scotch Agent at Rome resolved itself into a natural misunderstanding between Bishop Hay and himself, as we learn from the following Extract from the Bishop's Letter to him :—

“11th May, 1795.

“ “But after all, my dear Sir, I do not see why you should be so much out of humour about this business; the Money is settled upon good security, and the Interest you acquire is as good as any you could get. I have Mr. Reid's declaration and shall give a declaration upon the back of it, of what part of it belongs to you, and lodge it in any person's hands you please, or give you any other security you shall demand. As for the consequences you draw from my refusal, they never did, and I hope never will enter into my mind, nor do I see the smallest ground for them. I see clearly that you and I have misunderstood one another upon the subject. I certainly never understood you in any other light than that I should take the charge of your concerns at Stobhall, and Mr. Farquharson's £30, should be secured to him at the end of the Lease, which I was confirmed in by your repeated opinion, that it would not be recalled before that period. You, it seems, had taken the matter in another light; we never came to a further explication, and hence the source of the misunderstanding; but a misunderstanding can never give grounds to the conclusions. You seem to suspect my sincerity concerning my abilities to pay the £30. This I cheerfully excuse, because owing to your not knowing what has happened since you left this. I am sorry I cannot explain this without exposing the misfortune of our Friend Mr. M—, but I know you will make no bad use of it. I shall inform you, that besides all his debts, which I knew of before he left this, there were £500 due to Mr. Farquharson, which he never told me of, till it could no longer be concealed. Mr. Farquharson, on settling his Affairs when he came home, wanted his money, and by the arrangement he has lately made, I found it proper to pay him both that sum, and the £400 I borrowed for augmentation of 1793, and to do this, I have been obliged to raise the £600 I had in Miss Gordon's hands, and make up the rest, the best way I could. I had also to maintain the Douay Boys in Bed, Board, and Clothes, from the time they came here till now, which was not easy. But this is not all. Last Summer, a new augmentation was made of no less than £400,000, to make up the whole Capital to One Million. This I behoved to subscribe to or lose the benefit of what I had before. My share comes to £2,000; a new debt is to be contracted, and £40 is to be paid at this present Whits. Add to all this my @, Rents and Annuities formerly contracted,

and I flatter myself you will see your suspicion ill-grounded.

P.S.—Nobody has as yet applied to me by your orders, to take your affairs off my hand; and though, when in the North, I saw several of your intimate friends, yet, as you did not mention the person, when you wrote me, you had commissioned me for that purpose, of course I could not mention it to any of them. I am much obliged to you, however, for taking this step; for now that I am deprived of the help of Mr. Maroch, I find that I have enough to do with other duties. I am also obliged to you, and do sincerely think so, for the Information you give me of your own, and our Brethren's sentiments concerning me, and I shall certainly do my endeavours to profit by it. Mr. Reid wrote me some weeks ago, that he had in hand some small sum to remit to me, but that he had just got a Letter from you, desiring him not to send me any more. I hope you will write him to send as much as will clear my balance, and the sooner the person appears to take all out of my hands, the more convenient it will be for me. Adieu.”

“Mr. Farquharson's first Letter from “Wilson's Close, Saltmarket, Glasgow,” to his Friend, Mr. Macpherson, gives a lively picture of the general state of the Mission at this Date.—[May 26.] He had been ten days in his new Mission, and expected his “bellyful of work.” Everything was quiet at Glasgow; prejudices were wearing off. Young Carruthers was to be his neighbour in the Drummond Mission. Besides the French Emigrant Priests in Galloway there were two in Edinburgh; one, at St. Andrew's; one at Dundee, and one at Glasgow. They all hoped soon to return to their own Country, on the conclusion of Peace. Mr. Dauley was about to go to the North for the whole Summer; he was heart-sick of managing their pecuniary affairs, perceiving a deficit which he knew not how to make up, in consequence of some losses, the late increase of hands and Bank Stock calls. He intended, three or four years hence, to wash his hands and retire from business by giving up Company's [Mission] money concerns. But who would condescend after him to undertake the charge? “Upon the whole,” Mr. Farquharson continues, “Bishop Geddes wants for nothing.

“May 26, 1795.

“ “Nor is it possible he could be better cared for. His Nephew, Mr. Gordon, with whom

he stays, is an excellent sick nurse, and Mr. Charles, the youngest brother, is still better and more attentive. One of them is constantly (day and night) beside him, so that he remarks himself his situation, (distressed as it is) could not be more comfortable; nor is it possible that he could be better situated. Mr. Dauley forwards or orders for him whatever is thought beneficial; has condescended to leave with him at least for a year, his Nephew, Mr. Charles, who will be promoted to the last step towards the beginning of July, and will, at the same time, serve the outskirts of the Aberdeen Mission. B. Geddes's condition and state of health, upon the whole, becomes daily more distressing and helpless; he is greatly and almost constantly pained all over his joints, legs, thighs, and arms; in a short time he will not be able to get the spoon to his mouth; his head and trunk of body are still sound, his intellectual faculties are better than ever, his appetite rather too keen, he becomes rather bulky and astonishingly weighty; dictates commonly an hour each day either for the Encyclopedia, or for the History of our Missions; is always in good humour, and deems himself in all respects extremely happy, yet longs for Death; his wishes, I assure him, being contrary to those of all others, will not be heard for some years." . . .

During that Summer, he continued, Dauley and Morocco would have to discuss the important question of choosing another Coadjutor. Bishop Geddes had had a serious conversation with Mr. Farquharson on that subject, on the eve of his departure from Aberdeen. The good Bishop was somewhat irritated by what he thought Mr. Farquharson's obstinacy about it, in declaring that no person on earth should ever induce him to act as Coadjutor to Dauley, and that if he were much plagued about it, he would take leave of the Mission, having reasons of his own. The Bishop also suspected that Mr. Farquharson's absence from the last Meeting of Administrators, and his resignation of his Office, and subsequent quarrel with Dauley, had all been premeditated in order to avert his being named as Coadjutor in this Mission. Bishop Geddes was not altogether mistaken. Mr. Macpherson was also given to understand that he was the next person pointed at for the new Coadjutor.

Mr. Farquharson's predecessor at Glasgow, had carried things with rather too high a hand, and thus involved himself in considerable pecuniary difficulties, which much embarrassed his Successor in reconciling the people, and settling

matters. Mr. Dauley and Mr. Macdonald had fairly split on the subject. They were in danger of losing their Chapel, for arrears of rent; but to avoid offending some of the principal Manufacturers, who had given security for it, they should be obliged to pay their share: the rent was to be lowered to £30, instead of £40. The Congregation were to be asked to pay this, and the Missionary's House-Rent, but for nothing more.—[Mr. Farquharson to Mr. Macpherson, June 7.]

From time to time, at this period, Mr. Charles Maxwell, who signed himself K. G. H. (Knight of the Gordian Knot), and who went in that little Club of Censors under the name of Sir Ned, wrote Letters to Mr. Macpherson, filled with bitter and keen reproaches against Bishop Hay, his arbitrary measures, and his overbearing temper. Mr. Maxwell, Mr. Macpherson, and Mr. Farquharson were united with a few others in censuring, and not unfrequently maligning, among themselves, everything that Bishop Hay undertook; acknowledging, however, all of them, that his intentions in the long run were good and honest. Bishop Geddes listened to all their complaints; sometimes communicated them to Bishop Hay; but invariably laboured to maintain peace, and, at least, outward harmony. In this he succeeded to a marvel; so much so, that the absence of public disputes among the Scotch Clergy was mentioned as one of the reasons why their little Church stood so high in public opinion at Rome, and so favourably contrasted with the noisy disputes which from time to time distracted the English Clerical Body.—[Mr. Macpherson to B. Hay, December 19.]

Bishop Geddes had begun, under medical advice, to use Opium daily. It gave him a good deal of ease, especially in bed, and towards morning; but during the day he suffered violent pain in his left arm. Dr. Gleig admired his Article on the Canonisation of Saints, which was written, he said, with the Bishop's usual liberality and good sense. Professor Robison was highly pleased with the Bishop's view of Boscovich's System.

A warm-hearted Letter from Mr. Robertson, who was now resident at Munshes, in Galloway, conveyed to the Invalid Bishop the grateful affection of his Friend, and treated of some

matters of business in which both were interested. It concluded thus:—

“Aberdeen, July 23, 1795.

“I must now take my leave. Be assured, good Sir, that your worth, your situation, our acquaintance, all speak loudly and frequently in my heart of you; my Prayers, alas! were they worthy of the name, would fain plead before the Throne of Mercy, but I am unworthy to proffer such petitions. No; you are the friend of God, and God is yours; plead then yourself; not for yourself, for God watcheth for your best interests; but for sinful creatures such as me. Lift up your spotless hands like another Moses, and we shall gain the day. Above all, when the day shall come when you shall be rewarded with the pure delights that await you, then let me find that I have a friend, a father in Heaven, ready to guide me thither. Craving your paternal blessing, I am, with tears of gratitude and affection, honoured and dearest Sir, yours, more than pen can write or words can say,—JAS. ROBERTSON.”

Bishop Hay's Summer movements are minutely detailed by himself in a Communication to Mr. Macpherson.

“16th August, 1795.

“Dear Sir,—I am now three Letters in your debt. You will, no doubt, be surprised at my long silence. I shall give you the cause of it. As I had a general Visitation to make in the North, for Confirmation was wanting in many places, I left Edinburgh on the 4th June, went first to Drummond, then to Balnacraig, Huntly, and Aberdeen, where I stayed eight or ten days; then through all our friends in Buchan, then to Auchentoul and the Enzie. In three of the former places I behoved to be on a Sunday per ciresmare, and in the Enzie I was detained three weeks, where I had about 300 under my hand, besides a good deal of different business; besides an excursion to Elgin and Portsoy. From the Enzie I came up here about the beginning of August, where I have remained till now, expecting Mr. Crim, as usual, but hitherto (Aug. 17) he has not come. He had been on a Visitation to the Western Isles, and no word as yet if he be returned to the Mainland. But I am beginning this Letter to you to be forwarding our business as far as possible, to make the greater dispatch when he comes. Yours of the 20th May I received at Aberdeen, and as I had little time during the above peregrinations to write you, and wished to see B. Chisholm before I should say anything about our common Affairs, whom I expected here before now; on these accounts it was delayed till now. The principal things worth mentioning during these journeys are—1st, Mr. Alexander Innes is well, and at full liberty in Paris, and is resolved to see how

matters go to the last, doing what he can to preserve Grisey, and not without hopes of succeeding; 2nd, His Niece and some of her companions are come to England to prepare a House for their whole community, which they have got within a few miles of York; 3rd, B. Geddes, I think, in the main, is much in the same state as when I saw him in Spring; indeed, upon the whole, I think his distemper has taken a kind of stand since this time twelvemonth. He finds much benefit in his pains from the use of Opium, and sleeps better. In a Letter I had from him the other day, he says, ‘As I find myself less pained in the bed, I commonly lie in it for sixteen hours of the twenty-four, of which time I sleep soundly more than one-half.’ 4th, What you wrote to him of the 30th of May, concerning the interference of the Irish Religious with you, came to his head, after I had left Aberdeen. He communicated that part of it to me when I was at Auchentoul. I immediately wrote on the subject to Abp. Troy, from whom I lately had a most polite and friendly answer: in it he candidly owns that in his own private opinion, he would prefer Italians, from the continual embroils that are so common in all their houses governed by Nationals; but adds: ‘18 of our Prelates assembled lately in Dublin and deliberated on this subject. It was the opinion of the majority, that if the Scotch and English Houses were to have National Superiors, the Irish one should have the same, and the Abp. of Cashel was commissioned to signify this to our Cardinal Protector, Levizzani.’ At the same time he assures me that no application has been made to him by the Irish Religious at Rome to the contrary, and has to point to the date of his Letter, which is the 2d July.

“Aberdeen, Sept. 6, 1795.—I was soon obliged to interrupt this by a trip I had to take to the Enzie, and on my return I found B. Chisholm arrived the day before at Scalán. We stayed there a few days, and went through all our affairs, and the Copiaccias of the enclosed Letters; and as he had to go to Glengairn and Braemar, to give Confm., I came here last Monday to re-copy the Letters, and have all things ready against his arrival, (for he wished to see B. Geddes) which I expect in a few days. I saw your nearest connexions when in Glenlivet—they were enquiring much about you, and are, in general, in their usual way, and desired to be most kindly remembered to you. We were all, then, in great dread about the Crop; great and frequent rains all this Summer, inasmuch that when I left Glenlivet ten days ago, we had not got home one peat at Scalán, and the moss inaccessible; the corn's all green, and in many places no meat in them; a late harvest of necessity at all events, and therefore precarious. The price of grain, meal, and cattle, exceeding high, and everything foreboding an approaching famine. This was very alarming; but thanks to God, for these

three weeks past, the weather has been very favourable; the face of things is changed; the harvest begun in the South and beginning here, the new meal appearing in the markets, the prices greatly fallen, and plenty of old meal now making its appearance, where none was thought to be before, so that if it please God the good weather continues, we shall have as plentiful a crop as has been for many years. At Scaln I was happy to see every thing going on well. Since we got quit of some very improper boys, who had been greatly hurt by the behaviour of our Foreign Students while there, everything has been peace and quietness, and application to duty. As James McDonald in Propaganda is so young, and so lame in his own language, I should have no objection to his staying for one year in our own College, after his Studies are ended, if you can bring it about; but as James MacLachlan is already a Priest, and we have yet several Vacancies, I should be glad he could come soon to our assistance; at anyrate, he will need to come after his Studies are finished next Easter; so you will please set him upon such studies as will be most proper for his return at that time. I am sorry I have but disagreeable accounts about Mr. Macdowal. Before I left Edinburgh we had accounts in the public Papers of the Insurrections in St. Vincents, and had our fears of the consequences, but no particular accounts to Mr. Macdowal himself. After I came to the North Mr. Cameron wrote me that Mr. Macdowal had got accounts that his Estate had been quite ravaged by the Enemy, his canes burnt, and houses destroyed, and that, of consequence, his Creditors must have patience with him for a time. In the Newspapers we saw an Act of Parliament past, enabling the K. to employ one million and a half of Exchequer Bills to assist the sufferers in that and other Islands, on their giving proper security, as had been done with great support and credit, with the merchants and manufacturers, when public credit got such a check at the beginning of this war. On seeing this I immediately desired Mr. Cameron to cause Mr. Macdowal take notice of this and use every means in his power to profit by it. Only two Posts ago, I had our answer to this from Mr. Cameron, informing me that the security required behoves to be in this Country, and as Mr. Macdowal has none such to give, of course he cannot partake of the occasion, and he and his family are in great distress. Of late, however, we have more agreeable accounts from the West Indies, which give hopes that matters will soon be in a settled way there, and that all will be got at last, but matters must endure an interruption in the meantime. Your Letter to Mr. Dundas came along with yours of the 6th June. I could do nothing in that affair while I remained in the North; but as I intend to be at Glasgow before I get to Edr., I shall settle that with Mr. Farquharson. I am much

surprised that P. Alb. could talk of me to the Confruius, in the manner you mention. In the year 1781, the very plan I proposed to him was to have a National Rector and an Exjt. for Prefect and Confruius. Please return my best thanks to this last for doing me the justice not to give credit to what was said against me on that occasion. Two Posts ago, yours of 26th July reached me here, enclosing a first Bill on London for £79 3s. 4d., containing Dauley's Hamb. Company's Allowance, and part of Logan, as there specified; and this morning, yours to B. Geddes, containing 2nd Bill for the same amount came to hand. In both these Letters, as well as in your former to me of the 1st July, you give us accounts of your health which are partly distressing and partly agreeable; we thank God that you got over the dangerous state you was in during the fever; but we are sorry that your full recovery is likely to be so tedious; however, as you was but just arrived at Merino when you wrote your last to Bishop Geddes, we flatter ourselves with the hopes, and sincerely pray God that you will find good effects from being a while in that agreeable and well-aired Country. You received from Peter MacLauchlan his state of health, and wish that the expectation of his growing better may not cause his return to this Country as too long delayed. If he returns, he will find Scaln in a very different state from what it was when he left it. On my return to this place, I found Mr. Geddes much weaker than when I left him six weeks ago: he seems even to be weaker in his mind, but bears all with great patience and resignation: it is thought the warm weather relaxes his nerves and occasions that: and at present, since the good weather came in, it is very warm indeed. He thinks himself much obliged to you for your kind concern about his being taken care of, and supplied with every necessary; but you may rest assured that he shall want for nothing as long as Dauley has a sixpence to share with him. We have got everything cleared for a trifle, but what regards Dauley, and that gives him no uneasiness, as he knows whom he has to deal with; and what remains shall be adjusted at Martinmas. Sept. 11., B. Chisholm arrived two days ago; as everything was ready for him, we have this day got our Letters signed, and they go off with this night's post. I will be glad to hear of their safe arrival; I set off from this on Monday; and as I must be at Stobhall, Balloch, Stirling, and Glasgow, it will be at least two weeks before I get to Edinburgh. All here join in best compliments to you, and I remain, dear Sir, yours most sincerely in Dño,

GEORGE HAY."

"Aberdeen, 11th Sept., 1795."

The three Bishops despatched their annual Letters to Rome from Aberdeen, the second week in September. In a Letter to his Holiness

ness, they informed him of their design to commence a larger Seminary at home to make up for their losses in France. Before the end of the month, Bishop Hay was again at work in Edinburgh.

During the course of the preceding Summer, a Letter dated 1793, from Mr. Innes, at Paris, had reached Bishop Geddes. Among other matters, it mentioned a Bill for £88 sent to the Bishop in that year from Paris. He had forgotten all about the Bill. On inquiry at the Banks, it turned out that he had received value for it, although the circumstance had escaped him, and had never been entered in his Accounts. From his sick-bed, he now dictated the following painful Letter to Bishop Hay, exculpating himself from any intention of fraud.

“5th Oct., 1795.

“Much loved and dear Sir,—I am very much distressed in body and not a little in mind, yet I must give you what account I can of Mr. Innes' Bill. It appears, therefore, that I must have received that Bill and got payment of it from Sir William Forbes; but true it is, in the first place that I certainly never intended to conceal it, for, however imprudent I may have been, God knows that I never was intentionally unjust. True it is, likewise, that when in Summer, 1793, I gave you an account of the state of my affairs, I had entirely forgotten that Bill, and never since had the least remembrance of it until now, and even now I have difficulty to recollect it. I also declare, on the word of a dying man, that I did not, in giving you that account of my affairs conceal from you, to my knowledge, any of my debts or credits, or sums of money in my possession. But here, the question will naturally occur, what became of the value of that Bill? In answer to this, all I can gather from my book of Accounts and from the recollection of other circumstances is as follows. About that time there was a demand made on me for £230 sterling, which I owed in Principals and Interests to my greatest Creditor, besides the sum that remained afterwards. This £230 was paid by £115, paid to me about that time by Mr. Alex. Cameron, and by another £115 taken from Banker's hand. Now it would seem that the amount of Mr. Innes' Bill had made a part of the last £115, for which I must have received a Bank Note, and finding it in my custody, applied it to that pressing exigency. But into this I will endeavour to examine further from my book of accounts, which shall likewise be submitted to your inspection. In the next place it may be asked what is now to be done in this disagreeable affair? This I must refer to the judgment of you and others.

But what occurs to me is, that the whole matter may be laid before the next meeting of Administrators. I should be extremely sorry that the Mission should lose so considerable a sum with me. But here I may be allowed to observe as some alleviation for myself, that during the nine years I was Procurator, and six years sole Missionary of the Lowland Congregation at Edinburgh, I saved to the Body a much greater sum. I may also observe that I spent a good deal of money for Public purposes, as for example, 60 or 70 pounds at least, for the service of Glasgow alone; besides losses I was at by advancing money for the Public, which was generally about £100 sterling in my debt. I may also take notice that the Roman pension of six Crowns a month which is granted me until my debts be paid might perhaps be applied for some years to the payment of this debt. The Eastern Chapel at Edinburgh, and that of Presbome still owe me a good deal, not to mention what I have a title to from Spain.

I must own, that after having served my country for the space of more than 30 years, very imperfectly, indeed, but surely with a good heart, and with a sincere desire of promoting its welfare, I cannot help being something grieved at being so much perplexed in the end of my life with such matters. I must own that this has proceeded partly at least from my own fault; but this consideration is not much calculated to afford me comfort. I have, however, the consolation to think that I never spent much on my own person, and that what I did spend, was well laid out, if I could have afforded it. But, however, it is needless for me to make any apology to you. And, indeed, in general, I think I am pretty indifferent about my reputation amongst men. My great interest is, and my earnest desire to make my peace with God, which I was endeavouring to apply solely to, when this disagreeable business came in upon me. I submit to the Will of my God. The box came to my hand. I wish you had kept the parcel from Rome, which I can scarcely look at, but you will get its contents when you come hither. The two small packets were from Monsr. Erskine, and contain an excellent Circular Letter from the Propaganda, to the British Catholics, and a Letter from Cardinal Antonelli to you and me. All these Letters, with some other things, shall be sent to you by the Fly within a few days. My pains are much greater, and indeed, yesterday, I thought my departure was approaching; but the Doctor does not flatter me with that hope; I have not as yet, suffered enough. May the Divine Will be done in all things. My best compliments and good wishes to Principal Gordon and to all other friends. Farewell, my dear Friend, I know you pray much for me, and believe me ever to be, much honoured dear Sir, yours most affectionately,

JOHN GEDDES, J. E. M., [propria manu.]”

In October,—[24]—Bishop Hay consulted Mr. Macpherson on the delicate subject of a Coadjutor. Bishop Geddes, he hardly thought would survive the Winter. "Who I shall get in his place, God only knows." A severe fever had entered the Chapel-House at Aberdeen; both his Nephews, his housekeeper, and two servants had been prostrated at once by it; but ultimately all of them recovered. During Bishop Hay's last visit to Aberdeen, Mr. Charles Gordon, the younger of the Bishop's Nephews, had been promoted to the Priesthood.

In one of the Fencible Regiments, quartered at Dundee, there happened to be about one hundred Catholics, most of them Irish Recruits. The Saturday after their arrival, Colonel Baillie, their Commandant, thus addressed the Regiment on parade. "You that are Roman Catholics divide and stand at my right; you of the Church of England at my left; and let the Presbyterians remain where they are. You Roman Catholics will go tomorrow, to the Sea-Gate, where Mr. Pepper, the Roman Catholic Priest lives; you of the Church of England, to the English Chapel; you of the Church of Scotland to the Kirk. But see you go; all of you, from the parade-ground, in rank and file, with a Drummer and Fifer at the head of each Division.—[Mr. J. Pepper to Mr. Macpherson, Nov. 19.]

The same Correspondent of Mr. Macpherson's, who had once belonged to the Society of Jesus, gave the Scotch Agent an account of his recent visit to the new College at Stoneyhurst, lately established on the property of Mr. Wild of Lulworth.

"19th November, 1795.

... "About fourteen miles East of Preston lies Stoneyhurst, a very spacious old Castle. You may easily judge with what joy I visited my old and your acquaintances of the Academy of Liege, who are all there assembled, viz., Mr. Stone, the Superior; Mr. Syme, Mr. Wright, &c. Mr. Wild, of Lulworth Castle, was there at that time on a visit of some weeks: he is the proprietor of the house: he is without any attendance (his equipage and servants being with his Lady): he every day attends the first Mass half-an-hour after five in the morning, frequents the Snits at least once a week, sometimes twice, eats with the community, and lives like them while there. I had the happiness on

St. Ignatius' Day to assist at High Mass, with Deacon, Sub-Deacon, Organ, and Music, as if I had been in a Jesuit College. I arrived too late from Preston to hear the Sermon, which, as I heard, was very touching, and drew tears from many an eye. The High Mass was at ten, and the Sermon at seven of the morning. Mr. Wild is the same who two or three years ago had a visit from the King, but I daresay was more happy in the company he there seemed to enjoy. He carried me upstairs to show me the new Dormitory. He told me he himself had been the first Emigrant from St. Omers to their Establishment at Bruges, while a young boy: has three children Pensioners there. I was with him in the Refectory when the Boys entered the room; was so struck with the sight of eighty Boys together (this was their number that day, I suppose they are now increased) that I could not help shedding tears of joy. I assisted the following week at public dispute on Universal Philosophy by two young Gentlemen, two hours in the morning and two hours in the afternoon. I am glad to hear the Card. Protector of Scotland is a friend of the Jes." . . .

Mr. Macpherson was not slow to comply with Bishop Hay's request for an opinion as to the new Coadjutor.—[Dec. 5.] It is impossible to imagine, in all the circumstances, that the opinion he gave was without a tincture of malicious humour, when he recommended the Ex-Administrator, Mr. John Farquharson, to the Bishop, as a man, in his humble opinion, in whom nothing was wanting to fit him for so important an office. It might be, the Agent added, that his own judgment was somewhat biassed by the sincere friendship and affection he had always had for the late Rector of Douay College; but, at the same time, he must frankly confess, that if he were called upon to name another for the Coadjutorship, he should be totally at a loss.

The close of the year found the poor Sufferer at Aberdeen labouring under a complication of pains, in his head, and in his contracting limbs. After discussing sundry matters of business and of Accounts, and after requesting Bishop Hay to send a Copy of his *Life of St. Margaret* to the Society of Antiquaries, he adds, "Be so good as write to me any good news you may happen to receive, for I need not tell you how much I am concerned for the prosperity of our great Cause, though I can contribute to it only my very poor Prayers, which truly are not wanting. Compliments to all friends. Pray

much for me; induce others to do so, likewise, and believe me to be, with great truth, much honoured, dear Sir, your affectionate friend."— [Dec. 14.] The signature of this Letter, which is, as usual, in his own handwriting, is weak and unsteady, yet still retaining much of the character of his old style.

CHAPTER XXI.

1796—1799.

New Edition of the Bible—French Invasion of Italy—Negotiations of Scotch Bishops for a Grant to Clergy and Seminaries—B. Hay takes a Lease of Aquhorthies for a Seminary—B. Geddes' Protracted Illness—His Farewell Letters—Mr. A. Cameron named Coadjutor in his Stead—B. Hay Resigns Procuratorship—Second Sight—Dispute with Mr. Robertson—French in Rome—Mr. Macpherson brings Home English and Scotch Students through France—Pastoral on Loyalty—B. Geddes' Treatise, *Watch and Pray*—B. Cameron Consecrated at Madrid—Protracted Negotiations for Grant to Clergy and Seminaries—Death of B. Geddes.

The year opens with a friendly Letter of Mr. Macpherson's, conveying the compliments of the season to the Invalid Bishop.

"January 2, 1796.

"Much honoured and ever dear Sir,—I cannot let pass the very first Post of this year without offering you my sincere and affectionate respects, with all the compliments of the season. I have not been honoured with a Letter from you since April of last year. I hope this has not proceeded from any offence I might have given you. There is no person in life whose regard and friendship I equally value with yours, and, in consequence, none whose displeasure I should more regret. It is with the deepest concern I have been informed that for some months past your complaint has been increasing. To you such sufferings will be the means of uniting you still more with your God, and of strengthening your desire, so often expressed to me on former occasions, of *being dissolved, &c.*, but I and many more must feel for your sufferings, however advantageous they may be to you. I still flatter myself that though you may not entirely get free of them, yet they may be alleviated, and your life, precious to Religion in our Country, preserved to us for many years. May our Gracious Lord grant it! By late accounts I am sorry to hear that the Messrs. Gordons, your Nephews, had caught a species of an epidemic Fever; I trust it is not dangerous; but still it, in your present situation, must add to your sufferings, and on their own account, as I have a great personal regard for them, as well as on yours, I shall be uneasy till

I hear of their recovery, and I beg you will make them offer of my sincere compliments."

The Scotch Bishops followed the example of their Brethren in England, by making application to the British Government for restitution of their losses at Paris and at Douay, in the event of a peace with France. They estimated their losses at 30,000 livres of annual income. The Lord Advocate and Mr. Henry Dundas, to whom the Bishops in the first instance applied, returned a very favourable answer, promising to keep their Application in mind when the proper time arrived. In a Memorial on the same subject, addressed by the Bishops to Mr. Brodie, M.P., they drew his attention to another grievance which disturbed them. Their Brethren in England were now free, in terms of the late Act repealing the Penal Laws, to erect Seminaries at home for the education of youth. But by some oversight in the Scotch Act, the Clause which was intended to prohibit them from educating the children of Protestant parents, was so expressed as to amount to a Prohibition against their educating their own children.— [B. Hay to Mr. Brodie, Jan. 19.]

So long ago as May, 1799, Bishop Geddes took occasion to observe to Bishop Hay (who then resided at Scalan) that, among their people, there was a great demand for Copies of the Scriptures in English, particularly for Copies of the New Testament. The Bishop suggested that Dr. Challoner's New Testament, at least, should be Re-printed, to meet this demand. Sir John Lawson of Brongh, whom Bishop Geddes designates as *the flower of the English Catholic Gentry*, offered to subscribe £50, towards such a Reprint, provided Bishop Geddes were to superintend it. Mr. Robertson, a Benedictine Priest from Ratisbon, was willing to undertake the Editorial drudgery.

To this, Bishop Hay replied that, to his knowledge, a great demand for the English Scriptures had existed, for eight or ten years past. Soon after his return from Italy in 1782, he had consulted Chalmers, the Aberdeen Printer, about a Reprint. After some days' consideration, Chalmers offered, for £250, to print an Edition of the whole Bible, in every respect similar to the London Edition; so that the four Volumes of the Old Testament might be

sold at 5s. bound. On Bishop Hay's mentioning this to Bishop Talbot, the English Bishop took no notice of it. Bishop Hay highly approved of his Coadjutor's proposal to have a Re-print made; but declined for several reasons to advance any money towards it.

Sir John Lawson's subscription enabled Bishop Geddes to resolve at once on a Re-print of the New Testament. He estimated that with good type, paper, and binding, it ought to sell for 2s. He thought it desirable that everything connected with Religion should be well done. The Re-print should be made under his own or Bishop Hay's eye. He proposed to follow Bishop Challoner's Edition, but not servilely, either in the Translation, or in the Annotations. To these suggestions Bishop Hay replied, that the work ought to be done at Edinburgh. He rather deprecated many alterations, either in the Text or in the Notes. People, he said, had been long accustomed to Bishop Challoner's Edition, and they might be a little startled at Changes. Besides this, the Translation had been honourably mentioned by Benedict XIV. in the Preface to his *Index Expurgatorius*, which the Bishop thought gave it a kind of sanction.

By October, 1790, Bishop Geddes and Mr. Robertson had begun to print the New Testament. They had before them the Greek and the Vulgate versions, three English Catholic Translations, King James, and the Italian version of Martoni, which had been commended by the Pope. They were sparing in making alterations. On second thoughts, the idea of making any alterations seems to have alarmed Bishop Hay. He wrote with great urgency from Scalán,—[Oct. 26, 1790]—to his Coadjutor, "I entreat you, my dear Sir, be cautious in making any alterations in the New Testament; however just they may be, they will not go down with every one, and I should be sorry that there should be the least handle given for objections. I have had an opportunity of looking at Austin's Devotions, and I own, I do not think that the amendments of the language have added anything to its primitive unction." Bishop Geddes, who always had a quiet confidence in his own view of things, assured his Friend that they would be careful to make no alterations that could give offence. In St.

Matthew, which they had read through, they had not, he thought, changed the meaning of one word. Some expressions, indeed, they had changed; and Bishop Challoner had done the same in every one of his three Editions. He promised to be cautious.

It does not appear how far Bishop Geddes advanced in his Revision of the English Translation. Two years later, the subject was resumed. On inquiry, Bishop Hay ascertained that he could print the Old Testament in four Volumes, as in Challoner's Edition, for £369, and sell 2000 Copies at a shilling a volume. The New Testament, if printed also, would cost £100 more. If the Volumes were bound, they would cost 2s. 6d. each.—[B. Hay to B. Geddes, Nov. 7, 1792.]

Two years more elapsed, and still nothing appears to have been done. Bishop Hay, while in London, in the summer of 1794, proposed to Bishop Gibson and Bishop Douglas to join him in reprinting Challoner's Bible. They entered cheerfully into the plan, and commissioned Bishop Hay to apply to Chalmers for an estimate of Reprinting the Edition of Challoner's Bible, page for page. Chalmers accordingly prepared an estimate in which he undertook to print 1000 Copies of the Old Testament in four Volumes, 12mo. Long-primer, double columns, 2000 pages, or 83 and a half sheets, including paper, for £273; 2000 Copies of the same would cost £461; 3000 Copies, £650; 4000 Copies, £839; and 5000 Copies, £1028.

Ultimately, however, in February, 1796, an Agreement was entered into with John Moir, an Edinburgh Printer, to print 3000 Copies of the Old Testament, in four volumes. The total expense, including paper and binding, was £740. Bishop Gibson subscribed for upwards of 1000 Copies, in sheets; Bishop Douglas for 600; Mr. Thomas Eyre, at Crookhall, for 100; honest Coghlan, the Bookseller, for 100.

In 1797, Moir printed a similar Edition of the New Testament, at a cost of £197. The two English Bishops took 1350 Copies; Mr. Eyre, 100; and Coghlan, 100. The selling price of the Old Testament was 12 shillings bound; of the New, three shillings to Non-Subscribers.

The Work was undertaken and paid for by Subscription. Half of the Price was to be paid on delivery of the second Volume. By this

means alone, money was obtained for printing the remaining Volumes. Both the paper and the Workmen had to be paid regularly, and neither Bishop Hay nor Moir had Capital to advance for that purpose. As it was, the Bishop was obliged to advance upwards of £80, to complete the Work.—[B. Hay to Mr. J. Gordon, Aberdeen, May 10, 1796.]

The Superintendence of this Work kept the Bishop in Edinburgh, during the greater part of the Summer of this year.

Early this year, the Refugee Count d' Artois arrived at Edinburgh, and was received with great politeness; apartments were fitted up for him at the Abbey, where he was to remain till his way back to France was open to him, and Bishop Hay had the honour of being introduced to the Count, by his Chaplain, and was very graciously received.—[B. Hay to Mr. Macpherson, Jan. 19.]

Bishop Geddes continued to suffer acutely from spasms, and increasing rigidity in his limbs. He thus addresses his Friend at Edinburgh—[To B. Hay, Feb. 19.]—"In answer to your three last Letters, I must treat of several money matters. This you may believe is not agreeable to my inclination, at a time when the endeavours to bear patiently and to sanctify uninterrupted pain, require a good deal of attention, and when I can feel satisfaction only in conversing with my God, and in preparing to make my appearance before His Tribunal. However, your desire and my duty must be complied with." His object in doing anything for the Encyclopedia was the indirect benefit of Religion, and not any motive of gain. . . . "For my mind, I thank my good God, I am as content as is requisite, and however weak I am, of myself, I hope the Divine Goodness will enable me to be resigned." And again, to his Friend the Scotch Agent at Rome,—[April 20]—the pious invalid mentioned that twice during the last six months, he had imagined that death was near; but it proved to be only a temporary aggravation. To all appearance he might linger yet awhile. He regretted being so much of a burden to others, instead of being of any use. "But the All-Wise God knows what is expedient, and to His Holy Will we must submit. I may tell you, as one of my dearest Friends, that by God's goodness, I am content enough in

my mind, and truly thankful for the excellent opportunities that I have for expiating my sins, for sanctifying my soul, and for preparing for my appearance before the Great Judge. Pray for me, that I may make the proper use of these opportunities." Regarding several matters of importance then pending, such as the new Procurator, the new Coadjutor, and the new Home Seminary, the Bishop trusted to the Agent, if his Opinion was asked, to advise what was for concord. If four or five persons could be found, entirely one in their sentiments, on these and some other points, the Mission would be a gainer. "It is good that a kind Providence watches over all."

The dispute about the Farm expenses at Stobhall, still continued to disturb the harmony of Bishop Hay and Mr. Macpherson. The Bishop—[March 8]—after giving him a full detail, according to his recollection of his engagements to all concerned, sums up the whole in his most categorical manner.

"8th March, 1796.

. . . . "Upon this clear and solid statement of the case, I can give you a clear and precise answer to your queries. (Q.) Are you to be Refunded for that house? (A.) You are. (Q.) By whom? (A.) By me. (Q.) When are you to be Refunded? (A.) At the expiration of the Lease. (Q.) Are you to get interest for it till it be paid up? (A.) I have no concern with interests: that word was never mentioned between you and me, when upon this subject. My engagement was to see the money paid at a fixed period; till then, no interest could be demanded of me for it. If circumstances which neither you nor I could foresee, have since happened, which bring any inconveniency upon you, but for which no provision was made in our agreement, nor, indeed, could be made, I see no obligation that can, in justice, lie upon me to answer for them. Hitherto, I have considered the matter solely in point of truth and justice: if what I have said, convince you of the truth of what I affirm; then we may consider the matter in another point of friendship, in which I think we would not differ materially: Dauley does not forget the love and esteem he once had for Mr. Paul; the conduct of this last in his present office has given Dauley great satisfaction, and much increased the esteem he had for him; though he is sorry to say that the treatment he has had from him and his friends here, in the present difference between them, has not tended much to increase the affection. Yet, still there is enough to bring the present matter to an amicable conclusion, if what is above con-

vince you of the justice of his cause ; but if that be not the case, matters must stand as they are till you shew him the injustice of it.—I remain, dear Sir, yours most sincerely in Duo.

GEORGE HAY."

The Agent's answer was conceived in a more amicable spirit.—[April 9.] "In all this, and many other things I could say, you are not obliged to give credit, as you have only the testimony of my memory for it, particularly as your own seems to suggest the contrary. Therefore I lay no stress upon it, and remain, as I told you before, satisfied that you allow my title to that money at the end of the tack [lease], and that you are to be accountable for it. Accept of my sincere and grateful thanks for the kind manner in which you are pleased to mention your esteem and affection for me. I shall ever consider it a singular happiness to have been honoured with the least share of either. If I could persuade myself that the affection, esteem, and respect of so insignificant a creature could be acceptable to so superior a character, I could assure *Dauley* that, notwithstanding our differences on some occasions, he has uninterruptedly possessed mine to a high degree, ever since I had the pleasure of being acquainted with him."

A resolution, taken by the Directors of the Bank of Scotland, explained in the following Letter—[B. Hay to B. Geddes, April 8]—made it necessary for Bishop Hay again to intrude on the sick-bed of his Coadjutor, with unwelcome matters of business.

"8th April, 1796.

"My much honoured and dear Sir,—It is now a long time since I heard from you ; and though I know that the late hurried season has been a busy time for your two Nephews, and flattered myself that their silence was a sign that you are not materially worse, yet I own I am longing very much to hear from you. I hope Mr. Gordon may have a Letter on the road for me before this time, and therefore would not have troubled you at present, were it not for the important affair which follows. You will have seen in the public prints that the Bank, at last General Meeting, has decreed to consolidate our whole Stock, that is, to have the whole new Stock paid in, for which I understand there are very cogent reasons ; but the Directors, sensible that many of the Proprietors would not be able to do so, have agreed to accommodate them with what they may need upon their Bill or Promissory

Note, to be paid as soon as they can, at 5 per cent. Interest, and that when this is done, the Dividends of the whole Stock, old and new, will be for the present at 6 per cent., with the hopes of soon increasing. This makes it a material point for all concerned to pay in their new Stock as soon as possible, which all who are able will certainly do. But this we cannot do, and therefore must take the benefit of being accommodated by the Bank, and pay off as we can. As I was not fond of giving Bills, I wished to inform myself fully about the matter, and only yesterday got an opportunity of a conversation with Mr. Fraser, the Treasurer, on the subject. He was, indeed, very obliging, and told me it would be much more convenient for me to take a Cash Account for the whole, which we could pay in by ten pounds or upwards, as we could, and at any time we please. This, therefore, I am to do for myself. I then inquired how I should manage with what is in your name, and if I could get a Cash Account to your amount as well as my own. On learning your situation and place of residence, he told me this could not be done any other way than by vesting the whole in my name ; to do which, as you could not come to sign the transfer, it will be necessary that you send a power of Attorney to some person here to act for you. I wished him to give me a form of the Paper, which he very readily did, and I send you a Copy of it below ; it must be upon a six shilling stamp. The sooner I get this Paper the better, as I can take no step in the matter till it come. On reading over the above, I find I have not been so clear as I might about the Dividends. The matter is this : the business must all be settled at Whitsunday, when all our new Stock will be paid up, and our whole Stock completed. To do this the Bank lends what money the Proprietors need, who thereby become Debtors to the Bank for the sum they borrow. We, of course, receive after that period the ordinary Dividends equally for our whole Stock, new and old, and we pay out of that 5 per cent. for the sum we borrowed. The enclosed Letter was sent to each Proprietor, and consists with your own Plan. Now, as some part must be paid at Whitsunday, the question is, where I am to find one hundred pounds for that purpose. The £300 balance of Pitfoddels' Bond must be raised at your June Term, and by my Cash Account I can take up from the Bank at Whitsunday an equal sum till that come. I think I shall be able to muster up other £300 between myself and Scalan, at Whitsunday, which will be something, but when or out of what I shall get more is a question which I wish to get advice in, and shall write to some of our Administrators accordingly. In the meantime, Mr. Gordon will do well to inform Pitfoddels that we will need the £300 of him at June Term, and if he could advance it at Whitsunday it would be doing us a favour. Your Nephew, Mr. John, may write the Paper, and he and his Brother be witnesses

to your signing it. I have mentioned Mr. Cameron here for your Attorney, that we may keep matters as much as we can among our own Brethren.—I remain, with all wonted regard and affection, my dear and much honoured Sir, ever yours in Dno, GEORGE HAY."

The Bishop, when communicating the same news of Bank Stock to the Agent in Rome, adds [April 16]—"This will put your friend Dauley to his shifts to get his £1800 paid up. His only wish is to be able to do it during his lifetime, that what he leaves behind him may be free of all burden. But, to do this, he will need to live six years, at least, with all the savings he can make."

Bishop Geddes had considerable doubts as to the expediency of lodging so much money in the Bank in one name. He thought it a subject for deliberation and advice, on account of the umbrage it might give to a few malicious persons, that Bishop Hay should have so large a sum of money in the Bank; on account of the inconvenience of transferring so much property in case of the Bishop's death; and on account of the temptation it offered to his relations, in the event of any informality or error in his possession. Even the inquiry would be disagreeable.—[To B. Hay, April 26.]

Mr. Macpherson's Letters from Rome at this time describe the panic excited there by the threatened approach of the French Army. No reliance could be placed on the Roman Army. In numbers it amounted to no more than 3000, and two-thirds of it was composed of French Emigrants, of Italian Deserters, and of the refuse of every Nation.—[Mr. Macpherson to B. Hay, May 14.] When the French were masters of Bologna, the Romans seem to have considered the game as up. Prince Augustus, before leaving Italy, advised the Scotch Agent to fly with his young charge. But he declared that as long as there was a chance of serving the Scotch Mission in Rome, he neither could nor would fly. The Irish Agent had disappeared; Mr. Smelt, the English Agent, was about to seek safety in Naples; the Scotch Agent was prepared to send his Students to Naples or to Tuscany at two days' notice.—[Same to same, June 25.]

"July 2, 1796.

"Much honoured Sir,—My last of 25th ult.,

enclosed to Mrs. Angelo, must have alarmed you. I now hasten to inform you that, by the Mercy of God and the Intercession of the Apostles, portions of this city were still safe, and have hopes of continuing to be so. About nine o'clock, on the day following my last—[Mr. Macpherson to B. Hay]—a Courier arrived from Bologna, sent by the Spanish Minister Azarra, announcing an Armistice obtained from Bonaparte. How welcome such news must have been to me and to all, you may judge from the following circumstances:—The preceding evening various expresses arrived informing us that a French Army, in three columns, was advancing by different routes. A rumour was spread, and universally credited, that one of these columns was already on this side of Sienna. The greatest part of the Nobility and Cardinals provided themselves immediately with passports for Naples, and many departed that night. I had scarcely finished Mass next morning, when the head clerk of Propaganda came, all in tears, to inform me, from Brancadoro, that all was lost, and to give me, though not yet due, the sums of your last receipts. Without a moment's delay I went to the Cardinal to know how matters stood, and what was to be done. At the Palace gate I met his Secretary going to the Minister of Naples to fetch a passport for the Cardinal. Presto partite senza indugio: si time che siano gia a viterbo, were the first words he spoke to me. The Cardinal saluted me much in the same strain. He was dressing in his robes, and in such a panic that it was useless to talk to him. I understood afterwards that he, Antonelli, and other Cardinals were to be at the Vatican before mid-day to persuade H. H. to save himself by flight, and if persuasion would not do, violence was determined on, for it was not questioned that had he fallen into the hands of the French, they would have carried him to Paris, in which event, every bad consequence to his safety and the welfare of Religion was to be dreaded. I returned to the College with all speed to order clothes for the Boys, and to settle other necessary things, with an intention of afterwards calling for a passport from the Neapolitan Minister, but on my way home I was informed by a Friend I met that no passport was given but to great personages. This gave me no great trouble, as I knew I could send my Pupils in the Cardinal's retinue. But I was not so easy on being told there was not a Banker in Town would accept of any paper money. For some weeks before I had begged of the Rector to provide as much coin as possible, cost what it might. He had just told me that morning that forty Spanish dollars were all he could scrape together. No help;—that, with the few silver articles belonging to the Church, were to accompany him and the Boys to Naples. I was to remain concealed in Town to see what further could be done. All my Papers were packed, and just ready to be carried away to a place of

security, when the happy news came that the Courier was just arrived. Such noise and confusion there was in Town—such dejection and despair—surpasses conception. Not a house but resounded with the cries of women and children; not a countenance but expressed terror and dismay. Many entirely lost their judgments, and Parents attempted to make away with their daughters, by a violent death, to preserve them from insult. If the Courier had delayed for twenty-four hours more, scenes would have happened here that would have equalled anything that is barbarous in history, and it is too probable that this day Rome would be a mass of ruins. Glory be to God the danger is over! and I trust there is no fear it will recur. We have made an Armistice, and a Plenipotentiary is departed for Paris to conclude a Peace. The conditions are dreadful and humiliating to the last degree. We have ourselves to blame for them.”

Having nothing to hope for from their Army, the Romans, in the extremity of their terror, betook themselves to Prayer. Every street was crowded with Penitential Processions, at all hours of the day, and even of the night. His Holiness, borne down by the infirmities of age, and by anguish of mind, awaited the catastrophe with the imbecility of despair.—[Mr. Macpherson to B. Hay, Aug. 6.] The day of evil, however, was averted for a time.

The English Bishops had obtained from the British Government a promise of pecuniary assistance for the Catholic Seminaries in England. They owed much of their success to the influence of Mr. Hippisley, now promoted to a Baronetcy, as a reward for his political services. The Scotch Bishops now opened a Correspondence with Sir John, for a similar object. He entered readily into their views, and obtained from them a full Statement of their Funds at home and abroad, and of the claims which they had to meet, in supporting the Missionaries. The annual Income derived from their Funds in Paris, before the Revolution, amounted to nearly £180. When the late disturbances began, the Bishops had disposed of such of their Funds as could be sold, at so great a loss as to have saved only a capital sum of £570. The Income derived from Rome, consisting of Grants from Propaganda, and of the Interest of money bequeathed for the support of their Schools, generally reached the sum of £300. In Scotland, the Bishops had Funds which yielded at Interest about £368 a

VOL. I.

year, together with a Fund, settled on their Schools, which brought an annual revenue of £128 more.

In consequence of the state of France, the Missionaries now depended solely on what they received from Rome, and on their Funds in Scotland, amounting in all to £549 a year. At this date their number was forty-seven. Four of these, however, were privately supported as Family-Chaplains; three more were maintained on separate Foundations made for that purpose; leaving forty Missionaries to be supported on the common Funds. The arrival of two more from Spain was daily looked for. Of the Missionaries thus supported by the common Funds, six were resident in towns, and were allowed £18 in the year; the others receiving only £12. To these expenses must be added allowances made to Superannuated Missionaries, to sufferers from long sickness; the outfit and travelling charges of Boys sent abroad; and the Vestments and Utensils required for the Altar.

After communicating this Statement to Sir John Hippisley, Bishop Hay adds:—

“22d August, 1796.

“Sir,—A few days before your most obliging favour of the 15th July arrived, my Colleague, B. Chisholm, Vicar of the Highland District, came to Town. I was happy that your Letter came when he was here, that the state of our affairs which you wish me to send you might be sent from us both, and attested by us both. We have, therefore, drawn it out upon a separate Paper, and send it here enclosed. In it you have a full state of the temporal affairs of our little Body, and, I believe, will be surprised how our Clergy can live at home upon what our common Stock affords them; but as I wish you to be acquainted with all circumstances relating to their situation, that you may make what use of it you judge proper for promoting your friendly views concerning us, I must further inform you that, in some few places where the number of our people is greater, their Clergyman receives some small help from them; but it being a voluntary act on their side, it is but of a precarious tenor, as experience teaches us; and in the most of our other places the people are, in general, so poor, that they can give no assistance. Besides the several articles mentioned in the Enclosed, there are also two other Funds of a private nature, yielding between them about £30 yearly, committed wholly to the Administration of the two Vicars, and to be applied by them in what proportion they see proper to help any of the Missionaries who are in greatest need, especially those who get nothing from their people. This

has been a considerable help to such as receive it, and it is given sometimes for two or more years together, where the need requires it, to the same person, and sometimes changed about each year, that all in their turn may receive the benefit. Five pounds is the quantity always given, which is always a good relief to six of our Missionaries every year. In former times, when the necessities of life were at a moderate price, we made it out tolerably well with the above helps, but of late the price of every necessary is become so high, that it is with the utmost difficulty that many of the Missionaries can live. These difficulties have had one very disagreeable effect, which have given us great concern, as it may even prove of hurt to our Country itself, especially in the present state that Europe is in. Within these twenty years past there have been several considerable Emigrations of our people from the Highlands to America, and some of our Clergy, finding the difficulty they had to live at home, made that a pretext for going along with them; and some of these Emigrations would not have gone had not their Priest gone along with them, as the people themselves declared. There is still a great inclination in many to Emigrate, and if Peace were once come I fear they will not be easily got hindered; and some of the Priests have openly declared that if it should happen, they will go along with them *rather than starve*, as they express themselves, *at home*, which is a great encouragement for the others to go. There is no necessity for returning Mr. Macpherson's Letters till you think proper. Bishop Chisholm joins me in presenting our most grateful acknowledgments for your repeated favours, and I have the honour to be, Sir, &c."

Bishop Hay being detained in Edinburgh by the publication of the Bible, till late in the season, Bishop Chisholm met him there, and they dispatched their Annual Letters to Rome—[Aug. 23]—although, as they said, the state of Europe was such that they were in uncertainty whether their Letters would ever reach their destination. Regarding Bishop Geddes' illness, they informed Cardinal Gerdil that his Physicians were surprised to see him still in life, but his intellect was quite clear, and no vital organ as yet affected.

In anticipation of an early visit from his Friend, Bishop Geddes addressed him in the following affecting terms.—[Aug. 20.]

"Much honoured and dear Sir,—I am much obliged to you and my other friends for your kind concern about my life and health. These two weeks past I have been using the medicine inwardly, as you desire; but I have not felt any benefit from it as yet. Nay, the straitness in

my arms and hands, in my legs and feet, has been becoming rather greater, and, consequently, my pains sharper. However, to give this medicine a fair trial, I intend to continue the taking of it for two or three weeks longer, and, probably, unless I should become much worse, until I shall have the pleasure of seeing yourself. But, my dear Friend, I have given up almost all hopes of recovery, and having been these two or three years endeavouring to prepare myself for death, I should now be well pleased to bid farewell to this bad world, if it were the blessed Will of God to call me out of it. But if it shall be His pleasure that I continue longer to suffer here, that I may be the more purified from my sins, and the fitter to appear before Him, I shall strive, with His grace, to be resigned.

"The times are, indeed, very distressing and alarming, but there is a good God above who will always protect His Church; will not chastise us as our sins deserve; but will, by His Providence, draw much good out of great evils. However, in the meantime, even the true Servants of God may have great trials to pass through. It is our part always to do our duty to the best of our power, and to leave the rest to our wise and good Lord. I am now numbering the days that are to pass before your coming hither; for I assure you, and I know you will believe me, that during my whole life, which is now not short, I never met with a Friend whom I esteemed so much as you, or whom I loved so sincerely. The seeing you again will be a sensible comfort to me: but, alas! like all the comforts in this life, it will pass like a dream. But one hope is to be always happy together in the bliss of heaven. I beg you will make my best compliments to Mr. and Mrs. Angelo, to Mr. and Mrs. Mazzoni, and return them many thanks for the bottles, and for their good wishes, which I know accompanied them: they have mine sincerely. My best wishes also to Messrs. Maxwell, Cameron, Macdonald, and all other friends. My two Nephews join me in respectful compliments to you, and I ever am, with true regard and esteem,

"Much honoured and dear Sir,

"Yours most affectionately,

"JOHN GEDDES, J. E. M.

"[Sua Manu.]

"Aberdeen, August 20, 1796."

"P.S.—There is a most excellent treatise of S. Chrysostom to *Those who are scandalized when they see the wicked prosper*." You will certainly remember it. A good English translation of it would make a seasonable Pamphlet, but I fear it would not be bought or read.—Adieu!"

"If B. Chisholm be with you, be so good as offer him my best compliments, and beg of him to remember me in his Prayers."

Early in September, Bishop Hay, having

finished the Printing of his Bible, set out for the North, where he passed the two following months. He found his poor Friend at Aberdeen in great distress; weaker, and suffering more; and more inarticulate in his speech than ever. Intense thought stiffened his nerves to the points of his fingers. He now took from eight to ten grains of Opium in the day. Yet his judgment and his memory were unclouded. Notwithstanding the confusion in Italy, Mr. Macpherson had procured an increase of the Bishop's pension from Rome, so that it now amounted to 140 crowns a year, and he hoped yet to get it raised to 200.

The two Bishops executed a Trust Deed of all their property in favour of Bishop Chisholm, of some of the Clergy, and of two Lay gentlemen, whom they empowered, in the event of their decease, without a Successor, to hold in trust all the moneys standing in their names for the interests of the Mission.

An important piece of news, regarding his Plans for a new Seminary, Bishop Hay communicated to Mr. Macpherson, a few days after his return to Edinburgh.

“Nov. 1, 1796.

“Dear Sir,—The news in our Papers at present are of such a nature, that makes it a doubt with me whether or not this shall reach you. However, at all events, I shall give it its chance. I am a few days ago returned from the North, where I found your friends, in general, in their usual, and glad to hear of you. B. Geddes is still in great distress, his weakness much increased, and his pains always in some degree, but at times very acute; yet still his judgment and memory as sound as ever: his appetite also tolerably good, but his speech more unintelligible than when I saw him last year. Yours of the 25th June and 2d July I received some time before I went North (which was only on the 29th August.) B. Chisholm came in here about the same time, to whom I communicated their contents, and we wrote our common Letter to Propaganda of date the 23d August, enclosed, as usual, to you, which I hope you have received long ere this can reach you. Yours of the 6th August reached me at Aberdeen by the same Post which brought yours to B. Geddes. Their contents relating to the prodigies gave us great consolation, and increased our confidence in God that He will protect you. All your reasons for not leaving that place are laudable, and I hope God will reward your attention to the good of your Country; but, at the same time, I entreat you not to expose yourself when real

danger occurs. Your favour of the 13th Aug. did not arrive here till a few days before I arrived, and as I was then upon my journey Southward, it remained here till my arrival. I immediately communicated its contents concerning the Durham Fund, to Mr. Maroch, but have not a return as yet. Your exertions in that affair are a new proof of your zeal for the interest of our little Body, for which I return you my grateful thanks in name of the whole; in which, I am sure, Mr. Maroch will join me most cordially: at the same time, nothing is more just and reasonable than that you should reimburse yourself, of what you expended on that affair, out of the first of it that comes to your hands. Mr. Maroch and I are the only persons concerned in that for the present, and I am sure he will be entirely of my mind. Your Letter of the 18th June, concerning Mr. Sloane's affair, did not arrive till after your favour of the 25th July. I carried it North with me to communicate its contents to Mr. Maroch. We are both entirely of your opinion with regard to the boy, but, alas! I am afraid it cannot be thought of at present. I have never had any word from Mr. Sloane himself, and did not think it proper to write him till I should consult with Mr. Maroch, and, as matters stand (having had no word from himself), we think it most advisable that you should concert the business with himself in our names. You will, therefore, inform him that we are much edified with his pious dispositions, for which we hope Almighty God will amply reward him and his family; that we gratefully accept of the reimbursement he proposes to give for his own education, and consider it as a particular favour of kind Providence in the present difficulties of our Body, and that we most cheerfully agree that his own boyhood past under your care, and we leave it to you and him to arrange the sum due as soon as circumstances will permit it to be done; but that during the time he is under your care, we will require no more than what he proposes giving on his own account for the education he received in the same place, till such time as the boy is of age to take the Obligation; that if, when he is at that age, he does not choose to take the Obligation, and it be thought advisable to continue him longer in order to complete his education, we shall be content with such additional sum as you and he agree upon; that I shall be very glad to hear from himself, and think it will be most advisable, when he sends any remittance, to make it payable to me, as you proposed to him. In my Answer to yours of the 2d July, I sent you some receipts, at least as far as my memory serves me, I think I did so. You will, I hope, have by now received them. If in your next you let me know what are yet wanting, I shall send you them without delay. I have the pleasure to inform you that when in the North I was upon a bargain with Balquhain for a farm on which to place a new Scaln. It

cannot be finally settled for some months as yet. He has now purchased all his leases, and has his whole Estate in his own hands. The place in view is situated much for our purpose, and the preliminary articles, already agreed upon, are, that I am to have it at a moderate rent, and for 99 years, and all the present outlay will be the building a house and plenishing the farm. This is far preferable to Oxhill, for it would have cost us £3000 at least, before we could have set our foot upon it, for which we should have had a return, at the highest, of only £80 per annum, which would have been a yearly loss of £75, which would have ruined us in a short time, unless we had gotten help from friends to have made the purchase for us, in my application for which I had no better success in other parts than where you are. Yet you, no doubt, were well informed how much Dauley was blamed and bullied for not making the purchase of Oxhill; for which reason, nobody knows of the present proposal but Mr. Maroch, and a few more on whose advice I could depend; and, therefore, though I mention it to you, as I know it will give you pleasure, yet I expect you will not take any notice of it when you write to this Country, till the affair be finally settled, of which I shall give you timely notice. You will, no doubt, have noticed, in some of our old Missals, a Prayer, *pro rege et familia*, to be said after the Post Communion, *sub eadem conclusione*. One of our own Gentry here, not satisfied with the general intention proposed to the people before Mass, where the King and Family are particularly mentioned, has been insisting repeatedly both with Mr. Maroch and Dauley to have the above Prayer added in the body of the Mass, along with the Post Communion, as above. Neither of them were pleased with the proposal. They knew the spirit of the Church with regard to such cases, and they knew that encroachments would not do."

In January, 1797, Bishop Geddes was taken alarmingly worse. Bishop Hay set off at once, as he supposed, to close the eyes of his Friend. He rallied once more, however, and Bishop Hay was at liberty to continue his journey to Fetternear, to confer with Mr. Leslie on the lease of a Farm for the Seminary. The business was amicably settled. The Bishop took a lease of the Farm of Aquhorties, in Donside, two miles from the House of Fetternear, and three from Inverurie, for 107 years. The Farm consisted of 200 acres of arable land, and 400 of moor and hill. The rent to be paid was £120 a-year, or £90 a-year, and a sum of £500 at once. A House for the Seminary, and Farm-offices were to be begun at once. It now became an object to collect subscriptions for this new and some-

what arduous Enterprise. Propaganda was applied to, but could give no assistance, in the state of Italian affairs. Sir John Hippisley also was requested to interest the Government in the scheme. The Lowland Catholics contributed to it more largely than any one had expected. Mr. Bagnal, the young Missionary at Kirkconnel, obtained from his Congregation alone upwards of £80. Edinburgh subscribed £180; Aberdeen and its neighbourhood a similar sum; and other Missions in proportion. The House alone, without offices, cost £1000. It was calculated for the accommodation of thirty Students, besides Masters and Servants.

It was on a day in August, 1853, that the Author of this Memoir visited the House at Aquhorties, no longer a Seminary, but in excellent condition as a Farm-house. It is built of solid granite, three stories high, with an attic, 80 feet in length by 22 in width; facing the South. The river Don is a beautiful object from the front windows. Its little pleasure ground, ornamented with shrubberies and a small pond, is surrounded by a formal belt of trees, in the style of landscape gardening common to the period. At the Western extremity of the building is the Chapel, a room about 20 feet by 14, and rising to the height of the second story. A door admits the Congregation without their entering the House. A Gallery runs round the two sides of the Chapel; in the Gallery facing the Altar, there were seats for the Fetternear Family, and for a few people. In another Gallery, on the Epistle side of the Altar, communicating with the Schoolroom, the Boys used to sit. The Altar and Altar-Rails, were still preserved as they had been originally; the excellent Tenant having formed a resolution that a Place which had once been Dedicated to Divine Worship, should not be turned to meaner uses. Two Corinthian Pillars above the Altar still supported a Canopy. The space on the floor of the Chapel, was used by the Congregation. To the back of the House, a large and fruitful garden, first laid out by the Bishop, is in the highest order.

The front Room on the first floor, farthest to the East, was Bishop Hay's Room. It is entered from the Library. It had a light Bed-Closet, with a window to the back of the

House; the Room itself, being lighted by a window to the front, and by another in the end of the House. Both Room and Bed-Closet, have, since the Bishop's, time, been thrown into one, and the window to the back closed up. It was in this Room that the great Bishop closed his eyes on the things of time.

One is reminded in the precincts of this extinct Seminary, of Rogers' lines:—

"Mute is the bell that rung at peep of dawn,
Quickening my truant feet across the lawn;
Unheard the shout that rent the noontide air,
When the slow dial gave a pause to care.
Up springs, at every step, to claim a tear,
Some little friendship formed and cherished here;
And not the lightest leaf but trembling teems
With golden visions and romantic dreams."

Sir John Hippisley,—[April 1]—who was now residing at Warfield Grove, Berks, entered at once into the plan of the new Seminary; advising Bishop Hay, in the first instance, to apply to Mr. Dundas, and through him to the Duke of Portland. The Bishop might also solicit Subscriptions among the English Catholics. If he would send Sir John the particulars of the least possible expense requisite to commence the Seminary, the amiable Baronet undertook to recommend it to Government. Although he was much pressed by business, the Bishop might command his services on all occasions.

Mr. Macpherson, who must be regarded as at least, an unbiassed judge, pronounced in favour of this long lease, as preferable, among a suspicious Protestant population, to a purchase of property. The principal disadvantage of the situation was, that there were few Catholics in the neighbourhood. But the Protestant population of Aberdeenshire was more friendly to Catholics than any other in Scotland. He did what he could to interest Gerdil, Albani, and Antonelli in the young Seminary. They readily gave it their approbation; but nothing more.

Another crisis had occurred in the affairs of Italy. The French were again at the gates of Rome. The panic in the City was of course frightful. The Scotch Agent, acting under the direction of the Cardinal Protector, secured the ready-money and the Church-Plate of the College, and made arrangements for the de-

parture of the two Students, and of fifteen English Students, who had been left by their Agent to shift for themselves. Mr. Graves, an English Merchant in Rome, was of great assistance to Mr. Macpherson at this crisis. Passports and everything requisite being procured, the youthful party left Rome, for Civita Vecchia, February 12; where Mr. Sloane, a Scotch Merchant, showed them every attention. The previous day, eleven Cardinals fled from Rome; the Pope's horses were in his Coach, and himself dressed for flight, when an English Officer, Colonel Duncan, arrived at the Vatican from Florence, with intelligence that the danger was not so imminent. The unhappy Pope shed tears at finding it unnecessary to leave his Capital in that sudden manner. Another fortnight brought back the British Students to their Colleges. The Agent thought the situation still dangerous, but gave way to the importunities of others.

In May, Bishop Geddes was again seized with one of those sudden aggravations of his disorder, which sometimes threatened to put a speedy period to his sufferings. This time, it seemed unlikely that he could survive the accession of fever which complicated his ordinary maladies. At his own request, he received the Sacraments of the dying. At the same time, he addressed Bishop Hay in an affecting Letter, written under the immediate sense of his approaching end.—[May 3. The Signature is weak and tremulous.]

"May 3, 1797.

"Much honoured and dear Sir.—Within these few days, my distemper has affected my stomach in the way of a nausea, and I am otherwise very weak, though not more pained than usual. I apprehend my departure is drawing near, more than the Doctor seems to do; and I am not sure if I shall be able to have the satisfaction of writing [to] you again. And, indeed, I wish now to bid farewell to the World, and converse with my God as constantly as I can.

Now, my dearest Friend, I must thank you sincerely for all the good you have always been doing to me, during the space of forty-six years. I know that you will readily pardon any cause of displeasure, that without intention, I will no doubt have given you. I well know, also, that you will pray for me alive and dead; but especially that I may be guarded against my spiritual enemies at my last hour. I have been an ungrateful creature to my God; but He is infinitely

good ; and with His assistance, I shall always trust in His Mercies.

"I cannot think of desiring you to come hither, as it is uncertain when I may die, and I think it not improbable that I may slumber into eternity. Besides, I even believe that your being here would be a distraction to you from better things, and even to me, considering my weakness. You must imagine to yourself the many things I would have to say, were it necessary, and I were able. I shall therefore bid you farewell, with the pleasant hopes of meeting in a happy eternity. *Lætatus sum, &c.* Farewell, my dearest Friend. I am truly yours,

JOHN GEDDES."

[The Signature unusually feeble and tremulous.]

They were looking for his death every day. He had another chief Friend, to whom he must say farewell ; Mr. Macpherson, in Rome. The Bishop accordingly dictated a Letter to him, a few days later.—[May 9.]

"May 9, 1797.

"My very dear Friend,—I thank you sincerely for the much you have done to be of use to me ; I thank you, also, for the much you have done for the Mission. You must persevere in doing good, trusting in God, who will assist you. He has not promised temporal prosperity to His Church, but he has promised that He will not allow the gates of hell to prevail against her, and He will keep His Word. Great benefit ariseth from tribulation.

"I must now beg of you to remember my soul in your prayers and sacrifices, and must bid you farewell, for all time, with the pleasant and comfortable hope of our meeting in a happy eternity. I earnestly wish you every good thing, and truly am, with great esteem and regard, my very dear Friend, your affectionate and much obliged humble Servant,

JOHN GEDDES."

[Signature weak and trembling.]

Yet, the stamina in his Constitution was such, that he lived over this critical period, and relapsed into his ordinary state of feebleness, without apparent danger. He might yet linger, and he did linger for nearly two years. His tender and indefatigable nurse at this time, and onwards till his death, was his younger Nephew, Mr. Charles Gordon. The Author has frequently conversed with this veteran Missionary, on the subject of his Uncle's last illness. The patient Invalid, was totally unable to move his hands, "even to remove a fly from his face," as Mr. Gordon expressed it. He used, sometimes to require his Nephew's assistance twenty

times in a night. He promised to thank him at the Day of Judgment. Mr. Gordon was, on one occasion, so much exhausted that he fainted while in the act of lifting the Bishop from his bed to his Chair. They lay on the floor helplessly, the Bishop uppermost, till his Nephew recovered his consciousness. It was early on the morning of a day when Mr. Gordon was obliged to Say Mass for the People ; he was, therefore, unable to take anything to restore him.

Towards the close of his long illness, the Bishop's whole time was exclusively devoted to preparation for his great change. The last Literary effort that he seems to have made, was a small Tract entitled *Watch and Pray* ; an earnest Appeal to his Friends to Prepare for Death. It was published by his Nephew in 1797. A new Edition of it was printed 15 few years ago, at Aberdeen.

The third week in June, Bishop Hay set out from Edinburgh, to enjoy a course of cold baths in his favourite retreat at Scaln. A month later, he joined his Coadjutor at Aberdeen, and despatched Letters to Rome, on the subject of a new Coadjutor.

The Bishop, in his Letter to Propaganda, set forth at large the melancholy state of incapacity to which long illness had reduced Bishop Geddes and the infirmities which age, hard and incessant labour, and constitutional headaches had brought upon himself. His memory, in particular, was much decayed, as he found to his inconvenience, when anything occurred requiring fixed attention, and recollection of the past. He therefore entreated Propaganda to grant him another Coadjutor, and proposed, as usual, three persons for their choice :—First of all, Mr. Alexander Cameron, Rector of the Scotch College at Valladolid, whose abilities and character stood very high in the estimation of all his acquaintance ; Secondly, Mr. John Gordon, Vice-Rector of the same College ; a man of exemplary piety, and of such reputation for learning, as to be commonly known at Valladolid, as an Oracle of Theological Science : Thirdly, Mr. Donald Stuart, an excellent and meritorious Missionary. All of them had been educated in Rome, which always seemed to Bishop Hay, as he said, to be no small recommendation.

The secret history of the Coadjutorship is contained in Bishop Hay's confidential Letter to the Scotch Agent in Rome, inclosing the formal Letters of business.—[July 20.]

“20th July, 1797.

“Dear Sir,—Yours of the 29th April I received with your accounts on my arrival here, as I had left Edinburgh before it arrived there. I hope before now you will have received the several Letters I wrote you since the 3d of January, in which I gave you a full answer to all the particulars of yours received since that date, with a full state of our new Scalán, and receipts for all the current year, all which, I hope, have reached you before now. The Letter to Mr. C. Maxwell, annexed to yours, just received, I have sent to him, and referred to the Meeting which is appointed to begin on the 13th August. We have lost several of our friends since I wrote you in January—Mr. John Fraser, Mr. Alexander, senior, Letterfoury, and very lately Mr. Constable and Miss Gordon of Auchentoul; and, in all appearance, we will soon be deprived of our good Friend here. This last Winter and Spring has been harder upon me than any precedent period; the continued application I had to give to a multiplicity of affairs, both of a public and private nature, and the decaying of my abilities, which age naturally brings along with it, have had a very sensible effect upon my whole frame, and have brought on a return of my headaches, especially in the mornings after sleep, which commonly continue till the day be well advanced, and sometimes the whole day; an universal weakness, which makes me sometimes unable to stand, accompanied now and then with a slight swimming of the head, &c. This state of my health, together with the gloomy appearance matters have with you, and the consequences that might follow to our affairs in case I should fail entirely before another was appointed in Mr. Maroch's place, induced our friends here to advise and press for the enclosed Letter to Propaganda without delay. I would, however, take no step in it till I should see Mr. Maroch himself, who has not only approved it, but thought it most necessary in the present posture of affairs. Perhaps an objection may be proposed that it may be an additional provision on Propaganda for two, but this needs be no difficulty, for as long as Mr. Maroch continues in life, no such an addition shall be required, if we should live the soberer to support another. You will see by the enclosed, that the one you formerly recommended is not the one proposed. I shall give you the reason. Before Mr. Farquharson came home, both Maroch and Dauley had agreed between themselves that he would be a very fit person for the office in question when the proper period should arrive; and when Maroch and he were on a *tete-a-tete* together, he (Mr. Maroch) gave the other some hint of our

intention, upon which he replied, with great warmth, that if such a thing were proposed, he would go away and leave the Mission entirely. This was rather discouraging; however, it was hoped this would be got over. In the meantime, some of Dauley's good friends, who have been noted for their continual endeavours to undermine his character in the minds of his Brethren, by the most odious misrepresentations of his character and conduct, had so effectually done that in Mr. Farquharson's mind (as if Dauley had declared against him on a certain occasion, in Meeting of 1794, or, to use Mr. Farquharson's own words, in a Letter to me, had a rancour against him, and had shown a marked opposition to his interest), as produced a series of Letters from him to Dauley, of such a nature as far exceeded anything of the kind he had ever received either from Pul. Gn. or any other, and, at the same time, all founded in downright lies and misrepresentation. Dauley, sorry to see such a person so disposed to him, and so imposed upon himself, in his answers said everything he could to undeceive him, but all to no purpose; nay, when some time after, Dauley, in a conversation with him, had given him a clear and exact account of the whole affair as it had passed at the Meeting, and called his Maker to witness the truth of what he said, though this seemed to stun him a little for the time, yet, in the first Letter he wrote Dauley after they had parted, he resumed his former opinion, and told Dauley *that he must certainly have mistaken the sense or meaning of the Meeting!* Dauley saw from this that it was to no purpose to reason with a person so deeply prejudiced against him, and dropped the affair till another Meeting. Mr. Maroch was of opinion that all this was done on purpose to prevent the intention of making him Cor. If this was the view, the means used were a cruel treatment to Dauley. However, he said nothing to his Brethren, kept the Letters under lock and key, and did everything in his power to serve and be obliging to Mr. Farquharson. Yea, instead of opposing his interest, he paid him out of his own pocket a debt due to him by our Friend here, to a considerable amount, of which it was a risk that ever he would have got a farthing, and the want of which sum Dauley feels severely this day, when he has the burden of new Scalán to provide for. You will easily see that this conduct of Mr. Farquharson's was no great encouragement for Maroch and Dauley to persist in their first intention; however, Dauley would take no fixed resolution till he should hear the opinion of his Brethren, and upon doing that, without giving them the least hint of his own thoughts, he found the general run of the whole for Mr. Cameron, and only two (whom you may easily guess) for Mr. Farquharson, which, of course, entirely determined Maroch and Dauley in their choice. We, therefore, hope and expect, as your duty requires, that you exert your

usual prudence to get this important affair brought to a speedy conclusion: there is more reason for it on my account than appears, as I find my faculties decaying very fast, especially since Mr. Maroch failed; and as you know all our pecuniary affairs in this Country stand in my name, it will not be easy to settle them in a legal manner till I get a Successor. I must admonish you of one thing. When Maroch was chosen, his Papers from your parts cost him a large sum, which run him in debt at first, and kept him long under. When I was last in Rome I mentioned this to Cardinal (then Monseigneur) Borgia, who was much concerned at it, and said, as Maroch belonged to the Propaganda, he ought to have paid nothing. You will, therefore, see to prevent this in Mr. Cameron's case. I would have several other things to mention to you, but as I will have to write you soon again after the Meeting, and must here give you a further account of new Scalán, which you will be so good as translate and show to C. Gerdil, I shall refer till my next. I have only to observe here that what I have said above is neither to vindicate myself nor hurt Mr. Farquharson in your eyes, but merely to lay before you the real state of the case, and the reasons why he has not been named to the office. I should be very loath to propagate anything against my Brethren, though I am sorry to find some of them are no-wise delicate in that respect with regard to Dauley. They have published the above affair among confidants, in their own way, and endeavoured to prejudice some of our new comers against him; and I have good reason to think that they have written to you also on the subject, but for what credit you ought to give to such accounts from that quarter, I refer you to the infamous Letter you received about the state of Scalán after I last left it; for even that is known, and came to my ears, to the shame of the writer; for from their desire of hurting Dauley, they cannot keep their own secrets; but truth will come out at last and prevail. What, therefore, I write above, is entirely in confidence to yourself.—I am, dear Sir, yours."

"Dear Sir,—After the loss of our two Colleges in France, and Dauley being exhorted by friends in Rome to see to procure some place at home to supply that loss, considered this as an intimation of the Will of Heaven to him. He, therefore, set himself to see if such a place could be got, and on such terms as he could expect to procure. Several places were proposed, but, on examination, he found insuperable objections to them, till Summer, 1796, when Mr. Leslie, of Balquhain, having lately come to the full management of his Estate, made offer to him of a Farm very fit for our purpose, and on such advantageous terms as could not be looked for from any other in this Country, the chief of which is a long lease of 107 years, from Whitsunday this year, which no Proprietor here

would give almost on any consideration. This, then, we have got with all legal security for the full possession of the Farm during that space of time. The soil and climate are good, and the soil capable of great improvement; and were it not that we are obliged to build a house upon it, which (such as we need), with office-houses, will cost a great deal, we would have had a very great advantage by it, especially as he has given a considerable reduction of the rent put upon it (on condition of a sum of money paid in hand), from £120 to £90. As Dauley had a place of this kind in view some years before, he was endeavouring to procure what help he could for accomplishing it, but not being able to do much that way, a subscription was set on foot among our people, who, indeed, did more than could have been expected, considering their abilities, though far below our needs. With their help, and what he got from some other friends, he has been enabled to pay the sum to be paid in hand, which was mentioned in a former Letter, and to provide the most necessary implements for plenishing the Farm. He has also employed proper persons to build the house, which will be roofed before the end of August, and finished by that time next year. Good Mr. Byres gave us a plan of the house; it is only about twelve miles from him. It is thought that when the Farm is brought into proper order, it will enable us to keep about twenty or more Boys, and the house accommodation for such a number. Dauley wrote to several of his friends in England, but has hitherto got little or no help from them, as they have so much to do of that kind among themselves, but hopes he will still get something. If it comes to the worse he must contract debt, and pay it off by such degrees as Providence shall enable him to do. Dear Sir, out of what is above, and what I wrote you before, I wish you to draw up a state of this transaction, such as you judge most proper, to be presented to our friends in your parts, not with a view to ask any help from them—I would be ashamed to do that in their present distressed situation—but merely to give them the consolation to see the goodness of God towards us; a Copy might be given to those to whom the enclosed Letters are addressed. B. Geddes has been very bad, indeed, for some days past. He desires to be kindly remembered to you, as does Mr. James M'D—d, your late pupil, and others here, and I remain,

"Dear Sir,

"Yours, &c., al solits,
"GEORGE HAY."

The first week in August, Bishop Chisholm and the Administrators of the Mission Funds met Bishop Hay at Gibston, near Huntly, for the usual despatch of business. At this Meeting, Bishop Hay took effectual steps to refute

certain reports, (injurious to his character as an upright Manager of Mission affairs,) which had been in circulation since the last Meeting of Administrators three years before. On one particular point, relating to the partial appropriation of a Legacy to a special purpose, his critics had accused him of acting without the advice or concurrence of the Administrators, and of endeavouring to force them in an overbearing manner, to do as he pleased in the matter. On another question, as to an extraordinary supply voted for Division among the Missionaries, the Bishop had been accused of arbitrarily excluding some of them from its benefit, contrary to the known intentions of the Administrators. The Bishop now laid before the present Meeting a full Statement of what had occurred at the last; and out of this Statement he drew a number of Queries, to which he requested categorical Answers. A Copy of those Answers, completely clearing him from all that had been alleged against him, was written out by Mr. John Reid, Clerk to the Meeting, and signed by all the Administrators present. Thus the ill-natured misrepresentations of Mr. Farquharson and of others, who thought themselves aggrieved by the Bishop, were once for all publicly refuted. At this Meeting, also, the Bishop resigned the duties of Procurator into the hands of Mr. Charles Maxwell, who, in consequence of succeeding to the office, soon after removed from his Mission at Huntly to Edinburgh. The total failure of the Mission Funds in France, and the partial failure in the usual remittances from Rome, had produced a serious deficit in the Mission Income, which amounted to no more than £419; while its expenditure for *quotas*, or the support of Missionaries alone, exceeded £550. It therefore became the painful duty of the guardians of the Fund to issue a Circular Letter, informing their Brethren of the necessity which compelled them to reduce the *quotas* to £15 for the large Towns, and to £10 for country Missions.

Appended to this disagreeable Document, we find an earnest Exhortation, signed by the Bishops, and addressed to the laity, calling on them to make an effort to support their Pastors, otherwise their Ministrations must soon cease altogether.

In their usual Letters to Rome, which Bishop

VOL. I.

Geddes also signed, later, at Aberdeen, the Bishops reiterated their request for a Coadjutor in the Lowland District, and informed the Cardinals of the intention of the Highland Bishop soon to commence a Seminary at home, similar to that which Bishop Hay had already so auspiciously begun. The Invalid Bishop was described as having nearly lost his speech; his appetite was gone, and from time to time he was attacked with such violent internal pain, as to make it difficult to believe that he could live an hour. His patience gave great edification to all.

The business of the Annual Meeting finished, Bp. Chisholm, at Huntly, found leisure to send Mr. Macpherson a curious Paper, containing some cases of "Second Sight."—[Aug. 19.] The Scotch Agent seems to have applied to him for Answers to certain Queries on the Subject, and for authenticated instances, with both of which the Bishop's Reply furnished him.

"SECOND SIGHT."

Aug. 19, 1797.

A (1)^o It is my own private opinion that such a thing has existed, and does now exist, though less frequently than in former times. Many are fully convinced of the real existence of the Second Sight, but many, likewise, look upon it as a chimera. But you'll observe that many are incredulous in matters of greater consequence, and many know nothing about the matter, and many are ashamed to acknowledge their belief on this head, as the belief of the Second Sight is not fashionable.

A (2)^o There are Treatises written on the Second Sight.

A (3)^o Some families are more famous for the Second Sight than others; such as the Family of Macdonald, of Morar, though it cannot be said to be confined to any particular family exclusively.

A (4)^o The nature of it is generally a short and sometimes imperfect representation of what is to happen, does happen, or has happened, at a distance beyond the reach of natural knowledge.

A (5)^o Such as are affected with the Second Sight see, indiscriminately, happy and unhappy events, but more frequently events of a black and melancholy complexion. They see them before the event takes place, while it takes place, and after it has happened, but at such a distance that it would be impossible to know it so soon in a natural way.

INSTANCES.

Forbes, of Culloden, President of the Court

of Session, while employed in checking some of the Highland chiefs from joining the Prince, was cast by contrary winds into one of the small Western Isles. He went, as he landed, to a gentleman's house, who had a snug, elegant dinner prepared for him and his company, on their arrival. 'Sir,' said the President, astonished at the sight of the entertainment, and understanding the gentleman's fortune could not be great, 'may I beg leave to ask if you always live in this style?' 'No, my Lord,' says the Landlord, 'that I cannot afford.' 'And how,' replies the President, 'did you happen to have such a dinner to-day?' 'I knew,' says the Islander, 'that your Lordship was to be here to-day.' 'Impossible!' answers the President, 'we only landed just now, and, a little before, we knew nothing about it ourselves.' 'Why, my Lord, a man who lives by me announced your arrival by describing your Lordship's person, your company, dress, figure, &c., informing me of the time you would be here to-day, which made me prepare the dinner you see.'

A connexion of mine, Major Chisholm, son to Chisholm of Chisholm, was one day, as he told me, walking with his father before the door of the latter's Castle, when, from the Castle, a woman, famous for the Second Sight, rushed out, and cried aloud, 'God preserve your son, Laird; God preserve your son Roderick; I see him all covered over with blood.' In a short time, who appeared on an eminence coming home, but Roderick, supported by two men, all covered with blood, after a dangerous fall, which was only a prelude to the blood he spilt, soon after, under the Prince, while he commanded his father's men at Culloden. After receiving a mortal wound, my Uncle, who was next in command to him, wanted to remove him from the field, and made a motion to follow him. 'No,' said he, 'command the men, lest any of them should leave the ranks.' His last effort was to discharge at the enemy. His body was never found. He left one natural son only, blind from his infancy, and now an object. Were the Cardinal's circumstances not changed, I would recommend him to his charity, with some few more.—Sed redeamus.

B. Hugh Macdonald's servant fainted one day at table. When he recovered, he was asked the cause. 'Why,' said he, 'I saw a dead child on the table before me.' Within a little space, the dead body of a child was stretched on that very table. The Bishop told the story.

B. John Macdonald's Nephew, bred in England, came to see his friends in the Highlands. While in Morar, among some of his relations, he was all at once struck. When asked about it; 'I see,' answered he, 'a person drowned taken out of the water;' and he described his appearance. In a short time after, the accounts of such a man as he described being drowned and taken out of the water were received. I knew the man.

A short time before you [Mr. Paul Macpherson] went to Rome (1793), in my vicinity, while in Strathglass, a child saw his father, Bailie Hector Mackenzie, factor (steward) to Mackenzie of Seaforth, in the winding-sheets. His father called him his little prophet, and soon after died.

You have now the Second Sight brought down to our time from Culloden. I could, for the information of their Lordships, give you my own opinion relative to the cause of it; I do not mean a natural cause; but as this has not been asked, I refer it to another time. Some, in very pompous expressions, have attempted to explain the Second Sight, in a natural way; but their accounts appeared to me most unsatisfactory and absurd.—I ever am, my dear Sir, unalterably yours, JOHN CHISHOLM."

The late Mr. Donald Carmichael, while residing as a Student at Aquhorties, frequently heard Bishop Hay discuss the *Subject of Second Sight*. Some of his notes of these conversations are now lying before the Author. It seems that a Cardinal in Rome was at one time collecting Facts and materials for a Treatise on this difficult Subject, and the Bishop was at great pains to supply him with instances, gathered principally in the Highlands, together with their authentication. The avowed object of the Cardinal's Treatise was to show that the *faculty of Second Sight* was derived from the Evil Spirit.

As might have been expected from the Author of the Treatise *On Miracles*, the Bishop subjected these Stories to a rigid investigation. In some instances, the gift seemed to be hereditary, the consequence, perhaps, of a former compact with the Evil Spirit; for Bishop Hay took the same view of it as the Cardinal. In other instances, the faculty was acquired by the use of Spells, the result of a traditionary compact, as it was supposed, on which the effect depended; enabling the Seer to describe objects as then passing, and events as happening, at a distance both of time and place. Two examples seem to have especially approved their authenticity to the Bishop's judgment. He used to give all their particulars, the names of the persons, and of the places, together with the witnesses. In one of these instances, a man, who had the faculty of Second Sight, declared that he saw a child, then in apparent health, running through the house, dressed in its grave clothes. In the other, the Seer was heard, circumstantially, to describe the accidental death of a man who was

at the time in perfect health. The death of both of those persons happened shortly after.

While discussing these cases with Bishop Hay, Mr. Carmichael suggested what appeared to him an insuperable difficulty—How could the Devil know these future contingencies? To this the Bishop replied, that although, absolutely, the Devil has no fore-knowledge of the future, he might have seen, in the case of the child, some indications of internal and mortal disease, not yet apparent to human perception. In the case of the man, the Devil might have prepared the accident, and have made a pretty sure guess as to the event, even though it was no more than a guess or conjecture. The Bishop further thought that the occasional fulfilment of the Seer's prediction might be a punishment inflicted on his dupes, while it confirmed them in their evil practices. Against these, and all similarly mysterious agencies, Bp. Hay declared that in his experience one remedy never failed: if the Seer was Confirmed, if he fulfilled his other Duties as a Catholic, and vigorously resisted those Impressions, they soon left him unmolested, an unanswerable proof, he thought, that they were not from God.

[About thirty years ago, while a boy, I saw in a Dream an exact picture of the present Chapel at Preshome. When I awoke, the vision took hold of my mind, and a day or two after, I determined to satisfy myself and visit the scene, which I had never seen before. The first burst of the view of the Chapel was precisely what I had beheld in my Dream. Ever since, this remarkable phenomenon has haunted me. The MSS. of the Rev. Mr. Stothert were compiled, and partly written, at Preshome: but for my exertions they, in all probability, would never have been printed.—[J. F. S. G.]

Preshome Chapel and House stand high and secluded, commanding an extensive view, especially over the Moray Frith, as far as the Mountains of Caithness. A good carriage road leads up to the choice spot off the turnpike, nicely hedged on either side. The Chapel is a large, plain building, erected by Rev. John Reid in 1790, and has been often repaired and altered outside and inside. The Vestries are damp. The Gallery is now taken down, and the Organ placed at the West end on a platform, curtained in, and elevated

two or three feet. The interior is very clean, and has open seats with high finials. The Altar itself is deficient in design. The three large Paintings in the Sanctuary are rather good. There is a Garden, well kept, on the South side of the Chapel, having a Glass House for flowers to the Altar. The passage, or pathway, on the East, which leads to the Vestries, is not tidy. A row of trees here would ornament and give character to the whole place. Bp. Kyle built the present Dwelling House, to which there is attached a small Farm. The House has two Storeys, with small windows. It stands quite adjacent to the Chapel on the East. There are two Reception Rooms on the ground floor: on the walls are a large Painting of the Bishop, sitting vested; his mother; Rev. John Gordon catechising a class of children, in odd costume for the present day, at the Altar of Preshome; a view of Rome; and Engravings and Prints of Popes and Scotch Bishops and Priests. Upstairs are the Bishop's parlour or study, and bedrooms. Immediately above the lobby, on the top of the staircase, is the Library—a small room with one window, containing bookcases having close doors. There is just room to move. Chapelford, or St. Ninian's Churchyard, stands about $1\frac{1}{2}$ miles below Preshome, where many R. Catholic Bishops, Priests, and Laity are buried. Newlands, Auchenhallrig, or Tynet Chapel is about one mile to the West of this: it is termed the "Long Chapel" from its appearance. It is the oldest Chapel in Scotland, and retains still its pristine simplicity. It is even more interesting than Preshome from its associations. During the times of Persecution it was built as a Sheep-cot by Rev. John Irvine, in 1722. Bishop Hay's Bread-irons are here.]

The application for a new Coadjutor reached Rome at an unfavourable time for the rapid despatch in that affair which Bishop Hay desired. The months of September and October, then as now, were regarded by the Romans as exempt from the unwelcome intrusion of business. Every one who had the means escaped to the Country. Yet, so much had the Scotch Agent ingratiated himself with the Authorities at Propaganda, that they consented to have the matter summarily despatched (without waiting for a Meeting of the Congregation) *ex audientia*

SSmi.—[Sept. 12.] The choice fell, as a matter of course on Mr. Cameron, who assumed the Title of *Bishop of Maximianopolis*. It was with some difficulty, however, that Mr. Macpherson dissuaded the Cardinal from Electing Mr. John Gordon; they thought the character given of him by the Bishops so splendid.

The House at Aquhorties, begun in May, was now roofed in, with every prospect of being ready for its Occupants in another year. Stimulated by this example, the Highland Gentry now opened a subscription for a Seminary in their District.

The Bishop returned to Aberdeen from the Meeting, by the Enzie and Buchan, early in September. His poor Friend was in one of his paroxysms of pain. Mr. Rattray, a young Priest, newly arrived from Spain, and appointed to the Charge of the Highland Chapel, in Edinburgh, on the East side of Blackfriars' Wynd, was astonished at the extent to which he found Bishop Geddes' memory revered by all classes of people, for the rare union in his character, of amiability and mildness, with great abilities. Mr. Farquharson, whose tongue could occasionally inflict a sharp wound, while proposing in derision to call the new Seminary *Daulica*, could express his surprise that the poor Invalid should piece out his existence so long. "If he be not ripe for better Regions, pity many a one."—[To Mr. Macpherson, October 14.]

An eye-witness furnishes us with a graphic account of the Sufferer at this date.—[Mr. Jas. Macdonald to Mr. Macpherson, Oct. 19.]

..... "B. Geddes continues still in the same lingering situation. No symptoms of immediate death, but to our great regret and disadvantage, can scarcely utter a word in an intelligible manner, and not that itself without distressing him very much. He cannot so much as move himself, or even put the spoon to his mouth. He needs constant attendance both day and night. He hardly ever gets any rest, and none but by the force of the Opium he daily takes. The Opium, again, occasions great costiveness, and he never enjoys the benefit of the stool but by force of injections, which are, therefore, repeated six or seven times or once every second day; from all which you may form to yourself an idea of what he must suffer. If his dissolution happens, as in all appearance it soon will, I immediately shall acquaint you, and furnish you with the memorandums of him you seem most to relish, according to your Letters.

You may depend upon it, if I be here at the time, as in all probability I will. I informed him that I was going to write to you, and asked if he had any commands for you, and he has desired of me to write you a few things, which I will endeavour to express, as far as I can, in his own words, which I had a good deal ado to understand. They are the following:—I would have a thousand things to say but cannot, and, therefore, I leave them to himself to guess what they are. Tell him that I have been thinking this long time that my death was near, but that others, from appearances, are of opinion that I may live as yet some time. Tell him that I am very well contented, since it has pleased the Almighty to grant me so good an opportunity to prepare myself for my passage from Time to Eternity. Tell him that all care is taken of me, but cannot help regretting of being so troublesome to others. Tell him that I am sure he will not doubt of my good will to him. These words he uttered, and told me he could say no more. On another occasion he spoke to me concerning some remarks of his concerning the Mission during the years 1745, '46, and '47. If you want them let me know by your first, and I shall forward you them immediately. I dare say I will make two sheets of paper contain the whole of them."

Sir John Hippisley had not yet obtained any substantial assistance for the poor Mission in Scotland, but still watched his opportunity. He informed Bishop Hay that but for the eruption of the French into the Papal States, a British Resident at Rome would have been appointed by the British Government. In fact, he had actually been named. But as things turned out, there was to be only a Resident on the part of the British merchants, in the person of Mr. Graves.—[To B. Hay, Oct. 16.]

Mr. Cameron was to be Consecrated in Spain. The first news he had of his Promotion was on the receipt of a Letter from Mr. Macpherson, by the same Post that brought him one also from Bishop Hay, written at Huntly. The Bishop's was kind and flattering to his vanity. Mr. Cameron cherished a warm friendship for the Scotch Agent in Rome, and all his other associates, K.K., G.K.—[To Mr. Macpherson, Oct. 18.] The Scotch Bishops, in view of the Vacancy about to occur in their Spanish College, presented a Petition to King Charles IV. of Spain, to this effect, that Whereas, by Royal Letters Patent—[dated Oct. 18, 1778]—his Predecessor, Charles III., had granted the Scotch Catholic Bishops the faculty of proposing three

Priests to the choice of his Majesty, for the Rectorship of that College, when vacant, they had proposed three such persons, requesting the King to appoint one of them to the Office, at the same time commending the College to the Royal favour.

A little misunderstanding at this time occurred between the Bishop of the Highlands and Bishop Hay, on the subject of the Balloch, or Drummond Mission, then served by Mr. Andrew Carruthers. Bishop Chisholm's long Letters are intemperate in their language, hot and precipitate. Bishop Hay's, again, are closely reasoned and conclusive, without undue warmth or excitement. He concludes a masterly Statement of the whole matter in dispute as follows:—"For my part, I shall form no judgment on the matter. I have taken my final determination, and, having done what I could for the discharge of my duty, I hope Almighty God will not lay to my charge what is not in my power." He felt his health on the decline, yet without anticipating any immediate danger. It was a decline rather of nature through age, as he was now some months in his 71st year.

Mr. Robertson, the Ratisbon Benedictine, now Chaplain at Munshes, in Galloway, gave Bishop Hay some occupation in replying to an Appeal made to him by the Monk, on several points, of no particular moment. He wished English Prayers, and long ones, to be enjoined on all Congregations before Mass; he wished the Sermon to be transferred to the middle of Mass, instead of being always Preached before Mass began, as had been the custom in the Scotch Mission, time out of mind. He wished for Music in his Chapel. To all his wishes, Bishop Hay opposed elaborate argument and flat refusal.—[Dec. 21. Original Letter at Dalbeattie.]

He was not to be put down so easily, however. His Colleague, Mr. Petit, a French emigrant, was entirely with him. Between them, they pressed the Bishop very hard with arguments and quotations from Decrees on their own side. They devoted a page of Foolscap paper to the advocacy of Music in their Chapel. The tone of the whole is unbecoming. It is too elaborate; making much of what was in reality of small importance.—[Jan. 1, 1798.] Bishop Hay, probably out of deference to the Family at

Munshes, who seem to have supported their Chaplain, replied at great length, citing many Theologians, and the Canons and Decrees of Trent, on his side of the question. It is unnecessary to follow him in a disputation of so little permanent interest. Suffice it to say that, after bringing forward his array of proof, and, in his forcible way, clenching every part of his Argument with the severest Logic, he turns on his opponent, thus:—

"Perhaps you may still be of a different opinion from me. If so, then the question is, whether I am obliged to follow your judgment, or my own. I think I have a good deal to say in my own favour, but I shall waive that, and put the question on a different bottom, which you cannot well refuse. If the above does not satisfy you, write your opinion, with all you can say in favour of it, in Latin, and send it to Rome. I give you full liberty to do so. I shall also write what I see proper for my defence; and let Rome decide the question. In the meantime, till that decision comes, I must and do insist on your observing the common practice of making the Sermon before Mass, and on your giving up your Singing. If this occasions any trouble to yourself, you have only yourself to blame for it, from the rash step you have taken, and you must extricate yourself the best way you can. I shall be at no loss to satisfy those who choose to speak to me about it, as to my own conduct. There are several things in your last, which I am not pleased with; some things not fairly stated, some absolutely false, and which would naturally tend to mislead M. Petit; otherwise I am persuaded he would never have encouraged you to make any alteration in the public form of our Service, till it had come from the proper Authority. That Authority I am in duty bound to support, especially in these present unhappy times, in which Innovations, and Changes, and an itch for pretended Reforms seem to have in some degree pervaded all ranks of people. Neither time, nor health, nor inclination, allow me to point out and refute the above unfair parts of your Letter, which I suppose, have arisen from wrong information, and so, with compliments to M. Petit, I remain, &c."—[Jan. 12.]

Mr. Robertson, who had little else to occupy his time at Munshes, kept up the ball in another long Letter to the Bishop,—[Jan. 18]—in which he shewshimself "convinced against his will, and therefore of his own opinion still." His second Letter is in some parts even more offensive in tone than his first; and in conclusion, he pretty roundly gives the Bishop to understand that he

has no intention of giving up his Music, whatever he might do with the Sermon.

This short, stout, merry little Monk was always Jestng, and poking Fun. The following Anecdote of his humour was related to the Author, by a Person of high standing, who was present when the Incident occurred. One evening, while Mr. Robertson was on a visit at Aquhorties, he got the boys about him in the Schoolroom, as they came out of the Chapel, and kept them in a roar of laughter, as usual. The School-room communicated with the Chapel, where Bishop Hay, according to his custom, protracted his devotions long after the rest of the Community. The noise in the School-room only made him remain the longer in Chapel; at last, when he came out and joined them, he was somewhat out of humour at the disturbance, and began asking the little Monk what he meant by all that noise. Mr. Robertson, assuming an air of humility, and striking his breast said, *Mea culpa, mea culpa*. That is not punishment enough, said the Bishop—let me administer it; making a movement with his arm, as if about to inflict a severe blow. “Stop, stop,” cried the quick-witted Monk, “that would be, not *mea culpa*, but *tua culpa, tua culpa, tua maxima culpa*.” A shout of merriment from the Boys rewarded his ready humour.

Mr. John Pepper, the Chaplain at Terregles, gives his Correspondent, Mr. C. Maxwell, a humorous account of Mr. Robertson's method of Management, in his little Congregation at Munshes:—

“1798.

“Mr. Macdonald seems a very worthy young man. I doubt not he will make a very good Missionary. He seems very desirous of being advised by the older Missionaries. As to Mr. Robertson, it would be lucky if he was of the same way of thinking. I have no doubt of his great zeal; but he manages his Congregation very oddly. A set of elders, so called, form his Council, respecting the poor; a set of Lecturers and Psalm-readers in the Chapel on Sundays; a Council at Dalbeattie once a-week, to discuss points of faith and controversy. Sometimes he presides himself; if not, perhaps Thomas Copeland, John Rigg, (two Tenants) or some other such Doctor of Divinity, takes the Chair. His congregation will, in all appearance, outwit him. I heartily wish the matter was put a stop to. He used, but whether he continues, I don't know, to have singing and ranting Psalms of

his own Translation, which I must confess, I think most improper, in a Roman Catholic Chapel, in this part of the world. It is now a common saying in this country, that Mr Robertson's Prayers are not the same as at Terregles and Kirkconnell. If things go on in that way for any time, whoever succeeds him in the Mission will have a hard task to set matters right again. But Mr. Macdonald will tell you more of this affair, as he was there two or three Sundays. I sincerely wish a remedy could be applied, and Mr. Robertson restricted to Preach, Say Mass, and Catechise, &c., as other Missionaries do; and I should be glad the Bishop was informed of it.”

The storm which had so long impended over Rome now burst upon it in earnest. The van of the French army, under General Berthier, entered the City, February 10, and occupied the Porto del Popolo, and the Castel Sant. Angelo. Next morning, they placed Guard at the prominent places, such as the Capitol, Monte Cavallo, and Trinita de Monti. Their Camps lay between Ponta Malle and Monta Mario. Four of the Cardinals whom they found in the City, four Roman Princes, and as many Prelates, were confined as hostages at Monte Cavallo. A handful of the Papal troops was retained as a Guard to his person, the rest were disbanded. The strictest discipline was maintained by the French army. An Edict was published, ordering a Declaration of all British, Russian, and Portuguese property to be made, in twenty-four hours, by the holders of it. The Tree of Liberty was planted on the Capitol, with every imaginable formality. Berthier made a short discourse, chiefly addressed to the Manes of Pompey, Brutus, Cassius, and Cicero. The same ceremony was enacted at Porta del Popolo, and other places. Rome was declared to be an independent Republic, with a new Government. Cardinal Albani fled to Naples; his property was confiscated. The Cardinal Duke of York also had fled. Barberi and Consalvi were in prison. February 20, the Pope was conducted out of Rome by a French Guard. Three days afterwards, the Scotch College was taken possession of in the name of the French Republic, but with every show of civility. Mr. Macpherson remained a month longer, unwilling to throw away a chance of serving the Mission. The last week in March he set out on his journey homewards, in charge

of twenty-two youths, the Students of the three British Colleges. The French Authorities gave him money for his journey, a Passport through France, and a Letter to the Minister of the Interior, in case he got into trouble. Mr. Smelt, the English Agent, had disappeared; the Irish College, also, had been abandoned by its natural Guardians. The Scotch Agent alone remained at his post, and found it impossible to decline giving his assistance to the young Students of the other Colleges. It was a heavy charge, but he acquitted himself of it with complete success. By April 7, we find him as far as Genoa, on his way home. Both there, and at Civita Vecchia, he was treated by the French Authorities with the greatest civility. He now felt assured that he should accomplish his singular task, which he did, a few weeks later, without accident or adventure of any kind, travelling from Marseilles, through the heart of France, to London, with his score of British youths.—[Mr. Macpherson to B. Hay, February 10, 17, 21; April 7; June 6.]

We are told by Mr. Cameron, who then resided at Edinburgh with Bishop Hay, that when the news reached him that Rome was in the hands of the French, and the Pope their Prisoner, the Bishop was overwhelmed with grief. He immediately retired, to unburden his mind in private Prayer; and in a short time he recovered his usual composure.—[*Short Account of B. Hay.*]

The Scotch Agent was the bearer of a beautiful Autograph Letter from Cardinal Gerdil, to the Scotch Bishops. "Etsi absentes corpore," it concludes, "longisque locorum intervallis disjuncti, consociati, facitque nos Caritas Christi presentes spiritu. Commendamus nos invicem Patri luminum, a quo datum omne optimum, et donum perfectum. Memores nostri estote in orationibus vestris, dum et nos vicissim D. O. M. Enise deprecamur, &c.—[March 13.]

Early in February, Bishop Hay visited Aberdeen, and the building operations at Aquhorties. He returned to Edinburgh the third week in March. He now had in view the Publication of a short Pastoral Letter, on the Duty of Loyalty to Government, and in accordance with his usual custom, he invited Bishop Geddes to give him a Sketch of its general plan. To this request, the Bishop dictated a long and full Re-

ply; the last Letter which he ever composed. "My distemper increases every day, very sensibly to myself," he says, "though less in appearance to others. The parts from my neck to the foot become more contracted with a sharper pain in the joints. . . . I can scarcely speak and move without much pain. Every night I expect death. In this situation, I earnestly desire to be left entirely to converse with my God. However, as you require it, I shall give you my poor opinion on the subject you mention." He then goes fully into the composition of the Pastoral Letter on Loyalty, with his usual fluency and minuteness. . . . "I have said more than necessary," he continues, "and I assure you even this little has cost me much sweat and pain. I am truly willing to gratify you. Pray for me; and above all, have courage and trust in God, who will support you. Farewell, my dear Friend."—[April 30. The signature is feebler than ever. Some of the upward lines are a mere succession of dots; the hand must have shaken so while held to Sign, for the Invalid had no longer any power in his hands.] He adds, in a P.S., "Perhaps Mr. Cameron, Sen., may see his presence very useful for some time in Spain, and, therefore, it ought to be left much to himself when he is to come away. I hope Mr. Macpherson will be of great use to you. God grant that mutual confidence and union may reign amongst us. Never was it more requisite. I suppose the Pastoral Letter will be common for both Districts. You may, or you may not, put my name to it, as you please.—Yours affectionately."

From this date, this inestimable man took no further share in public affairs, turning his face, like Ezechias in view of death, away from the world, conversing only with God, and preparing hourly for his final change. It came at last, after nine months more of acute suffering.

The Pastoral Letter on Loyalty soon appeared, Printed by Moir, and Published by the celebrated Creech, both of them Protestants. It bore Bishop Hay's name alone. A second Edition of Bishop Geddes' tract, *Watch and Pray*, was Published about the same time.

The brave Scotch Agent, on his arrival in London, suddenly found himself an object of interest to the whole of his Majesty's Ministers.

The never-failing Sir John Hippisley introduced him to them all. He had interviews with the Speaker, presentations to the Prince of Wales and to the Duke of York; the Political world was stirred by the presence of a man who had just run the gauntlet through the enemy's Country. Mr. Macpherson coolly hoped that his new acquaintanceship with those great people might be of use on some future occasion.—[To B. Hay, June 9.]

After Bishop Hay's anxiety for the safety of the Agent and of his travelling Companions, it was "a cordial to his heart" to receive Mr. Macpherson's first Letter from London, dated June 4, announcing his safe arrival, which the Bishop found waiting for him as he came down from Saying Mass, on Corpus Christi. He immediately communicated the good news to Aberdeen and elsewhere, that his friends might be partakers of his joy as soon as possible.—[June 12.]

Mr. Paul Macpherson had brought with him from Paris four valuable Manuscripts belonging to the Scotch College there. While in London, he lent them to Mr. George Chalmers, the Author of *Caledonia*, who, in return for the Agent's polite attention, gave him a receipt for them in the following terms:—

"Green Street, 13th June, 1793.

"Dear Sir,—I have to acknowledge the kindness of your note of this morning with four ancient Manuscript volumes, which had belonged [to] the Archbishop of Glasgow, and which consist—1st, of the Chartulary of that See, marked A; 2ndly, the Chartulary of the same, marked B; 3rdly, an original Register, in paper, of the Lands and other temporal rights of that See; 4thly, another Register, in paper, marked on the outside, 1499—1510,* also concerning the temporal rights of the same See, all which I promise to deliver either to Mr. Alexander Innes of the Scotch College at Paris, or to you, when the same shall be demanded by him, or you, under your hands in writing, or in person.

"I owe you a thousand thanks for this obliging mark of your confidence, and also for the new Roman Constitution. I must study how to merit your kindness, and to convince you with what sincere esteem I am, most sincerely, dear Sir, your faithful and obedient servant (Signed), GEO. CHALMERS."

[Copied, *literatim*, from the original Letter at

Preshome, June 30, 1845, by Mr. James A. Stothert.]

Unfortunately, at the death of Mr. Chalmers, the Chartulary marked A, and the Register of the Lands of the See of Glasgow, were considered to be his private property, although his own receipt for the four MSS. show that he had them all only on loan. The other two MSS. are now at Preshome, among other Historical treasures.

The Agent finished his business in London by the middle of June; he passed a day at Windsor with Sir John Hippisley, then hurried down to Scotland to receive a warm welcome. The day Mr. Macpherson left London, Mr. Cameron, jun., reached it, on his way to Valla-dolid.

July 19, the Bishop began his journey to the North by riding from Edinburgh to the Park of Stobhall, near Perth, a distance of 48 miles, besides the Ferry, on a little horse that "stood out remarkably well, and was as keen for his corn at Perth as anywhere else on the road."—[To Mr. Rattray, July 20.] A great deal of work lay before this little horse and his master, in the course of the next month or two. Mr. Rattray was left in charge of St. Margaret's Chapel in Edinburgh, while Mr. C. Maxwell had by this time entered on his Procuratorship, and the care of the Congregation attending St. Andrew's, or the Highland Chapel, on the East side of Blackfriars' Wynd.

One of the last days in July, the Bishop and his little horse entered Aberdeen. Bishop Geddes had been so ill, a few nights before, as to insist on again receiving Extreme Unction. His Nephew, however, did not think him dying. A rest of two or three days was sufficient to enable Bishop Hay again to set forward on horseback to his favourite District of the Enzie. On the Festival of the Assumption, which he spent at Preshome, he made the Congregation a present of all he had lent them for the Chapel, on condition of their filling up the Subscription Paper for his new Seminary. He had lent £200, and had received back by Instalments £112. He now remitted the difference.

His next move was to Scalán, thence to Auchentoul and Aquhorthies. By the middle of September, he had completed his circuit to Aberdeen. This was his last interview in this

* Protocols of Cuthbert Simson, Notary-Public.

life with his Friend and late Coadjutor, Bishop Geddes.

The whole effects of the Scotch College in Rome were sold, and the Church and College let. Mr. Sloane bought from the Jews the Church Pictures, and the *Pietra Sacra* of the High Altar, with the intention of one day restoring them. He was proud to have them, he said—[To Mr. Macpherson, July 28]—particularly his “Friend St. Andrew,” which he was told was a good Picture, as also St. Margaret, which he was to get repaired. St. Peter’s was to be closed for four months, it was reported, while the Jews were ungilding it, and then the Capuchins were to have it; but it turned out that the Jews offered so small a sum for the gilding, that the operation of removing it was never performed. Bishop Hay received this news from the Scotch Agent, now settled at Gibston, with sorrow; he had no hope of any temporal assistance from Rome as long as the perfidious French remained there, nor would he consent to any one’s going there on the chance of saving something, till the French were gone. Yet the Irish Superiors of the Franciscan and Dominican Convents at St. Isidore’s and St. Clement’s still kept possession of them at their own expense.

The publication of Butler’s Saints’ Lives was now going on at Edinburgh—the third Volume appearing this Autumn. Moir, the Printer, was so dilatory, that Subscribers around Aberdeen were threatening to withdraw their names.

On an afternoon in October, as Mr. Farquharson was leaving his House at Glasgow with a Letter for the Post-Office, he met “Dauley striding towards his humble abode.” The Bishop remained a day or two, both his host and himself being extremely reserved in their communications.

Another step in the gradual progress of liberal sentiments may be observed in a General Order published, December 1st, at the Adjutant-General’s Office, to the effect that non-commissioned officers and men should be permitted to attend Divine Worship in the Churches, Chapels, or Meeting-houses to which they belonged, when an opportunity for their doing so should offer.

The dispersion of the Roman Court was now complete. His Holiness was at a Carthusian Convent, near Florence; Albani was at Gaeta;

the Duke of York, at Naples; Antonelli, at Venice; Borgia, at Padua; Gerdil, at Turin. Many of the best Clergy were begging in the streets of Rome. The *Prelati* in general had sympathised with the Revolution.—[Mr. Macpherson to Mr. Maxwell, Dec. 21.] Mr. Sloane communicated better news; that 20,000 Neapolitan Troops had cleaned Rome of the cursed French; the Vicegerent had resumed his functions, and Mr. Sloane had written to Sir William Hamilton, at Naples, begging him to claim the Scotch College and its estates, as British property.—[To Mr. Macpherson, Dec. 1.]

Sir John Hippisley now resumed in earnest his negotiations in behalf of the Scotch Missionaries.—[To B. Hay, Dec. 29.] He had been busily engaged in directing the attention of the Duke of Portland, the Home Secretary, to the subject of their pecuniary relief. In the state of the public purse, he could not, he was sorry to say, propose anything considerable, he had named £50 for each Bishop, and £10 for each Priest, supposing their number to be between 40 and 50. While this negotiation was pending he had further urged the importance of procuring some temporary relief for the poor Clergy, during the Winter season. Sir John, therefore, begged Bishop Hay to write him a Letter which he could shew the Duke, in which the Bishop might express his sense of the Duke’s humane reception of the application made to him by Sir John, in behalf of the Catholic Prelates and Clergy in Scotland; and his sense of how much the venerable but distressed Head of the Catholic Church would be gratified to hear of the kind intentions of the British Ministry towards a portion of his Clergy. The Bishop might add that even a small amount of relief would be a boon to some of his Majesty’s best subjects, would prevent emigration, and secure friends to the great cause of subordination and allegiance to his Majesty’s Government. In short, Sir John requested to have such a Letter, as the Bishop’s own feelings would dictate. He might write anything he wished, apart on a separate Letter. Bishop Geddes’ distressed circumstances, might be mentioned in the ostensible Letter.

Without waiting for the Bishop’s Reply, Sir John again addressed him, with further news of these negotiations.—[Jan. 3, 1799.] Sir John

had just returned from Mr. Dundas' Country-residence at Wimbledon, where they had had a conference on the distressed state of the Scotch Catholic Clergy. The discussion, in which one or two other Members of Parliament took part, lasted the whole evening. Sir John informed Mr. Dundas of all he had been doing, to gain the Duke of Portland's concurrence, and of the entire approbation which the Minister had given to the Scheme in hand. It was of importance, however, that Mr. Dundas should also be made minutely acquainted with the urgent claims of the case, as his influence in Scotch affairs was great, and the Home Secretary deferred to him on such questions.

When Sir John had finished his Statement Mr. Dundas admitted that a good case had been made out, for relieving the Scotch Clergy, but expressed his fears lest any Scheme for settling an allowance upon them might be misinterpreted by some over-zealous persons. Sir John then drew up an amended Statement, suggesting that some private persons in Scotland might be named, to whom Government might hand over a sum of Money, for the relief of the Catholic Clergy; which sum of money those persons should then pay to the Bishops, for the benefit of their Clergy. Mr. Dundas relished this proposal, and the Papers relating to it were left with him. Sir John, therefore, had no doubt that the matter would soon be arranged. The Duke of Portland, whom he was to see again, the following day on this business, was much interested in it. Sir John finally requested the Bishop to answer this Letter in such a way as might show Mr. Dundas that Sir John had communicated his good wishes to the Bishop.

While this important Letter was on its way, Bishop Hay sat down to reply to Sir John's earlier Communication, of December 29th.—[Jan. 4.] He followed the suggestions of the Diplomatist, with excellent tact. It is singular that the strong point in favour of subsidising the Catholic Clergy in Scotland was felt to be the desirableness of keeping them, and through them their people, at home, and thus preventing emigration. The Bishop presses this point at some length on the notice of Sir John and his Friends. Not long before, the Trustees on Clanranald's estate, had applied to the Bishop through their agent, to dissuade some of the

Clergy in that part of the Country from their resolution to Emigrate to America with a large body of their people. The Bishop had then assured the Agent that nothing but distress could prompt either Clergy or People to Emigrate, and that, therefore, the only way to keep them at home, would be to improve their condition.

Bishop Hay then proceeds to give a sketch of the number and position of the Catholic Clergy in Scotland. Their number he estimates at fifty, of whom forty-five were dependent for their support on the common fund. He again gives details of the losses incurred by the French, and more lately by the Roman Revolution. The three Bishops then in the Country, he tells Sir John, would soon be joined by a fourth, his new Coadjutor, Mr. Cameron, who had been Consecrated at Madrid, in the preceding month of October.

Before the Revolution the Scotch Bishops had no cause to complain of poverty. The two Apostolic Vicars had, each of them, a pension from the Holy See, amounting to about £50. £10 more, were supplied to each, from their Friends at home. On this, they managed to live with tolerable comfort, and even to have something over, now and then to assist others in distress.

The Bishop's Letter concludes with an affecting description of Bishop Geddes' condition.

"Edinburgh, 4th January, 1799.

" "Had made them judge it prudent to send as much of our money as they could to Paris, and invest it in the public Funds there, which, with what we had from Rome, made by far the greatest part of our income. All these are now totally lost, and what remains in this Country is not sufficient, since the late addition to our numbers, to give ten pounds per annum to each for their maintenance. This circumstance alone suffices to give an idea of their difficulties, without entering into a detail of particulars, especially in these distressing times, when all the necessities of life are come to so high a price. It is true, in some few places, the people give their own Pastors some little assistance, but it is so small and so precarious, that little dependence can be laid upon it. At present there are three Bishops actually in this Country; to wit, B. Chisholm, who has the charge of the Highland District, and your humble Servant, who am placed over that of the Low Countries. Bishop Chisholm has no

Coadjutor, nor has he the means to support one. A good many years ago, I, being but in a poor state of health, got my worthy Friend B. Geddes for my Coadjutor: he was of no small assistance to me while his health remained, but for these five years past he has been quite *ab agendo*. Being now in the 70th year of my age, and finding the common attendants of that age fast advancing upon me, and dreading the fatal consequences if the French should become masters of Rome, I applied to Rome about a year and a half ago for another Coadjutor, as it was judged by all his Physicians, that B. Geddes could never recover. My request was readily granted—Mr. Alex. Cameron, who was then Rector of our College in Spain, was appointed for that Office. He was lately Consecrated at Madrid, and I expect him home some time in the approaching Spring, which will make the number of our Bishops four. With regard to our finances before the French Revolution, we had no reason to complain. The two Vicars Apost. had a pension each from the H. See of 200 scudi, which, according to the rates of exchange, yielded between £45, and £50, and we had also some funds in this Country, which, with some small additions since that period, yield £40 yearly to each Vic. Ap. With these two we lived in a tolerably decent manner in those days, and could even spare a little now and then, to assist others in distress. At present, all we had from Rome is lost, and it will be a long time, if ever, before it be able to replace it. Our Coadjutors, when we had any, had also a pension of 100 scudi from Rome. You desire to hear how poor B. Geddes is. I wish I had better accounts to give of his situation. He is at present in the 64th year of his age. About five years ago, he left this City and went to Aberdeen, where he lives with a Nephew of his own, the Priest in that place. His distemper was judged by Dr. Gregory and Dr. Spens, his physicians here, to be a palsy mixed with rheumatism. They were both exceedingly fond of him, and exerted all their skill to relieve him, but all to no purpose. The two first years after he went to Aberdeen, he was able to rise and even take a little walk in an adjoining garden; but these last three years he has been almost constantly confined to bed. He is never without great pains—and from time to time, they rise to an excruciating degree. He is obliged to lie constantly on his back; he is for weeks that he cannot turn himself out of the posture he is in; if his legs be stretched out, he cannot draw them up without help; nor stretch them out if they be drawn up. His speech is greatly failed, so that except his Nephew and those about him, who make out his meaning, though sometimes with difficulty, a stranger will scarce understand one word in twenty of what he says. Amidst so great bodily distress, what is most

surprising, he retains his memory and judgment as sound as ever. Such a distressing situation stands in need of many things which a person in health has no occasion for, besides the necessary attendance. Before he was made Bishop he had been a long time Rector of our College in Spain, where his extensive learning and amiable qualities endeared him to every one who knew him, and particularly to those about the Court, in whose company he had often occasion to be concerning the affairs of the College. By their means, when he was made Bp. he got a very decent pension of about £100 settled on him. Had that been regularly paid, he would have been in no straits in this day of distress. But even before the Revolution began, it had run considerably in arrears. This threw him into debt. He trusted, however, that his arrears would be paid up and relieve him. Since that time some remittances have been paid: these have only extinguished part of his debts, of which £150 still remains due. I had commissioned B. Cameron to do everything in his power, when he was lately at Madrid, to recover these arrears; and, in his Answer of the 29th October last, he tells me that £200 of his arrears are lost by a Bankruptcy, and that it will be a very difficult matter to get any of the rest. In this situation, and his small Roman pension being lost, he has been supported in a great measure, for some time past, by the beneficence of a few friends, who alone, of all his numerous acquaintances and admirers, have ever inquired whether he has anything to live on or not. Helps, however, of this kind are but partial and precarious, especially when they need to be often repeated, as in his case. But I have the pleasure to inform you, as a Friend, that besides the £40 above-mentioned, as annexed to my Office, I have some little personal property of my own, which enables me to make up to my worthy Friend what is wanting in the beneficence of others. Thus, Sir, I have given you a full detail of our situation, by which, I daresay, you will see that it would be an act worthy of his Majesty's Ministers, and would have very good consequences, if they can give any small relief to the distresses of a small part of his Majesty's subjects, whose attachment to his sacred Person and Government may vie with that of any other of his dutiful subjects.—I have the honour to be, &c."

Sir John Hippisley soon wrote again, to prompt the Bishop to the line of Correspondence most calculated to gain their point.—[About Jan. 8.] He did not imagine that Mr. Secretary Dundas could find any fault with the mode proposed for relieving the Clergy, if only the amount to be given were once agreed upon. But knowing, by experience, that the memory of Ministers needed to be often refreshed, Sir

John advised the Bishop to write to him *every week*, till the business was settled. He might as well, also, throw in a few opportune compliments to Mr. Dundas. In stating what he thought would afford a decent maintenance for the Clergy, the Bishop might add that the French Emigrant Priests were allowed a shilling a day. The Bishop would do well, also, to allude to his Seminary, and to the advantages likely to accrue from educating youth at home "in the principles of the Civil Constitution" of Great Britain, instead of sending young men abroad, especially in those times, when every corner of Europe was teeming with Jacobinism. Finally, the Bishop is requested to "burn this Letter," a request which, fortunately for the thread of our Narrative, he omitted to comply with.

Bishop Hay wrote again to Sir John, January 7, but of the Letter no Scroll-Copy is preserved. Sir John replied to it, stating that he had transmitted it to Mr. Dundas.—[Jan. 17.] The day before, he had dined with that gentleman, who informed him that he had spoken to Mr. Pitt on the subject, and afterwards written to the Lord Advocate, to procure further information from Bishop Hay. In fact, the Bishop's last Letter had contained full information on every point. All politicians were agreed as to the importance of encouraging the education of Catholic Priests at home, conceiving it to be an essential part of a good education to be made acquainted with the principles of the British Constitution. It was with the same view that Sir John had exerted himself in Rome, to obtain national Superiors for the British Colleges. If Bishop Hay could now procure an adequate Establishment for education in Scotland, Sir John owned that he should never regret the loss of the Roman College.

The Invalid at Aberdeen was now approaching the end of his long term of suffering. Shortly before the middle of January he became much worse. From constant lying in one position in bed, his back was laid open, in two places, and symptoms of mortification began to appear. His patience never wavered for a moment; he never even complained of pain. The weather was cold and frosty; Sir Alexander Bannerman, his Physician, anticipated the final change as soon as a thaw should set in. It came; Satur-

day, February 9, and the following Monday, at five o'clock in the afternoon, his sufferings terminated. For the two previous days he had been speechless, but he remained master of his mental faculties to the last hour.

The remains of the Bishop were interred in the Snow Churchyard (St. Mary *ad nives*), with all the principal persons in Aberdeen attending his Funeral. The Professors of King's College, the Proprietors of this beautiful little Cemetery, refused to take the usual fees on the occasion, saying that they felt it an honour to have so great and so good a man lying in their ground.

On a square Horizontal Stone are the following simple Inscriptions of two Bishops and three Priests, laid in the same Grave, viz., Bp. Grant and Bp. Geddes, and John Gordon, Charles Fraser, and Charles Gordon, Priests at Aberdeen:—



R. I. P.

SUB ISTO LAPIDE SEPULTI SUNT
JACOB: GRANT: EPISC: SINITEN:
VIC: AP: IN: PLAN: SCOTLÆ.
OB: ABERD: III DEC:
MDCCCLXXVII

JOAN: GEDDES. EPISC: MAROCHIEN:
COAD: VIC: IN PLAN: SCOTLÆ.
OB: ABERD: XI FEBR:
MDCCXCIX.
ÆT: LXIV.

JOAN: GORDON. PRESBYTER,
MISS: AP: IN PLAN: SCOTLÆ.
OB: ABERD: VIII DEC:
MDCCCXXXIII.
ÆT: LXIII.

CAROLUS FRASER PRESBYTER,
MISS: AP: IN PLANIS. SCOTLÆ.
OB: ABERD: XII MAR: MDCCCXXXV.
ÆT: XLVII.

CAROLUS GORDON PRESBYTER,
MISS: AP: IN PLANIS. SCOTLÆ.
OB: ABERD: XXIV. NOVEM: MDCCCLV.
ÆT: LXXXIV.

[The above is inscribed on a Square Horizontal Stone.]

Besides his printed Works already described, Bishop Geddes left behind him several MSS. of interest to the Student of Scotch Missionary History. The principal of these is a Catalogue

of the Secular Missionaries; a short Account of Mr. Ballantyne, first Prefect of the Mission; an Account of the Bishop's journey to Paris, in 1791, on the affairs of the Scotch College; a Letter to the Scotch Agent in Rome on his duties; Observations relating to the Catholic Missions in Scotland; a short Account of the state of Religion in 1745 and '46; and Observations on the duties of a Catholic Missionary. —[Originals at Preshome; Copies in the Author's possession. I am informed by a competent authority, although the fact has escaped my own research, that Bishop Geddes was the Author of a *Life of Cardinal Innes*, inserted in the *Antiquarian Transactions* about 1794, and Republished in the *Edinburgh Monthly Register*, June, 1810.]

How long and how completely the good Bishop had died out of the direction of public affairs, is proved by the absolute silence regarding him which prevailed from the moment of his physical death. Beyond the communication of the news, his name rarely again occurs in the Correspondence of the period. Bishop Hay only once or twice casually alludes to him. Probably the anguish of mind, which, once before, could find expression only in a dash of his pen, at the thought of his Friend's leaving him alone in the world, sealed the Bishop's lips, and forbade his pen to trace the name of his Friend. But from this time, our History may be compared to a fair landscape of meadow and of mountain, whose abundant foliage Autumn has touched with a thousand tints of crimson and of russet, but from off which, as evening approaches, the golden sunlight has died. We have much energy, much devotion, much sacrifice yet to witness, in our great Bishop, but the one tender, affectionate side of his character is lost to us, henceforth, in the grave of his Friend. Mr. Guthrie was gone; Bishop Geddes had followed him; Bishop Hay's contemporaries and associates now were not the friends of his youth, but younger men, with new ideas, new standards of judgment. Even with the best of them, the aged Bishop could only partially sympathise; many of them were not at pains to conceal their mistrust of him, and their opposition to his plans. His new Coadjutor had all along been his Censor; on the whole, indeed, a friendly one; but the

associate of others who were anything but friendly in the Knighthood of the Gordian Knot.

CHAPTER XXII.

1799—1800.

Government Grant obtained—Dispute with Mr. Reid—Seminary removed from Scaln to Aquhorties—B. Hay's habits in the Seminary—More negotiations for second payment of Government Grant—Proposal for a new Chapel at Edinburgh—Petition of the Clergy for increase of Income.

If Bishop Hay had no natural turn for Diplomacy, his patience must have been sadly tried by the slow and tortuous progress of these Negotiations. Besides corresponding with Sir John Hippisley, he had the Lord Advocate nearer home to inform, as to all the details of the Case, both in personal interview, and in writing. Then the Bishop must send Sir John an abstract of his Interviews and of his Correspondence with the Lord Advocate. Nothing that official politeness could do to relieve the tedium of these interminable Memorials, was wanting. Every assurance was given the Bishop of the sincere desire of Government to raise the position of his Clergy somewhat nearer a level with the times. The Lord Advocate also usefully befriended a Priest of the Highland District, against whom the tyrannical Proprietor of Barra had lodged a frivolous accusation. Bishop Hay was requested by the Advocate to assist him in promoting greater cordiality between the Priest and the Proprietor for the future.

Sir John Hippisley again assured the Bishop of the good intentions of all concerned, and told him that they were only waiting for the arrival of the Lord Advocate with the Bishop's Memorial, as to the Funds belonging to the Catholic Clergy.—[March 5.] Bishop Hay might well say, "Matters of this kind are not concluded in a day, but I hope it will end to our wishes."—[To Mr. Macpherson, April 18.]

Sir John Hippisley had his hands full of Irish Catholic affairs; also, Corresponding largely with Archbishop Troy, and Lord Castlereagh.

The next Communication that Bishop Hay received on the subject of the Grant from

Government was from the Lord Advocate in London.—[May 2. This Letter was Autograph, unlike most of his Correspondence, which was dictated to a Clerk, and merely signed by himself.] He was directed to ask the Bishop's opinion of the following Scheme of relief, and to invite any amendments or alterations that might occur to him. Government proposed to give each of the two Bishops £100 a-year; each of the two Coadjutors, £60; and to each of fifty Clergy, £20 a-year. Bishop Hay was asked whether he would wish a distinction to be made between Bishops and their Coadjutors; whether the Bishop first in rank should have more than his Colleague, say £120, and the second £90, or £100; and the Coadjutors in a similar proportion: and whether the £1000, which the Government designed for the "inferior Clergy," should be divided equally among them all. As to the "Schools," the Bishop's Letter of February 26th, on which this Scheme was based, did not state explicitly what amount of aid was necessary to preserve them in the same state, as before their Continental losses. Their Funds were stated to be thirty Shares of Bank Stock, and £800 Capital, equally divided between the two "Schools." The Bishop was now asked to say whether more than this was required for their efficiency, and how much more. As to the two Colleges which were then in progress of erection, the same inquiry applied. "Your own good sense and discretion," the Lord Advocate concludes, "will, I am sure, dictate to you the delicacy of this last topic, and the unavoidable necessity of these two Establishments being kept on as private and limited a footing as is consistent with the object of the undertaking." When the Bishop's Answer should arrive, the Advocate trusted to be able, before long, to inform him, "that a class of persons whose virtue and loyalty I so much respect, as I do that of the Catholic Clergy and Laity in Scotland, are relieved by the liberality of the British Government from the distresses under which they have been so unfortunately subjected."—[sic.] The business was finally settled at an interview held by both the Scotch Bishops, with the Lord Advocate in Edinburgh. — [June 17.] Each Bishop was to receive £100, and his Coadjutor £50 a-year. It was arranged that the Government allowance to the Clergy should be at such

a rate as, when combined with the income of their common Fund, should give each Missionary £20 a-year. The new Colleges were each of them to receive £50 a-year, and each of them a grant of £600 towards their erection.

The first impulse of the Bishops was to address a common Letter of thanks to their Friend, Sir John Hippisley.—[June 19. See Memoirs of Visc. Castlereagh, ii., 332.] They informed him of the result of their Interview with the Lord Advocate, and tendered Sir John their acknowledgments, as follows:—

"Edinburgh, June 19, 1799.

"Most dear Sir,—Only two days ago, the Lord Advocate found leisure to give us an audience, and this morning our affair was finally adjusted. Though you will, probably, know the terms on which matters were settled, we thought it our duty to let you know them from ourselves.

"We are allowed such a sum for the support of our Clergy as, with what we have of our own, will enable us to give each of them, according to our present number, £20 yearly, with a small balance to be reserved for other common exigencies, as mentioned to you in a former Letter would be necessary. Each of the Vicars get £100, and each of the Coadjutors £50; also, £50 are allowed for each of our Colleges, to help their yearly support, and £600 are to be given to each, to defray the debts incurred in their erection. . . . You will easily conceive how great a consolation this intelligence gave us, to see ourselves and our Clergy, by this singular assistance from our generous Benefactors, raised to a comfortable situation from almost absolute poverty. But what greatly enhanced the favour was the amiable and endearing manner in which his Lordship communicated the intelligence to us. He seemed even overjoyed to have had it in his power to do what he was pleased to call an act of justice. He did not omit giving us to know how much we were indebted to your exertions in our favour. This we well knew before, but we are very much at a loss to know how to express the feelings of our heart towards you, our best of friends.

"Be assured, most dear Sir, that we shall never forget what we owe to you for the disinterested friendship you have shown us; but, being unable to make any suitable return for so much goodness, all that remains is earnestly to recommend you and yours to that Supreme Being, who never fails amply to reward even a cup of cold water given to His servants in their distress, and who alone is able to reward you for the charity you have shown to us and our Brethren.

"We had some thoughts of writing a Letter of thanks to our generous Benefactors, his Majesty's Ministers; but, not being accustomed to write

to those in their high station, and unwilling to intrude upon their precious time, we hope you will take the trouble to assure them of the grateful sense we have of their goodness and generosity, and that we shall never be wanting in giving every proof in our power of our loyal attachment to our most gracious Sovereign, and of promoting the same among our people, both on public and private occasions.

"We have the honour to be, with every sentiment of gratitude and respect, most dear Sir, your most obedient and most obliged humble servants,

GEORGE HAY.
JOHN CHISHOLM."

[Copied from *Memoirs, &c., of Viscount Castlereagh*, ii. 332.]

The same day, the Bishop and the Procurator addressed a Circular Letter to the Clergy, informing them of the good fortune that had befallen them, after three years' negotiations with Government. "Thus you see, while in all human appearance the future opened nothing to our view but ruinous prospects, through the interference of a Divine and bounteous Providence, the Missionaries are placed in a situation more comfortable than they ever enjoyed before now; for which dispensation we should return our most grateful and humble acknowledgments to the Author of all our enjoyments." It was necessary however, to maintain the profoundest secrecy as to this grant of Public Money; even the Catholic Laity must not know the particulars of it. The continuance of the Grant might depend on the preservation of the secret by the Clergy; it might depend, also, on the Life of his Majesty, on the present Ministry's tenure of office, on the good conduct of the Missionaries and of their people. It was hoped that the first remittance would be received in November, ("at Martinmas.")

On receipt of the Bishops' Letter of thanks, Sir John Hippisley, observing the name of Bishop Chisholm at the bottom of it, and overlooking the name of Bishop Hay, addressed his Reply to the Highland Bishop.—[June 25.] He thought it necessary to offer some apologies for the smallness of the Grant. The demands of so many other kinds on the public Purse, and the notorious fact that many of the Established Clergy, in Wales especially, were living on £20 a year, forbade the friends of the Grant to press for a larger sum, for fear of losing

everything. It was much, he said, to get a footing *in limine*. He suggested that the Scotch Bishops should thank the Duke of Portland and Mr. Dundas, otherwise than through him, though he would not fail to convey their message of acknowledgment. Some Religious women, he added, who had lately formed an Asylum at Haggerstone, had been charged with Assessed Taxes; on their Appeal, the Commissioners had decided against them. But Sir John had prevailed on the Treasury to waive its claim, on the ground that Nuns were Paupers.

A few days after the date of this Letter, Sir John discovered his oversight as to Bishop Hay's name, and hastened to rectify it.—[June 28.] He had shown the Bishops' Joint-Letter to Mr. Dundas, who had put it into Mr. Pitt's hands. Both of those Ministers expressed to Sir John their satisfaction that the Affair had met with the cordial approval of the Scotch Bishops. The Duke of Portland, in like manner, when thanking Sir John for having transmitted to him the acknowledgments of the Scotch Catholic Bishops, adds, that if the aid given them by Government, in addition to simply making them comfortable, had given them opulence, and power into the bargain, they could not have expressed their sense of it in more grateful or interesting terms.—[Duke of Portland to Sir J. Hippisley, July 27; *Castlereagh Memoirs*, ii., 362.]

Letters of compliment were the order of the day. Bishop Hay, while at Sealan, took the hint given him by Sir John, and wrote, in his Colleague's name and his own, a Letter of thanks to Mr. Secretary Dundas.—[July 9.] Sir John had furnished the Bishop with an outline of the Letter most likely to conciliate the Minister, which Bishop Hay, unaccustomed, as he said, "to correspond with persons in Mr. Dundas' high station," followed closely, even in its very terms. He concluded by expressing the ardent wishes of the Scotch Bishops that Almighty God might continue to protect his Majesty's Arms against their Infidel and inveterate foes, and, in the end, crown the labours of his wise and steady Ministers with as great success as their conduct had been brilliant in the eyes of Europe.

This interchange of civilities was appropriately

closed by the following brief Note of Compliment from Mr. Dundas to the Scotch Bishops.

"29th July, 1799.

"Reverend Sirs,—It is with much pleasure that I acknowledge the receipt of your Letter, particularly as I find by it that the aid which his Majesty's Government has been enabled to extend to you, and to the rest of the Roman Catholic Clergy under your authority, promises to afford so much comfort and relief to such a pious, loyal, and respectable body of men, as the Roman Catholic Clergy of Scotland have constantly shown themselves, and which I can have no doubt they will ever continue to be, while they have the benefit of such an example as you have invariably given them. With every good wish for your future health and happiness, I remain, with much respect and regard, reverend Sirs, your very faithful, humble servant,

HENRY DUNDAS."

This Grant from Government, obtained at so great an expense of patience, and time, and excessive compliments, hardly lasted longer than the time spent in acquiring it. Each year, as it became due, its dilatory payment was procured, only after an amount of solicitation and Diplomatic finessing, almost equal to the original outlay of those articles. The last remittance ever paid was in May, 1805, and then only of arrears, up to the Summer Term of 1804.—[Letter to B. Cameron, May 20, 1808.]

Great exception has been taken, by an anonymous Irish Critic, to the abject humility of the Bishops' gratitude for a paltry favour, especially evinced in their Letter of June 19 to Sir John Hippisley.—[See *Tablet* newspaper, November 4, 1848; Review of Castlereagh Memoirs.] But the circumstances of those times must be taken largely into account, and the necessities imposed even on a Bishop who hopes to wring so much as an act of justice out of the Circumlocution Office. Bandied about from Sir John Hippisley to the Lord Advocate, and back again from the Lord Advocate to Sir John, the Bishops knew that their only chance of obtaining some relief for their starving Clergy was to husband their patience, and remember that such "matters were not usually concluded in a day" in that celebrated Office. Even after the favour was once secured, its repetition or its continuance was a future contingency, depending, in great measure, on the ability of the Bishops and their friends still to conciliate the British Minister.

Hence their gratitude had a prospective object as well as a retrospective one. They still had something to gain from the Minister, and they were willing to pay for it in such coin as he was most likely to be pleased to receive.

We ought to remember, also, if we wish to form an impartial opinion on this matter, that, by his Grant to the Catholic Clergy, the Minister incurred a very considerable risk of rousing the Wolf of Intolerance, in a Country where its slumbers have never been very profound, and where its waking might easily have cost the Minister his place. Twenty years before, the fury of Scotch public opinion had shaken him in his seat. He was, therefore, entitled to an expression of cordial thanks from the Body he had benefited, to the extent of the risk his act had cost him, as well as of the gain it had brought to them.

In all times and circumstances, suitors will always instinctively employ the means they think most likely to attain the object of their suit. To-day, it may be conciliation and excessive deference; to-morrow, a bold and independent tone, may appear more efficacious. To judge of the tone best suited to one period, by the circumstances of another, can only mislead to erroneous and absurd conclusions. Bishop Hay and his friends adapted their means to their end, without the sacrifice of one iota of principle; and they gained their end. It will be well if posterity can say as much for their critics.

Especial exception was taken by the anonymous critic to the remark of the Bishops, that they were not accustomed to write to persons in the high station of his Majesty's Ministers. "Surely," says the critic, "a Prelate who was in the habit of corresponding with the Pope and the Princes of the Church in Rome, was accustomed to write to those in as high station as Pitt and Dundas. How, in this total abnegation of Episcopal dignity, does the miserable slavery of those times shew itself." This captious criticism is not supported by the obvious meaning of the Bishops' words. They do not say—"to those in such high station," but, "to those in their high station," that is, in the station of his Majesty's Ministers. It was one thing for a Catholic Bishop to correspond with even the highest Dignitaries of his Church, on

affairs of common interest ; and quite another and a much more difficult and delicate matter, to address a Protestant Minister of State, surrounded by all the punctilious forms of etiquette, not perhaps entirely divested of "the insolence of office." The Bishops do not contrast the two elevated stations, in their height, but in their nature, and in their accessibility to themselves. A somewhat later Document, from the pen of Bishop Hay, places this interpretation of his meaning beyond a doubt. This Document was not a Letter of compliment, but a Letter on business of great urgency, relating to the recovery of Mission property in France. It was necessary to address a Memorial to Lord Hawkesbury, the Foreign Secretary, to solicit his interference ; and the Bishop thus expresses his difficulty to his Friend, Sir J. Hippisley ; "I am somewhat at a loss how to write to Lord Hawkesbury, not being acquainted with the proper style of addressing those in his station on such, or similar occasions. However, I shall do my best." (October 18, 1801.) Here it is plainly the style and form of his application, and not the august station of Foreign Secretary, that puzzled the Bishop. His meaning in the other case was of a perfectly similar kind. A less captious critic should have paused, before flinging such bitter words at the memory of the Scotch Bishops, for the Letter in question was their joint expression of feeling.

Besides all his other innumerable avocations, Bishop Hay's Correspondence alone sometimes occupied him till after midnight. — [May 1. Near midnight he began an important Letter to Mr. Macpherson, which had to be posted before eight next morning.] Yet his capacity for work, and especially for Writing, was limited only by the demands made upon it. One of his Clergy, Mr. Reid, Missionary at Kempeairu, near Keith, who was already Tenant of a Farm, by which he eked out the miserable subsistence derived from the Mission, had lately taken a lease of a second Farm, at some distance from his residence. The Bishop's attention was drawn to it ; he deemed it an infringement of the Ecclesiastical Law, which prohibits the Clergy from engaging in Secular pursuits. To think with him was to act. A Letter of immoderate severity was addressed by the Bishop to Mr. Reid, in which the Missionary was informed,

that since he took a lease of his second Farm, he had been living in a state of mortal sin. — [March 29.] A fortnight was allowed him to return a decided answer as to whether he would give up the Farm or not. To enable him to make up his mind, the Bishop enclosed a long Treatise, extending over seven closely written pages of foolscap paper, and demonstrating from Scripture, and the Canons of the Church, the criminality of the Missionary in retaining his second Farm. The Bishop took for the text of this elaborate Document, 2 Tim., ii., 4—*Nemo militans Deo, &c.* Had this Treatise emanated from a Cloister, or from a Professor in a College, we should have thought little of it, as a laborious task ; but it excites one's astonishment at the amount of time and labour devoted by the Bishop to an Episode in his daily avocations, in appearance hardly worthy the outlay. But he felt that he had to clear his own soul from complicity in what he regarded as a serious offence ; and he did it, with a vigour of style and manner, somewhat out of proportion to the real offence of the Missionary, who had acted simply from inadvertence, and, doubtless, in ignorance of the Law on the subject to its full extent, and, perhaps, under the impression that the circumstances of the Scotch Clergy were in many respects exceptional. A Farm was then, as it is now, frequently necessary to the support of a Scotch Priest in a poor Mission. It was the *second* Farm which brought the Bishop down on Mr. Reid, aggravated, no doubt, by its distance from his ordinary residence.

Another valuable old Priest dropped away, in the Spring of this year ;—Mr. Alexander Menzies, of the Pitfodels Family, a Benedictine Monk, originally from Ratisbon, and Chaplain at Auchentoul. His death was much and universally regretted. Bishop Hay, especially, lamented his loss. — [To Abbot Arbuthnot, May 10.] He had always found him a man of clear and solid judgment, and always most candid and upright in giving the Bishop his real opinion in cases where he was consulted. For this reason, the Bishop had often applied to him for advice. There was none of their little *Polly* in whose judgment and sincerity the Bishop had more confidence.

This good man, with a larger spirit of charity than was always to be found among his Reli-

gious Brethren, had left a Letter, to be delivered by Bishop Hay to his Abbot, in which he requests that at least half of several hundred pounds which he left behind him, might be given to the Fund of the Secular Mission. He left a Will, also, dated January 28, 1796, in which Bishop Hay was named his sole Executor. The Abbot was to have the offer of all his money. His poor were to have what the sale of his clothes might bring; his books and his linen, he requested, might be given to his Brother-Monk, Mr. Robertson.

The Abbot Arbuthnot, with equal liberality, at once consented to a division of Mr. Menzies' money between the Monastery and the Mission. The half amounted to rather more than £400.

Bishop Chisholm, as we have seen, met Bishop Hay in Edinburgh in June. Mr. Farquharson, from Glasgow, joined them. The dispute with Dauley was quashed; a bonfire of their Letters on both sides taking place in Blackfriars' Wynd. —[Mr. F. to Mr. Macpherson, June 14.] The week following, the Bishops travelled together as far as Perth. At Perth they separated; the Highland Bishop going to Braemar; his companion to Aberdeen. This was Bishop Hay's second and final farewell to Edinburgh, as a residence. He looked forward to Aquhorties as his future home.

A welcome Letter from Monsignor Erskine followed him to the North, announcing the arrival of 500 crowns from Propaganda; an unexpected addition to the year's income. All the news of the Pope that the Prelate in London could give, amounted to this, that he was a Prisoner in France, some said at Valence, others at Briançon. He died in August.

In July, Bishop Hay removed his Students from Scalán to the new Seminary at Aquhorties. He had always felt an attachment to Scalán; and he confesses that it cost him some regret to leave it, "Where we have been so long, and where so many worthy Missionaries have had the rudiments of their education. I cannot help having a particular attachment to the poor people about it, who were always very obliging to me, and I earnestly wish to get them served by one who would be of real benefit to their souls."—[B. Hay, to Mr. James Sharp, Oct. 31.] It was arranged that Mr. James Sharp should remain there, in charge of the Mission.

The Students of Biography and of History, have this advantage over the actors in either, that they can read the Present in the light of the Future. Our Bishop may have thought it probable, but we know, that his coming to Aquhorties was the commencement of the last period in his busy life; that here he was, in a few years to find—

"The haven of peace,
Where hushed is complaining,
And wanderings cease."

This undefined hope must have been strong within him, if it could entirely and at once reconcile a man of his years, to so sudden and complete a change in all his habits, as was implied in the Bishop's assuming the direction of the new Seminary. Edinburgh and Aberdeen he had long known; Scalán he had long loved in spite of its wilderness, perhaps on account of its solitude. But Scalán had a history. Aquhorties was a bleak and desolate Morass, unlike the smiling Farm which it has since become. With the exception of the Family at Fetternear, there were few or no Catholics near it. The superintendence of a large Establishment, from which the carpenter and the plasterer have just retired, with everything to be found, prepared, and organised, for a Community of Boys and their Masters, is not exactly the kind of work which most men at the age of seventy would court. Yet our Bishop settled down to his new employments with the same composure, and in the highest sense with the same indifference with which he would have returned to one of his most familiar, or of his best-loved haunts. Only give him time and Aquhorties shall have a History too.

With the usual infelicity of House-builders, the Bishop had found the actual cost far exceed the estimate; he had need of every spare shilling of his own, to set the establishment going. It was not enough for him to superintend, he must take an active share in the daily work, as long as he was able. He taught the Classes of Mental Philosophy, and of Metaphysics, employing as his text-Book, Dr. Reid's Works on the Moral and Intellectual Powers. Besides Lecturing on those subjects, which he managed to explain with as much clearness as they probably admitted of, the Bishop has left behind him a monument of his patient and

humble industry, in a mass of MS. Abridgments, made from many Authors, for the use of his Students, both at Scalan and at Aquhorties. Perhaps, as a relaxation to his mind, after these abstruser studies, we are told that he was very fond of teaching the Rudiments of Grammar, and that the little Boys engaged in this study, formed a Class under his management.

The Bishop regularly took Breakfast, Dinner, and Supper in the Refectory with the Community; and invariably attended the Evening Prayers of the Community in Chapel, as well as the Visits to the Holy Sacrament, after Dinner and Supper. He continued to spend several hours of the day in Mental Prayer, and in Spiritual Reading, sometimes in Chapel, sometimes in his room, and not unfrequently out of doors.

Till his health finally gave way, he Said Mass every morning; unless, indeed, as sometimes happened through inadvertence, his habit of Chewing Tobacco had interfered to prevent him.

For these little personal details, the Author must again acknowledge his debt to Mr. Carmichael, who began his studies at Scalan, and resided eight years at Aquhorties, with the Bishop. During the greater part of that time, Mr. Carmichael had charge of the Sacristy; and several times when he went in the morning to tell the Bishop that everything was ready for Mass, he remembered seeing the Bishop take the Quid, which he had left in his mouth all night, and dash it into the grate, with "That Abominable Tobacco." The young Sacristan one day ventured to ask him his reason for indulging in this habit. The Bishop at once gratified his curiosity by replying, "Do you think that, for any cause, I would continue that nasty habit, if I did not find it necessary? I will tell you the reason. I was long subject to a state of health which occasioned me violent headaches, and I tried every remedy I could think of, to no purpose; till I tried the daily use of small Twist, which keeps me in much more healthy condition. Were I to give up Chewing Tobacco, my old complaints and their bad effects would follow; I am, therefore, obliged to continue the ugly practice."

In the time of Recreation, the Bishop would

frequently mix with the Students in the Playroom, or in the Grounds. Even when he was very old, Mr. Carmichael has seen him, on a Holiday afternoon, looking on at a well-played game at Hand-ball, with all the interest and vivacity of one of the Boys.

If the Boys could see the Bishop in one of his solitary walks in the Grounds, when he was not occupied with his Prayers, they would throw themselves in his way, to hear him tell one of his charming stories of Divine interposition, particularly in past times of trouble, for Religion.

No one, says another of his Students, could match the Bishop in his captivating power of telling a story. When he came among the Boys at recreation, and began one of his stories, every game was stopped, and all the Boys crowded about the old man, to hear what he was going to say. His face gave suitable expression to his descriptions; and the gestures of his hands also helped to impart a sense of reality to what he was saying.

It was in Winter, during the Christmas Holidays, that the Boys most enjoyed the company of the Bishop. Combining the playfulness of a Boy, with the warm affection of a father, he would sit among them, after Tea, while they were playing the Italian round game of Cuckoos. He gave them prizes to be played for, and when the prizes were all disposed of, if he saw their amusement flag, he would announce one prize more, and when the game was played out, would excite a shout of merriment by producing with great formality, and with a quiet smile, the coveted prize of a few Almonds, or perhaps of one.

Throughout the Winter Season, the Bishop usually joined the Boys after Supper in the playroom, where they often made a semi-circle with the benches in front of the stove. The Bishop would then take his seat in the middle, that every one might see him, and the fascination of his Stories began. He told them so graphically, and to the life. The hour for Evening Prayers often seemed to come too soon, to interrupt the flow of anecdote.

On one of those evenings spent round the stove, the Bishop gave the Boys a narrative of his Father's apprehension in 1715, for his attachment to the Stuarts, and of his escape. The

tears were running down the Bishop's face, as he related the story.

When the Boys were sick, the Bishop not only prescribed for them, but administered his medicines with his own hands. If they were confined to bed, he would often remain in the room with them, Saying his Prayers, and helping them by turns, with the tenderness of a nurse, till he saw they were better. Mr. Carmichael was once threatened at Aquhorties with Inflammatory Fever. The Bishop gave him some medicine, and for three or four hours never left the bedside of the sick boy, until he saw that the worst symptoms were abated. He then gave him his Blessing, wished him a quiet night's rest, and assured him that he would be better next day. When the Boy awoke in the morning, he found himself well enough to rise, and go on with his studies. His rapid recovery he used always to attribute to the Bishop's Prayers, more than to his Medicines.

The children at Fetternear, found the old man equally charming. One of them, grown to venerable age, told the Author many particular traits of the Bishop. He was very fond of telling of the Jacobite times, and used to amuse the family circle with stories of his own adventures in the Prince's army. When he had finished hearing the children the Catechism, he would sometimes play tricks for their amusement, hiding things for them to find. He used often to hide his little gold Crucifix, which they always said he had concealed under his brown wig. We now resume the thread of our narrative.

"We are now safely come down to this place," the Bishop informs the Procurator at Edinburgh,—[July, 27]—the day after his arrival at Aquhorties, "bag and baggage, as they say, and have taken our farewell of Scalán as a School." He contemplated a business trip to Aberdeen, in a few days. The Boys of course enjoyed their change of Residence immensely; a few of them were very promising, and several more were expected. We have fortunately a Letter from one of the Boys to Mr. Macpherson, to give us a little insight into the general feeling about their new Seminary.—[Aug. 5.] This Boy was one of the two Refugees from Rome, John Gordon, a son of the Tenant at Tullo-

challum. The Boys, he says, were very well satisfied with their new situation. Their Masters, Mr. John Gordon, lately at Aberdeen, and Mr. Badenoch did all they could for the Students. There were no Ex-licitors, no serving at table, no sweeping of the house, or other menial work to be done, any more by them. Even their beds were made for them; and it was reported that one of the maids was to ring the first Bell in the morning. There were two sides, however, to the new arrangement, and not both equally agreeable. It was impossible to obtain any play from the Bishop; there was to be no vacation. They were to have one afternoon in the week, for play, their vacation was to consist of three afternoons in September. The new Rules, however, had not yet been published.

Monsignor Erskine sincerely congratulated the Bishop on the success of his Government Grant, and on the bright prospects of his new Seminary. Cardinal Borgia, the temporary head of Propaganda, then residing at Padua, had been informed of both of the Bishop's successes. The Bishop took the hint, and despatched long Letters to the Cardinals, Borgia and Antonelli, giving them all the details of his recent transactions.—[Aug. 16. In Italian.] It had at one time been proposed to erect one Seminary for both the Districts, but the Scheme had been abandoned, in compliance with the wish of Government. So much ill-will, jealousy, and rancour still remained among the common people, towards the Catholic Body, that danger was apprehended, if many Students were assembled in one Place. The Lord Advocate had therefore advised the Bishop to begin his Seminary with a few, and in course of time their number might be increased. The Superiors of the Seminary consisted of an *Economo*, or Procurator for its temporal concerns, and of two Masters for its studies; the Bishop designing to remain in it for some time at least, till its discipline and its rules were well established.—[The first winter, the Community amounted to 21, including servants. B. Hay to Mr. Rattray, March 19, 1800.] The expense of its erection had been upwards of £2000. The Highland Bishop, in like manner was engaged in raising funds for a new Seminary; but Bishop Hay anticipated that, like himself, his Colleague

would have to borrow money before everything was finished. He then laid before the Cardinals a summary of his Negotiations with Government on the subject of the Grant, concluding thus ;—"O quanto sono ammirabili, le opere della divina Provvidenza ! Venti anni sono bruciarono nostre case e cappelle, e minacciarono di estermiarci affatto ; ed adesso ci carezzano e ci aiutano, a fabricare case, cappelle, e colleggj ! Piaccia a Dio di darci la sua grazia, di corrispondere a tanta bontà, e di renderci degni della continuazione, della sua divina protezione !"

According to the usual course of things in Britain, the new Seminary soon attracted the notice of the Tax-gatherer, and it was charged for Window-Tax alone, £17 8s., a sum of money exceeding what was calculated for the maintenance of a Student. The Bishop had recourse to his good friend, the Lord Advocate, on the ground that his Seminary was a Charitable Institution, erected and supported by Charity, for a similar purpose. He pleaded the remittance of the Tax lately granted to the Rouen Nuns at Haggerstone. He pleaded in vain, however. Unpleasant questions were also put to the Bishop about his Income-Tax ; in short he had begun to taste the trifling drawbacks to social position in a Country heavily taxed. Worse than all, his grown-up Students were found liable to be drawn for the Militia ; and on application to the Authorities, he was told that there was no help for it, till the case of one being drawn should actually occur, when he might find a remedy.

The Government Grant had been promised, at some outlay of time and patience, and correspondence. We have now to see how much more it was to cost to obtain even the very first payment. Sir John Hippisley writes—[Aug. 27]—to inform "my Dear Dr. Hay," that he had written the same day to acquaint the Lord Advocate with the fact that Mr. Secretary Long of the Treasury would write to apprise his Lordship of his having received orders to pay £1600, in three weeks hence, on account of the Catholic Clergy in Scotland. The Lord Advocate had previously written to request Sir John to remind Mr. Pitt and Mr. Dundas of the arrangement. Time went on, the Treasury three weeks had spun out to nine, when we find Sir John promising, on his return to town, in a

fortnight, to give Ministers a souvenir about the remittance. He went to the Treasury,—[Nov. 16]—and was told that there was a difficulty, owing to the Scotch Catholic Clergy having no representative in London. He therefore wrote at once to beg Bishop Hay to send a Power of Attorney, in Bishop Chisholm's name and his own, authorising Sir John, and Mr. Spalding, M.P. for the Galloway Burghs, to receive the money granted to the Scotch Clergy. Sir John's Letter found Bishop Hay at Edinburgh. He accordingly prepared, signed and sealed a Letter of Attorney, which was simple enough ; but it had then to be despatched for Bishop Chisholm's signature ; and the Bishop was at that time at his Seminary in Moidart, where there was Postal Communication only once a week with the nearest town. A delay of three weeks was therefore inevitable, before the document could get back to Edinburgh. Bishop Hay, when informing Sir John of this unfortunate delay, adds, significantly enough, "It would be a great relief to have this money paid soon."—[Nov. 20.] Mr. Farquharson, on the other hand, entered grimly into the humour of all this circumlocution, and "How not to do it," and we find him writing to Mr. Macpherson in these terms ; "No cash remittance as yet, from our venerable, big-talking Procurator, (Mr. C. Maxwell,) and of course I wrote to him yesterday, that if large sums be not soon sent, he, Dauley, Lord Advocate, Pitt, and George III., shall be all shipped for Botany Bay."

The next time that Sir John Hippisley visited the Treasury, on this endless business, he learnt that there was such a run on the Treasury at that moment, as to make it certain that the money he wanted would not be paid till shortly before Christmas. It was not till the 21st January, 1800, that the Procurator was able to inform Bishop Hay that the money was paid. But for Sir John Hippisley's indefatigable perseverance, it seems unlikely one farthing of the Grant would ever have been paid.

The last week in October, the Bishop is again found on the road to Edinburgh, where he proposed to remain a month or five weeks ; but his stay was protracted till the middle of December. His Coadjutor had now been Consecrated a year,

yet he neither came home, nor wrote to tell any one why he did not come. A faint hope of recovering the Scotch College in Rome, began to appear, and gave the Bishop an additional subject to revolve in his mind. Mr. Macpherson, the late Agent in Rome, was naturally selected again, to fill a post for which his own inclination eminently fitted him. A Commission was prepared, in the name of both the Bishops, empowering him to act for them in recovering the Mission property in Italy. Mr. Andrew Scott took the Agent's place in the Mission at Huntly, in the following January.

Sir John Hippisley had now undertaken another project, which he followed out with his usual success, by procuring from Government some pecuniary assistance for the Cardinal Duke of York. Remembering his Roman acquaintance with Mr. Macpherson, Sir John now wrote to him, requesting him to send his reply in an *ostensible* Letter, stating the state of distress to which the Cardinal had been reduced before Mr. Macpherson left Rome, the friendship shown by the Cardinal for the British; the value of his fine Library, and of his Plate, and Jewels, once belonging to his Royal Ancestors. All of those little incidents Sir John proposed to submit "to those in power."—[To Mr. Macpherson, Dec. 9.] Before the end of the month, it was settled that the Cardinal should receive £4000 a-year from England, and £2000 for his immediate relief. Sir John professed to be glad that his name did not appear in the transaction, for he wished it to be considered as the spontaneous Act of the Government. This intelligence was first communicated to Cardinal Borgia, who had removed to Venice. From Venice, he wrote, in the name of Propaganda, to express to Bishop Hay the extreme consolation which the news of the Government Grant to the Scotch Clergy had given him, under the loss of Propaganda funds in Rome. — [Nov. 19.]

Some delay occurring in Mr. Macpherson's leaving Huntly, and the affairs of Rome pressing, Bishop Hay, with concurrence of Lord Grenville, and Sir John Hippisley, requested Mr. Moir, a British resident in Rome, to act for the Scotch Bishops until their Agent should arrive. A Letter of Procuration was written, signed, and

sealed by the Bishop at Edinburgh, to empower Mr. M'Nair to act.*

A curious altercation between Bishop Hay and Mr. MacLachlan, the Missionary at Banff, arose out of Mr. Menzies' last illness and Death. Banff is ten miles from Auchentoul; the Missionary had to visit the old Benedictine once a week, besides frequent calls, when he thought himself worse than usual. This continued for the last three months of Mr. Menzies' life. At his death, Mr. MacLachlan made a claim for some remuneration; it had been necessary to hire a horse for each visit. The winter season, and bad weather, he said, entitled him to a further consideration. The Bishop, under correction of Abbot Arbuthnot, Mr. Menzies' Legatee, allowed the Missionary £6, for the hire of a horse, and £6 more for his trouble and inconvenience. But the Missionary was more exacting in his claims. He demanded £12 more. It was in vain that the Bishop composed a little treatise in his usual manner, to demonstrate that so exorbitant a claim had no foundation in Justice, and deserved no better name than Simony. The Missionary persisted, and even grew violent at one or two personal interviews with the Bishop. A reference to Rome confirmed the Bishop's opinion; but it had to be made a second time, before this pertinacious Pastor of souls would submit to forego his claim.

The printing of the Saints' Lives was now finished, and we learn incidentally that the

* December 16. On the Seal, which is oval, is the Hay Shield, now defaced by time, surmounted by the Mitre on the dexter side, and by the Pastoral Staff on sinister side. Over the whole, the Prelate's Hat, with six Firechi, in three rows, (the proper number for a Bishop.) On the margin of the Seal, on dexter side, are the letters—G. D. V. A., and on sinister side—IN. SC. It is now in the keeping of Bp. Strain, Edinburgh. It evidently was used as a Watch Seal.



Bp. Hay's Seal.



Bp. Geddes' Seal.

Bishop's three best known Works were, at this time, entirely out of print.

The Catholic Body in Edinburgh began, about this time to form a plan for disposing of their two Chapels, and erecting one which should be common to both Congregations. Mr. C. Maxwell was first in the field, with a proposal to purchase a house in St. John's Street, Canongate, which, as he described it, appeared very eligible for the Priests' residence, while a garden, a quarter of an acre in dimensions, offered a good site for the new Chapel. It had been built and inhabited by the Earl of Wemyss; and its selling price was 1000 Guineas.—[To B. Hay, April 9.]

Bishop Hay's reply to this was on the whole encouraging, but cautious.—[April 14.] He told Mr. Maxwell not to depend for Subscriptions on the Catholic Body in the North of Scotland; they had had too many calls lately for money, to build Chapels all over the country, and were beginning to tire of it. The Bishop himself had so many claims still to liquidate, and so many daily burdens of expense, that he was still £900 in debt. All that he could promise to do for the new Chapel was to permit the two old ones to be sold, as a corner-stone for the new Establishment. This, however, could not be done till the new Chapel was finished; "for we must not lose one foot till the other be fastened." Then, again, St. John's Street might be a good situation; but was Mr. Maxwell so sure that the neighbours, who were reported to be particular as to who came to reside in it, might not oppose the erection of a Chapel, after the house was purchased. He had been very nearly in this predicament, after the purchase of the house for St. Margaret's Chapel; a vexatious Lawsuit was begun, and but for the good sense of Lord Westhall, before whom it first came, the consequences might have been fatal to that Chapel. It would be further desirable to acquaint the Lord Advocate and the Lord Provost with Mr. Maxwell's intentions; he ought to employ some common friend to represent them in a favourable light.

There are two sides to every story. The Bishop had heard Maxwell's account of the proposed purchase; he had still to hear what Mr. Rattray had to say against it. Mr. Rattray's objections were two-fold. The situation in the

Canongate was bad, because inconvenient for the Congregation; and the house was too small for the residence of the Clergy. With great difficulty he succeeded in stopping all proceedings in the matter, till the Bishop could be appealed to. It turned out that the house, though built, indeed, by Lord Wemyss, about 1735, was only a wing of the original house; its accommodation was not sufficient. The present Proprietor, a bookseller, who resided in it, had bought it a few years before for £350, and the value of houses in that part of the town had been falling since then, the proprietors being generally glad to sell them at any price, and move off to the New town. Yet this rogue of a bookseller had deceived Mr. Maxwell, and persuaded him to offer £1000 for this fraction of a house.—[Mr. Rattray to B. Hay, April 23.] Mr. Maxwell, also, was indignant at Mr. Rattray's interfering to stop the bargain.

The Bishop was naturally puzzled by these counter-statements. He authorised Mr. Rattray, in whom he placed most reliance, to obtain from the Committee, formed to promote the plan of the new Chapel, an exact description of the house in St. John's Street, of its dimensions and conveniences, signed by all the Members. They would also oblige the Bishop by giving him answers to a few Queries that he had to propose. Supposing little assistance to come from England, where did the Committee expect to make up the deficiency? If the £1000 which they meant to borrow, must be paid for the purchase of the house, how was the building of the new Chapel to be paid for till the contributions came in? How, also, was the interest of the £1000 to be paid? and on whose security was that sum to be borrowed? The Seat Rents of the old Chapels would not pay the interest, and give each Missionary his £12 a year besides. Had any person of skill been employed to value the house; and say what it was really worth? The Bishop could not understand how a house, bought a few years ago for £350, should now be worth £1000, considering the general fall in the value of houses in the Old town. Had Mr. George Maxwell's opinion been taken in the matter?—[B. Hay to Mr. Rattray, April 28.]

The knot had become too intricate for any hand less practised than the Bishop's own. Mr. Maxwell, therefore, requested him to come to

Edinburgh and unravel it for himself. The more narrowly the bargain was examined, the more undesirable did it appear. It turned out that the house was actually condemned to be pulled down, the walls from their age letting in water.—[Mr. Rattray to B. Hay; May 6.] The sagacious old gentleman, Mr. George Maxwell, had suspected the nicely plastered walls of a design to conceal flaws.

The knot was pronounced to be worthy of a Bishop's disentanglement. Bishop Hay, accordingly, informed both the contending parties that they might expect to see him in Edinburgh about the middle of May. He would make the journey on horseback.

Before leaving Aquhorties, he received official information from Mgr. Erskine of the Election of Pope Pius VII., which he immediately intimated to Bishop Chisholm and to his own Clergy. In his farewell Letter to Mr. Macpherson, who had reached London on his way to Italy, Bishop Hay—[May 2]—discusses the propriety of his sending a Letter of compliment to the new Pope.

“Dear Sir,—I have received yours of the 26th ult., acquainting me of your safe arrival at London; I hope when your route is determined, you will write me a line to let me know how you are to proceed. Mr. Sloane has no reason to complain of our not employing him in our affairs at Rome. Seeing the difficulties of your first plan of leaving this in the deal of Winter, I consulted our worthy and steadfast Friend, Sir John Hippisley, who recommended the plan we followed, and certainly it would not have been using him well, to have taken any other; and I had no other to consult with, in whom I could have such an entire confidence, as in Sir John, both as to capacity to give us a good advice, and to his good will towards us, to give us the best he could. I wrote to Cardinal Borgia, along with the Commission to Mr. Moir, and gave him an account of the plan we were taking, and by whose advice we took it, at the same time recommending it to his Eminence for his protection. As Mr. Moir got the packet, I could have no doubt of his giving or sending the Letter to his Eminence; and when you left this, I had nothing more to say on the subject, as you would let him know, *con amore*, any other particulars about us.

Your hint of writing to His Holiness is very just; we never failed in this point of duty on former occasions of the same kind; but as all our relations to the Propaganda were written in common by the Vicar-Ap. here, and signed by them all, it was thought

more advisable to write those to the new Pontiff in the same manner; and my writing at present by myself out of the ordinary form, might not be agreeable to my Colleague, B. Chisholm, to whom it might appear as if I were wanting to steal a march upon him; but as we are to meet together in the month of July, we shall not fail in this duty. Please inform Mr. Erskine of this, with my best compliments, and tell him I received his official Letter of the new election, and shall communicate the happy news to B. Chisholm without delay. . . . It is become a very great burden on me, for some years past, to write in foreign languages, or indeed, to do anything that requires much deep application. My memory particularly, is greatly failed, even in the most ordinary things; the ideas do not occur to me, and very often, even in common conversation, the words, even the most customary, escape me; my judgment of course, for want of ideas, is very much weakened, and if this decline in my faculties go on for a short time as they have done for some years past, I will soon be good for little. God's will be done! As I am now in the 71st year of my age, and 41 of these in the Mission, and I must look for nothing but a decay of this kind. Be so good as present my most respectful Compliments to our much-esteemed Friend and benefactor, Sir John Hippisley, whose many good offices to those in distress will, I hope, bring the blessing of God upon him and his. My best wishes attend him daily; and most cordially wishing you a speedy and happy journey, I am, dear Sir, ever yours in Dño.

GEORGE HAY.

“Aquhorties, 2d May, 1800.”

The good intentions of Mr. Moir, in Rome, with regard to the recovery of the Scotch property there, were anticipated by a Mr. Fagan, who, the moment that the city was occupied by the Neapolitan Troops, claimed restitution of all British property from General Naiselli. Mr. Moir, therefore, found it now necessary to use his Letter of Procuration, but awaited Mr. Macpherson's arrival.—[Mr. Moir, May 9.]

Bishop Hay, on reaching Edinburgh, set about examining the proposed purchase for himself. He found the objections made to it to be only too reasonable. But more serious difficulties still seemed to him to stand in the way of the plan under consideration. The proposed loan of 1000 guineas would imply an annual burden of £50; another £1000 were required for the erection of the Chapel. It was hoped that a Subscription would defray this, but a Subscription was uncertain, and in case of more money

being borrowed, how, the Bishop asked, was all this interest to be paid? It was answered that the Seat Rents would do it. The Bishop made a calculation that the burdens on the Seat Rents would amount to £96 a year, for the support of the Clergy, the necessaries for the Altar, Public Taxes, and the interest of the first thousand guineas. This was a sum which he could never expect to be raised by a poor Congregation, nor had he any authority to lay such a burden upon them. Even should he do so, it would never be paid. At a Meeting of the Committee, the Bishop laid his financial difficulties before them; from their answers, he perceived that the plan had not been sufficiently matured in all its bearings; he, therefore, withheld his approval, and the scheme was dropped in the hope that "Divine Providence would sooner or later provide some more rational and safe manner of getting the necessary assistance to secure our wishes."—[To Mr. Ratray, Sept.] Such were the principles of prudence and of foresight with which this "experienced Nestor in persuasion skilled," averted the dangers of a too hasty and inconsiderate zeal, even in a cause which he had so near at heart.

To the proposal for Subscriptions, the Bishop, in any case, attached three conditions essential to secure his approbation. He insisted that the Subscription to be made in the Congregations should be left entirely to their own good will; that after the first was gathered, there should be no application made to the people for another; and that the Seat Rents should never be raised to such a state, as might occasion murmurs or complaints among the people.

By the 21st of June, the Bishop had got as far as Aberdeen on his way home; having travelled round by Galloway. His whole ride from home and back again, he counted 280 miles. He still had a little leisure in the day for Music. We find him ordering five shillings' worth of the best Fiddle-strings to be sent after him from Edinburgh, along with some other Commissions.

This Summer, the Benedictine, Mr. Robertson, retired from the Mission, Mr. Andrew Carruthers succeeding him at Munshes. Mr. Robertson had for a long time been pressing the Bishop to let him go; at last, the Abbot, at the Bishop's suggestion, recalled him to Ratisbon.

He never left Britain, however, and being weary of the Mission, and having no means of support, he advertised himself as a Teacher of Languages in Edinburgh. By the Abbot's directions, he sent off several boys to recruit the Noviciate at Ratisbon. They went by sea from Edinburgh to Hamburgh, and thence, overland. To the Abbot's dismay, he had to pay £143 for their expenses. His own journey from Ratisbon to Scotland, in 1772, his journeys up and down the Country, and his return to his Monastery with six Boys had cost him only £70. Yet, besides an illness on the way, he and his party were detained a week at Montrose, and a fortnight at Scarborough, by contrary winds.—[Ab. Arbuthnot to B. Hay, Aug. 18.]

Mr. Macpherson's first Letter from Rome—[To B. Hay, Aquhorties, July 11]—gives many interesting details of the state in which he found Italian affairs:—

"11th July, 1800.

"Much honoured Sir,—My journey, though attended with some inconveniences, was, in the main, pleasant enough. I arrived at Venice from Cruxhaven, in the space of 19 days, and I could have come in shorter time, had the French allowed me to take the direct line. In place of coming by Ausburg, I was obliged to go round by Ratisbon, with the intention of passing by Munich. When very near the latter city, I was forced to measure my road back so far, and make a round by Saltzburg. Thereafter, I met with no interruption. H. H., &c., had left Venice, the day before my arrival. I overtook him at Pesaro, left him at Foligno, and reached Rome before him. The joy of all the places through which he passed, was inconceivable. Ancona and Rome surpassed in their acclamations every idea I had of the kind. He stands, I hope deservedly, very high in the public opinion. Monsignor Erskine will have sent you his Encyclical Letter with his order for a Jubilee. The public Papers will have informed you, that all the lauded Property belonging to his See, is restored, with the exception of the three Legations. The Romans dread the French will again rob him of all. This is the fear of the great bulk, but I am happy to find that the most intelligent, and those most interested, appear easy, and are persuaded there is no danger. Our College and its Vineyards are in a deplorable state. The House is going fast to ruin. It is let out to almost as many different families as there are rooms in it, all wretchedly poor creatures, unable to pay the rent, or keep the House in repair. I wished Mr. Fagan to turn them out; he attempted to do so, and could have done it at pleasure, a

month or two back ; but ever since Card. Albani returned to Rome, they have got Protectors enough among his creatures, and laugh at Fagan. I have seen the Card. He says till Fagan resigns all his assumed power, he will do nothing. His minions do enough. In the meantime, I am obliged to take up my quarters elsewhere, and if ever I get into the College, it will now be with difficulty, and not on the terms you or I expected. The old Rector is returned, and has, by far, more interest in Albani's Court than I ; and I fear, in spite of me, he will enter Rome, one of these days. All this, my good Sir, might have been prevented, if, in place of following the dictates of persons, perfectly strangers to the subject, you had allowed that natural degree of weight to my suggestions which my knowledge of circumstances surely demanded. But all reflexions of that nature are now useless, as the evil is already done. Let them answer for the consequences who were the cause of it. The Vineyards, already in a wretched state, will be in a worse one before we have anything ado with them. They have been let by Mr. Fagan, till the end of this year, for a hundred and few odd crowns. Hence, till Autumn of 1801, though I get possession of the College, I cannot touch a half-penny of its Revenues. But to me, it appears very improbable I will get possession of it. Hence, if I am to remain here, I must have recourse on you, for £40, as settled. Even though I got the College, that behoved to be the case till its Property provided something. When in London, Mr. Chalmers informed me, you occasionally wrote to him. You should cultivate his friendship. He is a good man, and his influence is great with the Ministry. He undertook to procure a recommendation from Lord Grenville, for me to our Neapolitan Minister Mr. [name torn out.] As yet, that paper is not arrived. It will be of very material consequence, and I beg you will put Mr. Chalmers in mind of it. Begging my best compliments to all friends, I have the honour to remain, much honoured Sir, your obedient servant,

P. MACPHERSON."

Towards the end of July, Bishop Chisholm joined his Colleague at Aquhorties. It gives one a good idea of the facilities of the Highland post, sixty years ago, to be told that after leaving his Seminary at Samalaman, on the west coast of Inverness-shire, the Bishop met a man on the road, who stopped him and told him that he had a Letter at Home from Mr. C. Maxwell at Edinburgh, addressed to the Bishop. It was impossible to wait for it, or turn back for it ; so the Bishop expected to find it on his return to the Seminary.

The Bishops wrote their Annual Letters; one

in Latin to the new Pope; another, in Italian, to Cardinal Borgia, pro-Prefect of Propaganda ; enclosing them to Monsignor Erskine, in a Letter of compliment.

The usual routine of the Bishops' Annual Meeting was this year diversified by the presentation of a singular Petition from some of the neighbouring Clergy to Bishop Hay, requesting him, urgently and speedily, to use his influence with their Flocks to raise their income to £50 a year. This Petition was the result of a preliminary Meeting at Preshome in the preceding May. Mr. Stuart and Mr. Scott were selected by their Brethren to present it in person. For the credit of this Appeal to the Bishop, it ought to be mentioned that it had appended to it the names of Mr. Paterson, afterwards himself a Bishop, of Mr. Mathison, of Mr. John Reid, of Mr. George Gordon (late of Dufftown), of Mr. James Carruthers, and of Mr. James Sharp, nearly all of whom stood high in the Bishop's regard. The recent Grant from Government, and the distressed condition of the people owing to the scarcity of provisions, rendered their application, to say the least, unseasonable. Bishop Hay treated it with respect, but ultimately declined to entertain it. In his statement of reasons for refusing it, he mentions, incidentally, that, thirty years before, the Mission Funds in the whole of Scotland did not exceed £60 a year—[the Accounts of 1769 show a Home revenue of only £48 belonging to the Mission. Its Foreign income was £200, with 24 Missionaries to share it]—while, owing to the exertions of the Bishops (he might have said, owing to his own), they yielded at this date a yearly income of £466, representing a capital of more than £8000.

With the Pope's arrival in Rome, began another endless negotiation on the subject of National Superiors for the British Colleges. Meanwhile, the Scotch College and its Vineyard property were fast going to ruin. Mr. Macpherson could do little, with no one to support him but Cardinal York and the Secretary of Propaganda, Monsignor Brancadoro. All the other Roman Dignitaries regarded him with mistrust, as an intruder on the exclusive privileges of the Italians. It was not Sir John Hippisley's fault if matters did not mend immediately. He went into the appointment of

National Superiors with all his former vigour, addressing urgent Letters to many of the Cardinals, and even to the Pope himself, written with the influence and authority of the British Government at his back. All the British and Irish Catholic Bishops united in addressing a Memorial to his Holiness, praying for the restoration of the National Colleges in Rome, on such a footing as to afford some compensation for losses sustained in France; praying, also, for the appointment of National Superiors over them.

Before the approach of Winter, Bishop Hay, who was still deprived of the assistance of his Coadjutor, had to make a long tour of Visitation through the Northern portion of his wide District. His first year's experience of the new Seminary was severe in point of outlay. The scarcity and high price of provisions had much increased the ordinary expenses of such an Establishment. Over and above the income of the place, the Bishop had to pay £150 out of his own pocket for the maintenance of his "Family," and exclusive of what he laid out on the Farm. Each of the Boys cost him, this ruinous year, upwards of £27 for Board alone, without counting their Clothing. The Bishop, in fact, was reduced, by the end of November, to his last £5.—[B. Hay to Mr. C. Maxwell, Oct. 26.]

Two of the elder Boys at the New Seminary, about this time, gave the Bishop's indefatigable pen a little extraordinary employment, in drawing up "An Examination and Reply" to their "Remonstrance." It was a peculiarity in the Bishop's character that he could pass over nothing; he could not have any question, or doubt proposed to him, without going to the bottom of it, and turning it about in all its bearings. If two Boys sent him a Petition that they might be permitted to study in a room by themselves, instead of in the common School-room, amidst the noise and the distractions of other classes; if they begged to have a fire in Winter; it was not in the Bishop's character to decide the point out of hand. He must draw up reasons for his decision; he must analyse and take to pieces, and refute the arguments of the lads, with an elaborate gravity and a voluminousness, not a little out of proportion to the trifling nature of their demands. It was the habit of his mind, applied to small things as

well as to great. In fact, he seems to have recognised nothing as small, if it could be reasoned upon, and reduced to the form of an argument.

An incidental comparison of Aquhorties with Foreign Colleges, a point on which the unfortunate Boys had rested a plea, gives us an insight into the Bishop's estimate of his new Seminary. "What is Aquhorties," he asks, "when compared to those? It does not even deserve the name of a College. It is a private Seminary, intended only for educating a few humble, pious, self-denied, Apostolical Missionaries, who may be fit instruments in the hand of God for preserving the small remains of Religion in their native country. The whole amount of its revenue is not sufficient to maintain six Students at the present rate of the necessaries of life. It has no resources on which it can depend. All above its small revenue must be begged from others as a charity."

CHAPTER XXIII.

1801-1811.

New Highland Seminary at Lismore—B. Hay decides against Petition of Clergy—Second Proposal for the new Chapel at Edinburgh—Arrival of B. Cameron—Mr. Macpherson again in Rome—B. Hay asks permission to Resign—Refused—Is seized with Palsy—Partially recovers—Permitted to Resign—Mr. Scott settles at Glasgow—Decay of B. Hay's faculties—He passes a Winter at Edinburgh—Sits for his Portrait—Gradual Eclipse of Mental Power—His Death and Funeral.

The Highland Bishop was now engaged in the purchase of a Site for his new Seminary, on the Island of Lismore; including a substantial house built a few years before, by the Proprietor, Campbell of Dunstaffnage, and an excellent garden. The land was good, and limestone was abundant. It was pronounced in Edinburgh to be an advantageous purchase at its price, £4950. Its easy access from Glasgow gave it additional advantages, as to carrying coal and other necessaries. In addition to the financial attractions of the Place, it could not fail to possess a singular interest for a Catholic purchaser, as having once been the residence of the Bishop of Argyll. Bishop Hay regretted his inability to contribute to the Highland Seminary, but his own had

completely drained his resources, and left him no more than a few pounds in hand for his current expenses.

The Mission had again to thank Sir John Hippisley for the remittance of the Government Grant. On his application for it, at the Treasury, early in January, he was promised £1600 at the expiration of forty days. This good friend of the Catholic interest sent Mr. Macpherson early news of a split in the Cabinet, on the subject of Catholic Emancipation.—[February 10.] Several Members, including Mr. Pitt, Lord Spencer, Lord Grenville, Mr. Dundas, and Mr. Wyndham, were in favour of granting it at once, and had, in consequence, resigned. The King, as usual, was haunted by scruples about his Coronation Oath.

The agitation among a body of the Clergy for an increase of their Income was by no means allayed by the issue of the Deputation to Aquhorties. It derived fresh force from the Bishop's casual admission that each of his Boys at the new Seminary cost him £27 a year. How, then, it was argued, could a Priest and his servant be expected to keep house on £20? The Bishop again addressed the Petitioners, in another of his elaborate Papers, in which he pronounced their demand for £50 a year to be absolutely impossible, and their Agitation a romantic Scheme.—[March 20.] Since their Petition had been presented to him, he had consulted one or two of the English Bishops, who, of course, had supported his view. In a word, he told the Petitioners that he had no authority to impose on the People the burden they wished to lay on them; what they gave, must be of their own freewill; and then only could all chance of murmurs be avoided. At the same time, he highly approved of the concern expressed by the Petitioners for the greater poverty of some of their Brethren, and he hoped it would be gratifying to the Petitioners, if, in future, he took care that all the Celebrations at his disposal should be given only to the present Missionaries.

While the Bishop was planting this sting in the tail of his Reply, the Agitation was assuming a wider scope, and a more offensive form. It seems that at the Interview between the Bishop and the Deputation, the Bishop told them that they ought to be very thankful for the considerable relief lately granted them by

Government. The Deputation promptly answered that the Government allowance was very trifling indeed. "Trifling," retorted the Bishop, "do you call £1000 a-year trifling?" This, it was alleged, was the first intimation of the amount of the Grant, that the Clergy had ever received.—[Mr. C. Maxwell to Mr. Macpherson, May 28.] The discovery added fuel to the flame of Agitation. The Bishops were roundly accused of misapplying the Bounty of Government, by appropriating £400 a-year to themselves and their Seminaries, and allowing each Missionary only £10. The clamour for an inquiry and an explanation grew louder and louder, and it was felt that nothing could quell it, but a full Statement of the whole Transaction with Government, to be laid before a Meeting of the Administrators. It is strange that the concurrence of Mr. Maxwell, the Procurator, in the Bishop's scheme of division, should not have carried conviction to the most suspicious, that all was open and fair. For in Constitutional language, Mr. Maxwell was one of the Leaders of the Opposition; and if he could have caught the Bishop at fault, would not have spared him an exposure. But a few of the Clergy, smarting under the privations of poverty, and of a season of scarcity, would not take even the Procurator's word for it, that they were not defrauded of their Dues.

The Administrators and a Deputation from the Petitioners met at Aberdeen in August. Before laying on the table the whole of his Correspondence with Government, the Bishop addressed the Meeting, as follows:—

“[August,] 1801.

“It has given me no small concern, my dear Brethren, to understand the violent commotions that have been of late excited among you; but, conscious of my own innocence of many things that have been laid to my charge, I could not attribute them to any other cause than that you have been misguided by false allegations, arising either from ignorance or design. I hope this last has not been the cause. But, at any rate, you will not be surprised that, in justice to my own character, which, in the state in which Providence has placed me, is of very great consequence to Religion, both with regard to my Brethren and to our People, I should insist upon hearing some of these allegations thoroughly investigated. In doing this, I flatter myself that none present will refuse to give me every aid as far as their knowledge goes; especially as

it is of the greatest consequence for enabling me to give you that thorough satisfaction which I wish to communicate to you. On the other hand, I shall give you every satisfaction in my power in every article which seems to have given you disgust; and I pledge my honour and conscience to do so. It would be a sad case, indeed, if, after having laboured for 30 years with all the application I was master of to promote your welfare, during the greatest part of which time I had the immediate charge of your temporal affairs, I should now, in the last period of my life, and, as it were, on the brink of Eternity, be so far lost to my own conscience as to do anything detrimental to your welfare, or even to omit embracing every occasion of promoting it. This I hope to convince you of before we part. But I must repeat what I said above, that this will depend in a great measure on your own candour and sincerity in endeavouring to elucidate that which lies most at my heart and regards myself, and which I consider as the groundwork of all the commotions among you. I have only to recommend to you again to lay aside all prejudices, and to lay open your sentiments, with all freedom and candour, without fear of displeasing, and particularly to observe the rules enacted in the Meeting of 1772."

The result might have been foreseen. There was nothing to conceal, nothing to cavil at. The scheme of division originated with Government. The Bishops could only give effect to it as they had done. A unanimous Vote of confidence in Bishop Hay's honour and integrity was passed, and recorded in the Minutes of the Meeting, and any past complaints against him were declared to be vague and unfounded assertions, worthy only of total disregard. The Bishop was satisfied. "As the clamours had no other origin than groundless suspicions," he writes, "when the state of affairs was laid open to the Administrators, the whole clamours were rejected, and every thing turned out to my full satisfaction."—[To Mr. Rattray, Aug. 29.] All the Bishop's antecedents ought to have saved him this humiliating Trial, could he only have recognised the value of conciliation, as well as of conscious rectitude. The Bar of the Administrators was surely no fitting place for such a man, at the close of a career like his. But he had disregarded Public Opinion, and Public Opinion was only vindicating its indefeasible rights; the moment he deferred to it, its claims upon him were satisfied.

Mr. Macpherson continued to send home gloomy accounts of the Scotch Property in

Rome, and insisted on the necessity of Contributions being made in Britain, to enable him to save even a portion of the Property. This plan Bishop Hay opposed with some warmth.

"13th May, 1801.

Dear Sir, — The enclosed I have just received. . . . With regard to his own affairs, he has written fully to you. The enclosed about common concerns he said to me, and there tells me that the situation of the College is such, that 'we must either procure some help from them, or he must strive to get all our property at Rome sold.' The rest of his Letter will be agreeable to you. He surely knows the situation of our affairs here. To keep up this house (which the description he gives of the College, 'that it will take many years before it can be of any use to the Mission,' makes the more necessary) at present does, and will continue to do, for several years to come, take up not only all the Scalas rents and Government benefaction (which is but precarious) but also, all my own income. You know how Company's funds stand—nothing can be got from them. Where, then, can anything be got from this to supply the College? There is not a single person in England of my former friends remaining, to whom I could apply; the last of them died last year. Nor am I in condition to take a journey to that Country to see to procure new friends. Indeed, I am more failed both in body and mind this last winter, than I was sensible of for several years before; and of course very unfit for such an undertaking. In a word, I can do nothing in what he proposes. I had lately occasion to go to Aberdeen, and though I had an easy horse, and rode at great leisure, yet when I was dismounted, it was with the utmost difficulty I could walk from the stable to Mr. Gordon's through pains and weakness. After resting me at Aberdeen, on my return I came by Fetternear, and when I got there, after a painful ride, on alighting, I could scarce keep myself from falling. I have given you above all that I can say upon this business, which you may make use of in whatever way you see proper; but be so good as return the enclosed with your convenience, and inform friends in the South with the dispensation of the obligation of Hearing Mass on the two days after Easter and Pentecost. With best compliments to all friends, I remain, dear Sir, ever yours in Dño,

GEORGE HAY.

Aquhorties, 13th May, 1801."

The last day of May, Bishop Hay stepped into the Mail Coach, on its way to Edinburgh, to consult the Procurator on the state of the Mission Property in Rome. The College was so deeply sunk in debt, as to make the plan of

selling it seem the only way of extricating the Mission from its liabilities. To this, however, the Bishop was averse, as long as a chance of retrieving its fortunes remained untried.

The Triennial Meeting of Administrators ought to have taken place in the previous year, but the scarcity of provisions had made it impossible to assemble so many persons in the house of one Missionary as heretofore. The Meeting was, therefore, postponed till this Summer, and took place, as we have seen, at Aberdeen. The inquiry into the exact nature of the late Transactions with Government appropriately terminated in a Letter of Thanks, addressed by the Meeting to Sir John Hippisley, as the sincere and disinterested friend and benefactor of the Mission. They begged him to add to his past favours, by assuring his Majesty's Ministers of the heart-felt gratitude of the Scotch Clergy for the late act of benevolence; and of their habitual disposition to cultivate in their own hearts, and to propagate among their own People, sentiments of loyalty to his Majesty's sacred person, and of attachment to the happy Constitution under which they lived.—[August 26.] To all which Sir John in due course, returned an appropriate answer.

About the same time a contest for the Representation of Aberdeenshire was approaching, and Sir John not unnaturally looked to Bishop Hay for one of those little returns which Statesmen expect for past favours. The Government Candidate, Mr. Ferguson, had warmly seconded Sir John's appeal to Mr. Dundas, for a Grant to the Clergy, and had borne ample testimony to the loyalty of the Catholics in his neighbourhood. Sir John of course was well aware that it would never do for the Catholic Clergy to take part in a contested Election; but if Bishop Hay and his Colleague could find suitable means to promote Mr. Ferguson's Election, it would be doing himself and the Government a favour.—[Aug. 29.]

A month later than the Meeting of Administrators, the Bishops met at Aberdeen, for their Annual business.

The prospect of approaching peace encouraged hopes of recovering a part, at least, of the Mission property in France. Sir John Hippisley was soon in the field, aiding, counselling, and directing the Negotiations. The Bishop

memorialised Lord Hawkesbury, the Foreign Secretary, urging the Propriety of realising and withdrawing from France, all the Property of the Mission, at Paris and at Douay, and transferring it to Scotland. The affair was further complicated, by the ill-omened return of Mr. Gordon, the late Principal, to Paris, who thwarted Mr. Innes at every turn, and much increased the difficulty of Negotiations which in themselves were not of the simplest. The situation of affairs cost Bishop Hay another trip to Edinburgh in November, to take counsel with Mr. Maxwell and Mr. Farquharson. Full powers were given to Mr. Innes, to represent the interests of the Mission, and to act for the Scotch Bishops. Mr. Farquharson was ultimately despatched to his assistance.

Mr. C. Maxwell's plan for a new Chapel in Edinburgh having entirely evaporated, Mr. Rattray adopted one of his own; but before issuing his Subscription papers, he addressed the new Lord Advocate, Mr. Hope, announcing the Proposal, and requesting his concurrence. The late Lord Advocate, now Chief Baron of Exchequer, was also made a party to this official reference. Mr. Hope writing for himself and for his Predecessor, with great politeness, declined to offer any opposition to the proposed plan, but reminded Mr. Rattray of the strong prejudice still existing in the Country against his form of Religion, and therefore recommending him to do nothing to excite it. The more quietly the matter could be managed, the better. The Subscription ought not to be publicly advertised. As a member of the Established Church, the Lord Advocate regretted the impropriety that might be felt by weak brethren, if the Subscription opened with his name. He promised to protect any of the Catholic Body who might in future be exposed to the illegal opposition, or the insults of misguided people.—[Lord Advocate Hope to Mr. Rattray, Oct. 31.]

Mr. Rattray having thus cleared his way at home, applied in all directions for money to enable him to carry his plan into effect. His chief hope lay in the English Catholic Body. Mr. Marmaduke Maxwell, of Terregles, was among the first to give his name for 100 Guineas to the Subscription. Mr. Wild, of Lulworth, in like manner co-operated; and, finding that "good Bishop Hay" was still in life, begged

Mr. Rattray to assure him of his veneration and esteem for him. Sir William Forbes, the Pillar of the Scotch Episcopalian Body, put down his name for £10. Early in 1802 the Subscriptions amounted to £900. Among them were the names of the Duchess of Buccleugh, of Lord Moira, and of other Protestants. The memory of Bishop Geddes was blossoming in the Tomb. For all of these liberal Contributors were among his personal friends. Mr. Alexander Wood, Bishop Hay's old and attached friend, subscribed. In fact, Mr. Rattray was so successful hitherto among all classes, that when an English Catholic Nobleman sent him £5 he was indignant at the smallness of the sum, even although it was accompanied by a promise of soliciting other Subscriptions. A Site had by this time been purchased, for a Chapel and House contiguous, "between St. James' Square and York Place." Its area measured 112 feet by 45. Its price was upwards of £300. The present Chapel of St. Mary's at Edinburgh now stands very near this Site, but its erection was postponed till a later date than the close of our Memoir. It is reserved for another hand to record that incident. Mr. Macpherson, in reply to a commission sent him to procure a good Altar-Piece for the future Chapel, suggested to Mr. Rattray that one of his Correspondents (whose name, unfortunately, is not mentioned) had a Deposition from the Cross, by Vandyke, which would make a good Altar-Piece.

Mr. Farquharson, on reaching Paris, did not find much to encourage him to remain, especially as his Congregation at Glasgow was left without a Pastor. He protracted his stay, however, till June, without accomplishing anything. Bishop Cameron joined him in Paris, late in May, on his way from Spain, and they travelled home in company. The new Bishop left behind him in Spain a large circle of friends; his going was felt as a loss by the whole city of Valladolid.—[Mr. J. Gordon to Mr. Macpherson, May 19.] In Scotland, the most contradictory accounts were in circulation, to explain his long delay in returning home. It was even rumoured by some of his personal friends, that he would probably not come at all, till he could reign alone. Bishop Hay was doubly distressed by his delays—distressed by the want of assistance in the duties of the District, and distressed by surmises as to

the cause of the delay. The Bishop even began to talk of applying for an order from Propaganda to send his Coadjutor home.—[To Mr. Maxwell, March 28.] But this extreme measure, he kept in reserve. As usual, the real causes of Bishop Cameron's detention in Spain were of a kind totally different from the causes assigned for it in Scotland. The Spanish Minister repeatedly refused him a passport while the War lasted. A severe and complicated illness, made it impossible for him to move for eighteen months. For some time, he was without money for his journey, the income of the College having suffered so much diminution. The state of the College required his remaining for a while, till some improvement was effected. His friends and advisers on the spot concurred in detaining him.—[B. Cameron to Mr. Macpherson, Feb. 5.] It was to be regretted that he did not take the trouble of letting his Scotch friends know the real state of the case. He seldom wrote to them at all, and never fully, as to his plans and intentions. He left the College in a reviving condition, with few Students indeed, but with five young Spaniards, who paid for their Board. A third Master resided in it; Mr. Wallace remaining in that capacity, together with Mr. Gordon and Mr. Cameron, the Bishop's Nephew.

Bishop Hay's first Letter to his Coadjutor, on his way home, has a pointed reference to the rumours afloat, as to his delay.—[To B. Cameron, Paris, May 18.]

"Aquhorties, 18th May, 1802.

Much honoured, dear Sir,—I was very happy on receiving your favour of 29th March, which informs me of your speedy return to this Country; but this, though it is of no small importance both to me, personally, and to all our people here, yet did not give me so much satisfaction, as what you say about the insinuations mentioned by Mr. Macpherson. Hints of that nature, I have heard on different occasions, but as they were founded on no authority and much less on any reason, nay, contrary to what reason and charity should have suggested, I despised and rejected them. It, therefore gives me a particular consolation to find by yours that I was in the right, and that kind Providence had preserved me from offending my Maker by giving way to those, and I am entirely of your opinion, that the truth, when known, will rectify all mistakes. This Letter, will, I hope, meet you at Paris, where you will find Mr.

Alexander Innes, and Mr. John Farquharson, authorised by a Commission from us, to endeavour to recover our Property in that Country, lost during the course of the Revolution. Every means in our power has been used by recommendations from those in high stations here, by which we hope that some part of the Property of our two Colleges will be recovered, and I flatter myself, that your presence, with the recommendations you have with you from Spain, will contribute to promote it. It will, on this account, be necessary that you remain there for some time, till we see what can be done. On the other hand, I wish you to come hither as soon as possible, that you may have as much of the summer season as can be got, before the winter comes in. When you get to London, there are some of our friends there to whom I wish you to be introduced; but I shall write you again to London, more in particular, on this head. On your return to Edinburgh, I must meet you there, and you will write me from London, about what time you expect to set off for Edinburgh, that I may take my measures to be there about the same time. There is nothing more occurs at present, that requires to be said, but that with my best wishes to you and Messrs Innes and Farquharson, I remain, my honoured and dear Sir, yours most affectionately in Dño,

GEORGE HAY.

I wrote to him on 15th June, by Mr. Farquharson, giving him my opinion upon the state of your affairs."

The Coadjutor did not reach London till early in August, and he had many acquaintances to renew, and to make there. Late in the same month, he met the two Bishops in Edinburgh.

Before the Government Grant for 1801 could be obtained, the usual machinery of the Diplomatic art had to be set in motion once more. On Sir John Hippisley's applying to Mr. Addington, he was told that some one must be communicated with in Scotland, before the money could be paid. This excited suspicion of an unfavourable influence. Sir John at once wrote fully to Mr. Addington, the Duke of Portland, Mr. William Dundas, and the Lord Advocate. The Lord Chief Baron was waited on, by the Procurator, and once again, after four months' evasion and shuffling, the Order for payment passed the Treasury.—[B. Hay. March 17.]

Mr. Andrew Carruthers, the Chaplain at Munshes, a young Priest, of an inquiring turn of mind, proposed eight Queries to Bishop Hay, relating to certain practical difficulties. For an answer to three of those Queries, the Bishop re-

ferred him to the *Statuta Missionis*, showing that whatever his young Correspondent's studies might have been, he had hitherto overlooked this Manual of his duties. For the solution of another of his difficulties, Mr. Carruthers was recommended to study a certain Chapter and Section of *The Sincere Christian*, evincing another subject in which his reading was defective. The only point of general interest, among these Queries, related to a Custom which seems then to have prevailed in Galloway, of Abstaining from Eggs on Ash Wednesday and Good Friday. Bishop Hay remarked that on his first coming to the Mission, he had understood from his Predecessors that all *Lacticinia*, or white meats were used in Lent as common food, and for a very satisfactory reason, because by far the greater part of the Catholic Body in Scotland had nothing else to eat, at that season of the year. The long Winter and the late Spring, deprived them of Vegetables, and even Milk itself, was often scarce, when Lent came early. The Bishop found, however, that Eggs were not universally used in Lent. All the Churches and Chapelries which, in Catholic times had been included in the Archiepiscopal Province of St. Andrews, by an ancient Privilege, handed down by a constant Tradition, made use of Eggs from the Second Sunday of Lent, till Palm Sunday. The first ten days of Lent and Holy Week, they Abstained from Eggs. The other Scotch Parishes, not in the Province of St. Andrews, Abstained from Eggs during the whole of Lent. Hence, the Parish of Bellie in the Enzie enjoyed the Privilege, while the neighbouring Parish of Rathven was denied it. Thus, too, Eggs were not used in Aberdeen, in Lent, but in the Mearns, across the Dee, they were used. The Bishop also found that in some inland Places, far from the sea, especially in the Highlands, where the Winters were longer, and the Springs later, it had become a custom to eat Eggs in Lent, with the restriction as to the first and the last weeks.

Bishop Hay, who, throughout the Spring and Summer, had complained of occasional feebleness and attacks of Vertigo set out for Edinburgh in the Mail, early in August. The last week of the month, he was joined there by his Coadjutor, and by Bishop Chisholm, for the despatch of their Annual business. In the

Letter to Propaganda, it is mentioned that Bishop Hay's failing Memory frequently left him at a loss for words to express his meaning.—[Aug. 30.] The last day of August he began his journey back to Aquhorties, in company with Bishop Cameron, who, after spending a month among his friends in the North, returned to Edinburgh for the Winter. Bishop Hay ordained two young Priests at the Seminary, October 20th, and postponed their first Celebration till the 15th, "St. Teresa's Day."—[B. Hay, to Mr. C. Maxwell, October 11.] It was one of the White Days in his year.

This Autumn, Mr. Rattray undertook a journey on horseback through the North of England in quest of Subscriptions for his Chapel at Edinburgh. Aberdeen was also about to possess a New Chapel. Mr. Gordon was soliciting Subscriptions among his friends. Bishop Hay's benefaction took the shape of a loan of £300 without interest.

November 5th, the aged Ex-Jesuit, Mr. George Maxwell, expired in his 90th year. He was found in his chair in a state of stupor, by his servant. Mr. C. Maxwell hastened to him, and gave him Extreme Unction and the last Blessing. Soon afterwards, he ceased to live. This good man was a liberal benefactor to the rising Seminary of his former Brethren, at Stoneyhurst. He contributed a rouleau of £400 in gold; for, mistrusting all Banks and Paper Money, he kept all his Savings about him, in Coin of the Realm. Notwithstanding their serious difference of opinion, as to the declared Property of the Ex-Jesuits in Scotland, Bishop Hay and Mr. Maxwell had a strong mutual regard for each other, the Bishop placing the utmost confidence in the sagacity and strong common sense of the aged Priest. His death cost the Bishop another journey to Edinburgh, in December, on business connected with Mr. Maxwell's last Will. By it, he left his money to his late Order, if it should ever be re-established; its Interest, in the meantime, to be applied to the Scotch Seminaries.—[Mr. C. Maxwell to Mr. Macpherson, Feb. 3, 1803.] The Bishop returned to Aquhorties, shortly before Christmas. His failing strength is painfully depicted in his Letter announcing his arrival to his Coadjutor.—[Dec. 22.]

VOL. I.

"Aquhorties, 22d Dec., 1802.

My honoured and very dear Sir,—I embrace this first occasion I have had of writing you, since my arrival at this place, to inform you how matters stood with me since I left you. The first stage to the Ferry, I held out pretty well, but before I got to Inverkeithing, the pain of my back arose; it continued increasing to a greater degree than I ever felt it, since my fall, about 20 years ago, insomuch that I could not get sleep, (or if I began to slumber, I was immediately awaked,) till the very last stage from Stonehaven, when the sleep was so strong, that I slept till I arrived at Aberdeen. After a day and a night's rest at Aberdeen, the pain relented considerably; but going to Fetternear in a chaise, it soon arose again, though not to a great height, as it was but one stage, and the road smoother than in the former part of the journey. Since that time, it has gradually diminished, and is now much in its usual state. But since my arrival, four days ago, I have been in a very languid state, and scarce been able to apply to anything serious, a great drowsiness and inclination to sleep; often seized with a giddiness, especially on any sudden motion of the body, and a confusion and dull pain in my head, especially in the mornings. Most of these I have been subject to for several years past, but of late had been tolerably free of them in any great degree, till my late journey; and I hope, (if it please God) the present paroxysm will wear off. But in this, God's will be done! In the hurry of my departure from Edinburgh, I forgot to get from Mr. Maxwell the Papers we signed about Mr. George's affairs, I mean the Copies of his later Will, and others. Be so good as get them from Mr. Maxwell, and keep them till some occasion occur to send them to me. I am sending by this mail, a box to Mr. Maxwell containing a Thurible, with its Boat and a Remonstrance or Soleil for the Exposition of the Holy Sacrament. Monsr. Latil wished much to have the use of them for his little Congregation, if I could spare one. They are all of silver, and belonged originally to the Chapel of Holyrood House, when the Duke of York dwelt there. I brought them with me to this place, hoping some day to make use of them. But as Mr. Coghlan sent me another set for this place, I return the former set to Edinburgh, where I hope there will be occasion to use them when the new Chapel is in order, and in the meantime let my Friend Monsr. P'Abbe Latil have the use of them. Tell Mr. Maxwell that it was not in my power to send them sooner, so they will go to Aberdeen to-morrow (Thursday,) and be sent off with this Letter by the Mail on Friday, so that he will get the box on Saturday. Please desire him to give the empty box to Mr. Rattray, who has some books to send to me, which he may send in the box by sea. I received a Letter from Mr. Maxwell, on last Saturday, containing the receipt I had to sign

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to the Bankers. I immediately sent it back to him to be sent to B. Chisholm. I hope he got it safely. . . . My Hond. and very dear Sir, ever yours most affectionately in Dño.

GEORGE HAY."

"P.S.—The only Copy I had remaining of the Act in our favour, I lent it to Mr. Charles Maxwell, who lent it to Mr. George Stewart; who promised to me that he would return it to Mr. Maxwell soon. Be so good as get it from him, and send it North, with my set of the Papers above-mentioned, and you may send them in the box from Mr. Rattray, when he sends, which I hope will be soon."

Observant critics reported that great cordiality existed between Bishop Hay and Bishop Cameron, nor could Bishop Hay have given his Coadjutor a warmer welcome. The entire charge of affairs to the South of the Grampians was consigned to the younger Bishop.

About this time, a change may be observed in the Bishop's beautiful handwriting. In his best days, it was fair and small, the Letters and words formed with exquisite regularity. As age advanced, it became stronger, larger, and somewhat coarser, but still regular. Now, it is sad to see it rapidly deteriorating, into a weak, rough, and irregular scribble.

Yet, in his best moments of Correspondence, the Bishop could write with all the fulness and the exactness of former days. Witness the following account of the practice regarding Midnight Mass at Christmas.—[To B. Cameron, Jan. 5, 1893.]

"5th January, 1893.

Much honoured and very dear Sir,—I remember to have read somewhere in Benedict's Diocesan Synod, that it is not to be supposed that when any portion of the Church is in distress, or exposed to persecution, she can observe all the Rules of Discipline in the exterior of her Religious Duties, as is done in Catholic Countries, with splendour and regularity. In this Country that has been the case, in many instances, and among others, what you say about the Masses on Christmas night is one. The general practice here, when I came first to the Mission, was to begin Sermon about, or soon after 11 o'clock of night. The people Communicated at the first Mass, that they might have the second Mass in which to make their Thanksgiving and other Devotions. Then, on the Day itself, the third Mass was said, with another Sermon, about 11 o'clock forenoon. Now, as there is generally

only one Clergyman in each Mission, this was thought a very laborious function, especially in a numerous Congregation, when many Confessions were to be heard at the same time; and it certainly was so; but still less fatiguing than any other way; for by this, the Priest had to do the most laborious part of his function when he was fresher and fitter for it, and had five or six hours of repose after it, before he began the other part of it. When I was in the College, sometimes there were three or four Priests; of these, some Said all the three Masses at Midnight, others in the morning, as they found most convenient. From it may justly be drawn that what Benedict says in your citation was only intended for those Churches where there is a Choir and a number of Priests to divide the labour, and where the whole function is done in all its splendour, none of which take place in our situation. Some time after I came to stay at Edinburgh, I was informed that some of our Missionaries had given up Saying Mass at Midnight, partly on account of the bad weather at that Season of the year, especially when there was no moonlight, and partly from the danger of bad practices by evil disposed people on their return home; and we had been informed that this last reason had occasioned the same effect in Rome itself. What they did then amongst us was that some Said two Masses at Midnight, in private, and Said the third to the people at the usual hour of Sundays; and, indeed, I found it necessary to do this both at Edinburgh and Aberdeen, to avoid the rabble coming in out of curiosity, which had been very troublesome in both these places where Mass was said at Midnight. It is a matter of Discipline, and I think the above reasons authorise the changing it. I do not see the propriety of our having any hand in applying to our Government for protection, for two reasons—1st. I do not think our Government would interfere; it positively refused to give us any protection for preventing our losses in France, and it would be a precedent to all the English Monasteries in Germany to apply for saving their Property, and after that refusal it might disgust them against us for troubling them for others. 2dly. Because both our Benedictines and Jesuits always showed an aversion at seeking our assistance in anything concerning them. Had the Abbot written to us officially, and desired us to give any assistance, we could then have applied to our friends in their name. Besides, as they have already applied, and by Mr. Horne's Letter, will have got the answer before now, our application could be of no service. Neither do I think that if they have already refused, anything that we could say would have the smallest weight with them. But in case they do not succeed, which seems to me will be the case, my opinion is, that they ought to remain where they are, in full enjoyment of their revenues, as long as they live, but without taking new Members; for in this case, as

their number decreases, they may sequester many things of value, and even a good deal of money, and send to their Country for the support both of the Mission and Religion, which they could not do in the second offer of giving up all, and getting pensions; moreover, it is very possible that many changes may happen before they all fail, which may reinstate them in their Property, which, if they once give away, they probably never will recover, and their pensions may in time be but ill-paid. If Mr. Maxwell (who corresponds with the Abbot) chooses to write him on the present emergency, he is welcome, if he pleases, to let them know this as my advice. I see nothing that can be done at Paris, till we know if anything can be done for us by our Ambassador, and you will do well to write to Mr. Innes, to call for the Secretary, to see what we are to expect; if he succeeds, good and well; but if not, I do not see what further could be done by any other Memorial to the Bureau, which we could make; but if Mr. Innes thinks otherwise, I think he is the only person that ought to make it. He has all the authority we can give him; and he knows all the circumstances better than we, and he may make it in our name if he pleases. From the beginning, I never had any sanguine hopes of getting anything from that quarter; and their whole conduct hitherto almost convinces me that we never will. They want only to wean us out of it, by their delays and change of plans concerning us. You will have observed in our conversation with Lord Chief Baron, that the present Ministry are not clear about continuing our favour, but supposed we had reserved our Property in France and were not needing it any more, which made his Ldp. desire me to write him a Letter, giving him to know that we had got nothing from France, which he said he would send to Mr. Addington. I hope he will pay at least what we ought to get at this time, and I think that a better use could not be made of the five MSS. than what you suggest, to make a present of them to the Throne, accompanied with a suitable Letter, regretting the loss of the rest, and expressing our happiness in having it in our power to give any demonstration of our gratitude for the favour done; and if you can get Mr. Innes to agree to this, I shall find a way of getting it presented in the best manner for getting success. I am glad that the roup has turned out so well; but I (as you do) wish the price be paid. But as for recovering Mr. George's Pension, I am of opinion that it will be throwing out money to no purpose. What you say about Servants being obliged to be present at the Family Worship of their Protestant Masters and Mistresses, I refer you to the first Titles both of B. Nicolson's Statuta, and those made lately. In the former, they are nominatim forbid, and in the latter lays down reasons which apply to these cases also. And if you and Mr. Rattray think these cannot be evaded,

I would wish Servants in that case (especially if their Masters know that they are Catholics,) to tell them when they are engaging, to let their Masters and Mistresses know that they are obliged to say their own Evening Prayers at any rate, and hope they will allow them to take the time of the Family Worship to say their own Prayers by themselves. But if they be already engaged, and must necessarily be present with the Family, let them leave the place at next term. You will observe that B. Nicolson's Statuta were not annulled by the new Statuta; some things were altered, and some additions were made to them, but what is printed with the others are in the same force as before. Besides the Papers which Mr. Maxwell has yet in his custody, I am afraid I also forgot another upon prohibited books, which I wished to have taken with me. It is in Italian characters, and contains an answer to two cases. The first about incestuous Marriages, not discovered till the Marriage was all settled, and could not be avoided; and the other about prohibited books. I cannot find it in what I had with me from Edinburgh, but I had it at Edinburgh, with the design of bringing it hither, and I showed it you when speaking about this last part. I wish you and all friends with you, a copious share of the blessings of this holy Season, and many happy returns. I this day had a Letter from theENZIE, that my sister is in a very dangerous sickness, and I wait till another Letter, to know whether I shall be obliged to go to see her, if the Physician think she will not recover. I remain, much hond. and dear Sir, yours, most affectionate in Dño.

GEORGE HAY."

It is ludicrous to observe, as each New-Year arrives, the infinite difficulty with which the Government Grant was extracted from the Treasury. It was now pretended that the Grant was only temporary, pending the recovery of the Mission Property in France; and falsely asserted that this recovery had been effected. It was therefore necessary that Bishop Hay should attest to the Chief Baron that nothing had been recovered from France. This attestation was forwarded to Mr. Addington. Three months afterwards, the Procurator, having occasion to see the Chief Baron on other business, told him that nothing had been heard of the Grant. His Lordship professed to be much astonished, and promised to write to his brother at the Treasury. Five months more elapsed before the Procurator obtained payment of £1000 at Sir W. Forbes' Bank. This reluctant gift was wrung from Government, solely

through the remonstrances of the Chief Baron, to whom, accordingly, the cordial thanks of the Clergy were tendered.

Mr. Sloane, the Scotch Merchant at Civita Vecchia, who had been a considerable Benefactor to the Scotch College in Rome, died, after a rapid illness, forgetting to include in his last arrangements about his Property, a debt of £350 owed him by the College. This sum had been lent, without interest, when the College was in its last extremity of poverty and debt. The Executors of Mr. Sloane's young family now insisted on the immediate repayment of at least half the sum. The Scotch Agent managed to scrape together £70. and conjured the Bishops at home, to come to the rescue of the College Property, by adding the £100 still wanting. The Bishops met and decided that they could not afford to interfere. Meanwhile, Mr. Macpherson, before receiving this intelligence, drew a Bill upon them for £100, leaving it to them to refuse it if they pleased. Bishop Hay, with many protests against so rash a step, gave his reluctant permission to honour the draft of the Agent, on condition that the College, when able to do so, should repay the sum, and that the Agent should not know that the Bishop had contributed to meet the demand. The Bishop protested on two grounds. "Padrones" at Rome might think it odd if the Scotch Bishops who were constantly complaining of their extreme penury, should promptly take up the first random Draft presented to them. He also doubted whether "Padrones" would sit by and see the Roman College lost for want of a few hundred Crowns.

Bishop Cameron's residence at Edinburgh withdrew Bishop Hay from the active part he had hitherto taken in even the most trivial affairs. The improvement of Aquhorties now engaged much of his time, and of his purse. He wrote to Bishop Chisholm, "I am now, in a manner out of the world, and with good reason, as I am almost good for nothing." Yet it was his memory rather than his strength that was failing. He could scarcely repeat a Pater Noster without a Book. There were nine or ten Boys in the Seminary. At Edinburgh, Mr. Rattray having obtained and estimated for his proposed Chapel and House attached, found the sum (£4000) so greatly exceeding his means, that the

scheme was quietly permitted to drop. Bishop Cameron inclined to the purchase of a House with vacant ground attached, on which to build a Chapel.—[Mr. Maxwell to Mr. Macpherson, February 3.]

Bishop Hay, who had already begun to "set his house in order," concerted with his Coadjutor and Mr. Maxwell a plan for transferring his Property to Trustees, so as to obviate the uncertainty and the expense attending his disposal of it by Will. Regarding his Property he says.—[To Mr. Maxwell, February 17.]

"Aquhorties, 17th Feb., 1803.

"Dear Sir,—Since I received your last of the 2d inst., I have been frequently considering the danger that my Executors may be exposed to from the cause you mention and have thought and thought again how it may be obviated. I have sometimes flattered myself, that though the real case should be discovered (to wit) that I am only a Manager for our Brethren and that the Securities for the Monies are in my name only for the easier transacting the interests, yet they could not deprive us of it to be as for superfluous [*sic*] uses, as we are only a Society for our mutual support; especially as we are now restored to the rights of good subjects; but how far this will stand in law I cannot say; it may, however, be consulted on, and I think the first step to be taken should be to lay the case before Mr. Anstruther (if he appeared before the Lord Chief Baron.) As to what belongs to me, as my own personal property in the eyes of the world, I never considered it as such in the sight of God; and, of course, I have always been as frugal on my own person as I could; looking on all I had, as belonging to God, and put in my hands to be one day in my power to put the Mission in a state of independence, both from our people, and from foreign aid; and what I spend upon myself I consider only as an Annuity for my subsistence, which will fall at my death. In the meantime Providence has put this place in my hands, which for the present time takes up all my income to support and improve it, but which, I hope, will be one day another source for the above intention, though in the meantime, it puts it out of my power to increase my stock. In this view, I think there can be no difficulty in laying the above case before either Mr. Anstruther, or Lord Chief Baron, by telling them that not only the Missioners are only life-renters of the portion of the common Stock, which belongs for their support, but the Bishops also, whose portion falls, of course, to their Successors, when any of them dies. But the difficulty is, how to manage matters in getting our Property conveyed to my Successors. On this, I observe—1st. Properly speaking, I make no Legacies, not even to my Executors.

I am only a Manager for others during my life, and on my death, I only convey the goods of others to another Manager, according to the Plan adopted by our predecessors. But, as the Conveyance must be in form of Law, it may be laid hold on as a Legacy, and my Successor be obliged to pay the taxes on Legacies. (2d.) If this should happen, the consequence must be that all our friends concerned, both Bishops and Priests, must remain more than a whole year without having a farthing to live upon; for, as we only get 5 per cent. for our funds at Interest, and the taxes are at 6 per cent., it will require one-fifth more than our whole yearly Income of these Funds to pay them. (3.) If it be said that the taxes may be paid out of the Stock; that is to say, that we must give up one-fifth of our yearly Income, who can scarce live on what we have, and have no other way to supply it. Something to this purpose appears to me to be laid before any of those whom you consult on it. But in case a consultation should not be approved; or be made in any other form by B. Cameron and you, I shall propose another plan, which I think might answer the purpose. That is; to me to divest myself of all in my name by legal Deeds in favour of B. Cameron; and the easiest and most secure way to do this is two-fold,—namely, How to do it with the Bank Stock, and how to do it with the Bonds. With regard to the Bank Stock, I did it with B. Geddes, when he went to stay at Edinburgh, and when his life was despaired of, his Disposition in my favour brought them back to me again; but then there were no taxes on Legacies. And to prevent dangers, that B. Cameron gives me an Annuity Bond to a certain amount for which I shall give him regular Receipts at the Term, and this at once secures the Bank Stock. But it will cost £13. Besides the Stamp Duty, for every Share that is sold or transferred, it costs 2s for each of dues to Bank, and as there are 50 shares of Dauly and as much to Compy. and 30 for Shops, in all, 130 Shares, the whole amounts in all to £13. With regard to the Bonds, if you have put Mr. Stewart's Bond in Mr. Cameron's name and not mine, that is out of the question. I suppose the second Traquair Bond is put in my name as well as the first; it will be necessary for me to assign them both to B. Cameron, with one or two more, him failing; but if the second Traquair Bond be not yet drawn out, cause it not to be made in my name. Mr. Anstruther has two Bonds of £500 each; when he knows how our difficulty stands, I flatter myself, he will take up them both and give us another for the whole £1000 in Bishop Cameron's name, and one or two more, we paying the charges of it; or I can give Mr. Cameron an assignation for both, and so with the other Bonds in my name; and if this plan be approved, then it will appear, and may even be sworn to, that I had no Property of my own, but Annuities which fall at my death, and that

is real fact in utroque foro. On reading over the above, I found I had made many blunders, which has occasioned several blots and interlining, but I hope you will excuse them as my head has been very confused for some time past, and pretty painful, especially this day. The same cause has made me express myself not so clearly as I could wish, but I flatter myself you will understand what I mean. What I have said on my own idea of what is considered as my personal Property, is only for B. Cameron and you, that you may see grounds of the plans I propose. But I refer all I have said on these plans to what you two, and those you consult with, shall judge proper. Make offer of my best respects to B. Cameron. I received his Letter along with yours, and shall write bye and bye. Wishing you all health and happiness, I remain, dear Sir, ever yours in Dño,—

GEORGE HAY.

Aquhorties 17th Feb., 1803.

Waiting for the first occasion to send it to Aberdeen."

The tide of Emigration was again setting strong from the West Highlands to America. Glengarry's Fencible Regiment had been disbanded at the late Peace, and many of the unhappy men reduced to great poverty. Their Chaplain, Mr. Macdonell, promoted their Emigration to Upper Canada, obtaining Grants of many thousand acres of Land for them, and even accompanying them himself across the Atlantic. After many years of Missionary Life spent among his Flock, he was promoted to be Bishop of Kingston; and ultimately returned to his Native land to die, in 1840. Several Highland Missionaries also emigrated at this time with their People; and owing to the consequent scarcity of Priests, we find an Emigrant French Bishop discharging the onerous duties of a Missionary in the remote Island of Uist. It is not surprising to learn that he too, was desirous of seeking better fortunes in the Far West. —[Mr. Maxwell to Mr. Macpherson, June 8.]

The new Chapel at Aberdeen was now in progress. It was formed, by extending the old one into the Garden of the Priest's House. Local prejudice, however, would not permit this to be done without keen opposition. A neighbour claimed a right inconsistent with the use Mr. Gordon was making of his Garden, and the work was stopped. Seven weeks were spent in obtaining from the Magistrates a decision in Mr. Gordon's favour. This case was no sooner disposed of, than another neighbour prosecuted

his imaginary claim, in a similar way, and only to incur a similar defect. But the object in view was gained, if the Catholic Body could be annoyed and thwarted in their work.

Before joining the Bishops' Meeting, this year, the Highland Bishop took possession of his new Seminary at Lismore. He then crossed the Mountains to Aquhorties, where Bishop Hay and his Coadjutor were waiting for him. Bishop Hay seems to have had some sort of presentiment (a false one) that this might be the last Meeting at which he should be present.—[To Mr. Maxwell, June 12.] On the 1st of August, the Annual Letters were written, including one of compliment to Mgr. Erskine, lately promoted to the rank of Cardinal. On Albani's death, a few months later, Cardinal Erskine was named Protector of Scotland. In the Annual Letter to Propaganda, Cardinal Borgia, the new Prefect was informed that Bishop Hay's memory was so much failed that he could no longer venture to Preach or Say Mass in public. At this Meeting the Bishops also drew up a Pastoral Letter on the subject of the War, which had again broken out between England and France. The Pastoral called upon the People to support Government, to the best of their Power, either by enlisting for active service, or by their Prayers. A new Prayer for the King and the Royal Family was promulgated on the Fly-leaf.

M. L'Abbe Latil, Chaplain to the Emigrant Royal Family of France, was the channel of conveying to Bishop Cameron the offer of the first Chaplaincy in the Spanish Chapel in London. It does not appear that the Bishop ever seriously entertained the proposal; his mention of it, however, drew from Bishop Hay a reply in his severest and most stringent manner. It is valuable as containing his view of the Episcopal duties.

"Aquhorties, 13th Sept. 1803.

Much honoured and very dear Sir,—Of all the afflictions that I have met with, since I had my present Charge, the proposal contained in L'Abbe Latil's Letter to you, is the most poignant. Those were only personal, and affected only my sensitive feelings, but this extends to the interests of Religion and pierces all my rational faculties to the quick. Permit me, then, my dear Friend, to open my mind to you with sincerity and candour. What is meant by *The*

first Chaplain of the Spanish Chapel? All that I ever heard about that Office, in any of the Foreign Ambassador's Chapels, was to superintend the other Chaplains, to regulate the Choir, and to pay their wages. This, surely, cannot be the only view in wanting you for that Office. Mr. Hussey had a very different one annexed to that character; it is well known he was the Agent of the Court of Spain, and this, I make no doubt, is what is intended for you. In consequence of this, he was often obliged to go abroad to Madrid and other places, when their affairs required, as I have often heard from his own mouth. This appears to me, to be absolutely inconsistent with your character and your duties. But though you should be allowed to make Edinburgh your residence, you will be obliged to be often in London, and what will become of this poor Country in your absence? You know my situation, how incapable I am become, to go about among our people, which, in the present state of our affairs, I look upon as a most essential duty, and to do it to any advantage would require one of us to be for some time staying with every one of our Brothers, to get a proper knowledge of each Mission, so as to be able to do what our duty may require from us; and how can that be done if you be obliged to go to London as often as their affairs may call you? Or, if you be ordered to go abroad when their affairs require it? Often have I regretted from my heart, and dreaded for my poor soul, when I appear before the Divine Tribunal, that I had not been oftener and longer with each of our Missions than it was in my power, without neglecting the temporal concerns and the public affairs which I was so much engulfed in for the late years, and which could not be neglected. Now, if this was the case with me, though residing in the Country itself, how will you be able to do these necessary duties in this your own Country, when you may be obliged to go to another Country and to a City some hundred miles distant from your present residence, and do not know, neither, how often you may be called to that City, or how long you may be retained there, when you go to it. In a word, from all I have said above, I cannot help being perfectly convinced, that your having any concern in the proposal made, you will contribute to the ruin of Religion in this District, and forward my going down with sorrow to the grave. I make no doubt but the above reflexions will have occurred to your own mind, and many others also; but impressed as I am with the fatal consequences of the offer, I thought it my sacred duty to communicate my sentiments to you, and while I am in that impression I cannot with safety to my own soul approve and much less consent to your having anything to do with it. *The Abbé and Bp. of Arras*, you say, *foresee great advantages to our Mission by your accepting the offer*; that may be, but it would be too great a price to endanger the anger of God

to gain the whole world. . . . As I received your Letter only late last night, and this goes off to-morrow morning, I had not time to write about the other articles of yours, but I shall write you soon on that subject. In the meantime, I remain, my most dear Sir, ever yours in Dño,

GEORGE HAY."

On further inquiry it was found that of the five Spanish Chaplains not one could speak a word of Spanish; and that if Bishop Cameron accepted the office, he must, on that account, reside entirely in London; a condition which he at once regarded as conclusive against the proposal.—[To B. Hay, Sept. 14.]

Bishop Hay thought the time had come when he might again apply to Rome for permission to transfer the duties of his office to his Coadjutor. He accordingly addressed an Italian Letter to Cardinal Borgia, in which he gave such an account of his health, as seemed sufficient to secure an answer according to his wishes. For two years past, he had not Said Mass in public, for three, he had not Preached, so painful was the failure of his memory. Even in conversation, the most familiar words often escaped him, so that he often felt averse to visiting. Attacks of giddiness and great feebleness often made it difficult for him to stand. It was no surprise to him he added, in his 74th year, and the 44th of his labours in the Mission. Having found a Coadjutor according to his heart, he therefore prayed that the Superintendence of the District might be transferred to hands so well able to exercise it.

In October, the Bishops received the melancholy intelligence of Mr. Innes' death at the Scotch College in Paris, which involved new complications of their affairs, and removed still further off any remaining hope of recovering their Property in France.

As time went on, the Bishop's handwriting became more and more unsteady. His letters were sometimes full of erasures and corrections, In one of these—[To B. Cameron, Oct. 22.]—he adds a *P.S.*, as follows:—"On reading what is above, I blushed to see how many errata I had to mend; [*sic*] but I hope you will excuse it, for my head is in such a state that I cannot write a few lines of anything, without falling into numbers of blunders."

Cardinal Borgia informed Bishop Hay of the application lately made by his Colleague for a Coadjutor, and requested to have the Bishop's advice as to the comparative qualifications of the three Candidates named. The choice ultimately fell on Mr. Æneas Chisholm, a brother of the Bishop's. A few days later, a second Letter from Propaganda,—[Dec. 3]—conveyed to Bishop Hay, a polite refusal of his request. He was recommended to lay the principal burden of his duties on his Coadjutor, but still to retain the office of Vicar in his own hands.

Dr. Milner, writing from Longbrich to Bishop Cameron, says,—"I hope the venerable Bishop Hay is well. I had the honour to be known to him 25 years ago, when he was in London."—[Dec. 11.]

The year closes with a Christmas Letter from Bishop Hay to his Coadjutor—[Dec. 28]—in which he says:—

"Aquilhorties, 28th Dec., 1803.

Much honoured and my very dear Sir,—Before I answer your last favour, I must make you my most cordial wishes of a large portion of the Blessings of this Holy Season, with many returns of the same. It is my daily prayers that God may be your Protector and Conductor in all your doings for promoting His Glory and the good of these Missions. I find myself failing daily, particularly in my mental faculties; sometimes I am tolerably free in my thoughts, but that does not last long; it is succeeded with such confusion, giddiness, and feebleness, that I am good for nothing. My memory is so far gone that I am not only at a loss to remember the most common words in speaking, but I am obliged to have an English Dictionary at hand, when writing, to know how to spell many, even of the most ordinary words. I am glad that you have got the Dundee affair settled, and I have the pleasure to tell you that a few days ago, I had a Letter from Mr. James M'Donald, which was very agreeable. He begins by telling his difficulties candidly (which arise from much misrepresentation) but ends with the words of S. Paul—*Nihil horum vereor*, &c., Acts 20. It is true I have not written as yet to Mr. Stewart, but I could not say anything to him till I should get some one to supply the vacancy here. I shall now write Mr. Stewart without delay, and get all matters settled, as soon as possible. I am wholly in your opinion that both Chapels, Houses, and Farms should be the property of the Mission; but I am afraid it will be difficult to get it done to the purpose. My reason is, I had in view some time ago, to set that plan on foot, and began with the houses and furniture, and set up no less than 5; I shall

give you one sample of how I was treated. I built the house by myself, with some small contributions; that then stands still to me; but for the Furniture, I gave £25, and got an obligation from the Incumbent to leave as much on his removal. In the small time of two years, he was removed, and on valuing the Furniture, it was diminished to £17, but instead of making up the deficiency by the out-going Incumbent I was obliged to help him to the place he went to. What could I do? He had nothing. I have the obligations of the other four, but I fear it will have the same fate. However, it is a good plan, but it will not be easy to get it accomplished; it will require a good deal of thought to fall upon a proper plan, and perhaps it would be proper to have it treated by our Administrators at a Meeting. I am much pleased with the Letter from B. Milner, and to hear that matters are amicably settled in his District. Be so good as make offer to him of my Congratulation on his new Office, and my best wishes and best respects. Mr. Horn has fallen on his feet as to this world. God give him grace to have the same for the next. Please say all that is kind to my good Friend, Mr. Dick; happy am I to hear of the change in his Family. I congratulate with him and his spouse and Brother, and assure them of my best wishes. I just receive a Letter from Mr. Maxwell wishing me to write to Sir John Hippisley about Government affair. This Letter to you is written before our Runner's time, to be ready to embrace any other occasion to send it to Aberdeen, if that does not happen till the Runner goes. An answer to Mr. Maxwell will, I hope, come to him along with this, but if not, please tell him that it will be sent without delay. With my best wishes I remain, my honoured and very dear Friend, your most affectionate Friend, and most humble servant in Dño,—

GEORGE HAY.

P.S.—I really cannot make up my mind about sending Mr. Cameron to Paris; Mr. Henry Innes mentioned something to me about some Friend of his among those of this Country, a prisoner at large, as one he thought of writing to, and giving him a power to see after his interest, as heir to his deceased brother: but I do not remember what he said about it. Indeed, it happened that my head was then in such a situation that I scarce understood what he said. But if you think it expedient to send Mr. Cameron, I shall cordially agree with you. Adieu!"

The Devout and The Pious Christian had been lately translated in America into the French Language; and the French Priest who had executed the task for publication in France applied to Bishop Cameron for a short account of the Author. His request was forwarded to

Bishop Hay, who did not much relish the proposal. He replied in a very few lines, giving the date of his birth, "of a respectable Family;" mentioning that his father had "given him a full education in the Medical line;" that during his studies he had embraced the Catholic Religion, and pursued a full course of Theological Studies at Rome; returning to the Mission in 1759, and being Consecrated Bishop and Coadjutor in 1769, succeeding to the Vicarate in the Eastern District of Scotland, in 1778.—[B. Hay to B. Cameron, February 4, 1804.]

The Bishop's pupils in Philosophy at the Seminary were engaged with him in studying Logic and Natural Theology. They were about to enter on their course of Natural Philosophy, for which the Bishop employed Para's Physics, as a Text-book.—[Same to same, March 18.]

The Bishop and his Coadjutor were more at one than certain persons affected to suppose, as the following confidential note clearly shows.—[Same to same, June 9.]

"Aqhorthies, 9th June, 1804.

Much honoured and my very dear Friend,—I was very happy to learn by your last, that you had recovered pretty well of your late complaints, and still more, when I was informed the other day, by a Letter from Mr. Maxwell, that you continue well. I pray God to grant you good health and a long life, for I am much afraid that if it should turn out otherwise, it would prove very detrimental to our common cause. I do not say this, my dear Friend, to flatter you: God forbid. From the first time, I had a thought of getting a Coadjutor, when I saw that B. Geddes would not be long in this world, you were the person I immediately cast my eyes upon for that Office. What you say about the great change you observe in certain novelties among our Brethren both in Houses and Furniture, &c., has often often grieved me, and every time I think upon it, never fails to give me the greatest distress; and I know no other but yourself, whom, as far as I know, or can judge of mankind, I could have pitched upon for my Coadjutor. However, as this is not the place to enlarge upon this subject I shall say no more here, but shall open my mind candidly to you when we meet. Mr. Maxwell will have told you of my late jaunt to Aberdeen in order to try how far I could undertake a longer journey, if it should be necessary; but it had the same effect as my going to the Enzie last year, and as the pain it occasioned was not likely to go off in a few days, I thought it best to take a chaise on my return last Saturday, which was much easier. . . . I find

Letters to be very difficult to me, I must think upon the words I have to use, which often do not occur to me. I must often have recourse to the Dictionary, to know how they are spelled. *Fiat voluntas Dei!* With my best wishes to all friends with you, I remain, my much honoured and dear Friend, yours most affectionately,

GEORGE HAY."

Wild rumours were flying about to the effect that the Society of Jesus had been re-established, and that Mr. John Pepper had renewed his Vows at Stoneyhurst. A Circular Letter from Propaganda, forwarded to Scotland by Bishop Douglas, brought the information that all such rumours of the restoration of the Society were false; that they were still limited to the Russian Empire only.—[B. Hay to B. Cameron, June 12.]

The time for the Annual Meeting was approaching, and Bishop Cameron purchased a horse for his journey, at Perth, and a Friend insisted on his accepting the loan of a gig, in which he travelled by Braemar, Strathdown, Glenlivet, and Huntly, to the Seminary; and in which he drove Bishop Hay down to Pres-home, where the Meeting of Bishops took place this year, in the middle of August. Mr. John Reid, who had served that Mission for 40 years, was permitted to retire on an Annuity of £50. The Bishops addressed a congratulatory Letter to Cardinal Erskine, on his succeeding to the Protectorship of the Scotch Mission. Propaganda had sent a number of questions in the Statistics of both Districts, which the Bishops answered. It was the first report of any kind ever presented by the Bishop of the Highlands.

At the Meeting of Administrators, Bishop Hay resigned the Presidency to his Colleague, Bishop Chisholm. His increasing inability to remember words, expressive of what he had to say, kept him silent. When anything of importance was under discussion, his Coadjutor spoke for him. It seems that on some days he was more subject to this painful inaction of his memory than on others.—[Mr. Maxwell to Mr. Macpherson, Aug. 29.]

Everything was ready for the Consecration of the Highland Coadjutor; but Emigration and Death had so seriously thinned the numbers of Highland Missionaries, that Mr. Chisholm's services as a Priest were required for the en-

suing Winter. His Consecration was therefore deferred till the following year.

It must have been on one of the most vigorous of his remaining days, that Bishop Hay dictated the following directions to his Trustees, as to the management of his fifty Bank Shares. They exhibit his clearness in calculation in a remarkable degree.

"31st Aug. 1804.

Plan to be followed by my Trustees in the management of fifty Bank Shares, committed to their trust, for accomplishing certain ends, pointed out in my instructions to them. First: The Dividends of the 50 Bank Shares are to be employed in paying the interest of my Debts and the Annuities due by me, and in the payment of £100 Sterling, per Annum, towards the improvement of the Farm of Aquhorties, until the surplus of such Dividends gradually pay off and extinguish my debts at which time the following plan is to take place. The 50 Bank Shares, at the present rate of the Dividends gives for the whole 50 Shares the sum of £270 16s. 8d. sterling in the year. But as these Dividends are paid at 2 terms, to wit, April and October, it will be necessary, in order to have the full advantage of an accumulating fund, to have a new transaction with a Banker, at each of these terms, that the half-year's Dividends then received may be placed at Interest with whatever sum may be in the Banker's hands. Thus, in the supposition that the first Capital to be placed in a Banker's hand to accumulate, was the Dividend for one half-year, or the sum of £135 8s. 4d., at the next term the Capital placed in the Banker's hand would consist of 3 sums; to wit, the old or first Capital, the half-year's interest of the same, and the Bank Dividends received for the second half-year, as per Mem. :—

Old Capital,	£135	8	4
Half-Year's Interest (Divd.)	2	14	0
Second Half-Year's Divd.,	135	8	4

Second Capital, £273 10 8

In this manner, the Capital in the Banker's hand is to accumulate, by adding at each term the Interest due on what is in the Banker's hand, with the half-year's Dividends then received, to the former Capital, and from the 3 sums, forming a new Capital, and thus go on accumulating from time to time, until the sum amounts to £1000 Sterling, and upwards. When this comes to be the case, the £1000 are to be taken up, and applied to the end pointed out to my Trustees, by the instructions given them. The surplus over £1000 is to be applied as a Foundation for a new Capital to which is to be added the Bank Dividends for the half-year, payable at the time the £1000 were taken up, and these together will form a new

Capital, to accumulate in the Banker's hand in the same manner as the foregoing. The period of time or the number of transactions required to accumulate £1000 with a Surplus to begin a new Capital, I call a Rotation. It is to be observed that for the second Rotation, the first Capital will consist of the Surplus, and the Dividend of Bank Shares, for half a year, consequently is greater than the first Capital of the first Rotation. In like manner the 1st Capital of each succeeding Rotation will be greater than the preceding one, by which means it will be found that there will be a Surplus of nearly £1000 at the end of the fourth Rotation. But this Surplus, with the Dividends, must continue to accumulate until the end of the fifth Rotation, when there will be a sum of £2000 Sterling, and a considerable Surplus. The £2000, as well as the £1000 accumulated at the end of each Rotation, are to be taken up at the time they amount to that, and applied to the uses pointed out in my instructions to my Trustees. These 5 Rotations, I call a Circle of Rotations, which, by giving 4 years to each Rotation make 20 years. The Surplus which was over the £2000 taken up at the end of the fifth Rotation is to be applied as a Foundation for a new Capital in order to begin a new Circle of Rotations, to proceed in the same manner as above explained, until the particular ends I have mentioned in my Instructions to my Trustees are fully accomplished. It is hoped that the above explanation of the plan I wish to be followed will be understood and approved by my Trustees, as it is the best which has occurred to me for attaining the ends I have in view, and I expect that due attention will be given to the observance of it. This, and the preceding page, written at my desire, by the Rev. John Gordon, sen., residing with me at Aquhorties, contains the plan I wish to be followed by my Trustees for the management of the 50 Bank Shares in the Bank of Scotland intrusted to them, and to which plan I refer, in my instructions to them of this date, in witness whereof, I have subscribed these presents, at Aquhorties, this 31st day of August, in the year 1804.

(Signed,) ✠ GEORGE HAY,

Bp. of Daulia, and Vic. Apost. in the Low Country District of Scotland."

Bishop Hay was able to send his Coadjutor a favourable account of the Seminary-Farm, later in the Season; they had had a delightful Harvest and an abundant crop; everything was carried home.—[To B. Cameron, Oct. 20. The handwriting and spelling of this Letter show a rapid failing in powers.] The Boys and their Masters were all well. He imagined that the dampness of his bed-room for two years past, had affected his health. He had, therefore, had

the walls of his room covered with laths, and plastered anew. For in those days in Scotland, the plaster, even in good rooms, and in good houses, was laid on the walls without the intervention of anything to prevent the damp from percolating through.

During the night of the 25th-26th of October, the aged Bishop was struck with Palsy. He was unaware of what had occurred till he attempted to rise, when he felt his right side affected. He got out of bed, however, into his chair, and managed to dress himself, before the youth who was to Serve his Mass came to tell him that all was ready in the Sacristy. He was then hardly able to move or speak. His countenance was much distorted. They put him to bed again immediately, and sent for Medical advice. Mr. Carmichael mentions, in the Notes which have been already more than once referred to in this Memoir, that on going into the Bishop's room that morning to inquire for him, the old man, who was then in bed, raising his one hand, and his eyes to Heaven, gave a look of resignation to the Divine Will; then stretched out his hand to the youth to shake. His mind was not in the least affected by the stroke. During the whole of the day he continued to be so much oppressed as to request towards evening that he might receive the Viaticum, fearing that later, he might not be able to swallow. It was accordingly administered to him. His Medical adviser could recommend nothing but warmth and friction. But the Bishop remembered having heard that Anodyne Plaster was used in Spain, with advantage, for Paralytic affections. He accordingly had a large one applied to his loins. He passed a good night; slept well; and seemed better next morning. His speech, too, was not so inarticulate. Encouraged by the success of the Plaster, he applied it to his head, and those parts of his limbs where he was most affected; and with excellent results. His strong constitution slowly rallied from the attack. By the 30th of October he was able to leave his bed, and to dress and undress himself, taking his food with sufficient appetite. Next morning, he rose at seven; a late hour for him. His right side gradually recovered its power; his indistinct utterance alone remained, as evidence of his illness. Under God, he attributed his recovery to

the Spanish Plaster, and he would hear of no other remedies.

Bishop Cameron received bulletins from Aquhorties, regarding the state of the Invalid, till all cause for anxiety was past. He then wrote to Bishop Hay, telling him that besides his Coadjutor's, he had the Prayers and wishes of many friends at Edinburgh for his recovery. To this friendly Letter, the Bishop replied, employing Mr. Charles Gordon as his Amanuensis. —[Dec. 17.] After giving some of the particulars of his attack, he proceeds :—

“Aquhorties, 17th Dec., 1804.

Much honoured and very dear Sir,—Mr. Chas. Gordon has been so good as to bring himself your Letter to me, and as he proposes to return to town to-morrow, I do not choose to let slip so good an opportunity of giving you a speedy answer. I shall first give you an exact account of my late illness. When first I was attacked with a stroke of the Palsy, I only perceived it when I was going to rise, and, I found it had affected all my right side. However, with some difficulty, I got out of bed, but when my friends came in, it appeared much worse than I had apprehended. The whole of that day, I was so oppressed, that Mr. Gordon and I were both of opinion that I should receive the Viaticum in the evening. In the meantime it had occurred to me, that you had told me that the *Anodyne Plaster* was used by your friends in Spain for Paralytic distemper. I therefore got a pretty large one for my loins, and put it on that night, and next morning, after a pleasant sleep, I found myself much better, and I soon found the beneficial effects of that Plaster. I then put it on several places where I thought it was necessary, and from that time, I have been generally getting better. My speech was from the beginning the most affected; and it is only within these 2 or 3 days, that I have been able to make myself easily understood, and even still, the distemper affects my faculty of speech occasionally very much. I have tried 2 or 3 times to Say my Office, but I found so much difficulty in expressing the words, and so violent a pain in my head even before I had proceeded far in it, that hitherto, I have entirely given it up, and recited the Rosary in place of it. On Sunday was 8 days, I made an effort to Say Mass, but it cost me more than a full hour to finish it, and I had several vertigos during the time of it, and must refer the trying it again, till I be a little better. In my right foot, upon the edge of the heel, I feel from time to time, a severe pain, but I think the Plaster has diminished it. I do not expect that my right hand will ever again be what it was, as in it, I have experienced no alteration since the 2 or 3 first days of the distemper. My head is so weak, that any atten-

tion affects it much, and breeds a very great confusion in my mind, so that I employ myself in reading pious books and saying the Rosary. I am often seized with Vertigos and fits of weakness; but I take a walk in the Garden, when the weather permits it, from which I feel a good deal refreshed. I thank God, I have no constant pain, and I sleep well in the night time. I am much obliged to my good friends with you, for their kind remembrance, and for their good Prayers. I must deplore the state of Spain, if the accounts our Papers give of it be true. As for our public concerns one must just wait God's time. Mr. Maxwell has given me a long statement of the state of my affairs. I should think that he would do well to write to Lord Melville about the Commissioners, if they be not satisfied with what he proposes to tell them. His Accounts are very exact; I shall send him a Receipt for my Annuity soon, when I shall have got a proper Stamp. Please desire him to apply Riddle's Celebration to whom he pleases for this year, and pay you for the next. As I probably will [shall] be good for nothing for the time coming, all that I can do, is to Pray that God may direct you in everything you have to do, and I am, much honoured and my very dear Sir, ever yours in Dño.

GEORGE HAY, [*propria manu.*”]

“*P.S.*—Perhaps it will be better that Mr. Maxwell sends his Letter, (if he writes to Lord Melville) to Sir John Hippisley to deliver it. Be sure to give my best wishes to my friends there, and as I was accustomed to write to Mrs. Bonette about Christmas, make my excuse for not sending her a Letter this year, and tell her that I shall be happy to hear from her.”

Propaganda accompanied a Remittance of 200 crowns, with a Letter of encouragement to the aged Scotch Bishops,—[Feb. 9, 1805]—consoling them in their infirmities, congratulating them on having spent the greater part of their lives in the Vineyard of the Lord with so much usefulness, that they might say to the just Judge, with the Apostle of the nations, Bonum certamen certavo.

In March 9, Bishop Hay had so far recovered his powers, as to attempt a short autograph Letter to Bishop Cameron, chiefly to convey the information that his Sister, Miss Hay, had lately died, and to beg that her Soul might be remembered. The writing is sadly irregular and weak, blundered, blotted, and misspelt, giving plain token of feebleness alike of hand and of mind. The outward man was perishing, indeed.

Employing the pen of Mr. Gordon, one of the

Masters of the Seminary, the Bishop again solicited permission to resign his Official duties, together with a Dispensation from the Recitation of his Office.—[Mr. J. Gordon, to Mr. Macpherson, March 19.] This time he applied in the first instance to the Scotch Agent in Rome, begging him to make interest for him, with Cardinal Erskine, to obtain his request. The Letter contains interesting particulars of his state of health, and of decay :—

“Aquhorties, 19th March, 1855.

Most honoured and dear Sir,—Your kind Letter of the 19th Jany.. I received about a week and a half ago. I cannot express with what satisfaction I perused it, and you have my warmest acknowledgments for the information it contained, and the kindness which you are pleased to manifest in my regard. You mentioned in it that your reasons for not writing me so soon as I could have wished, was to spare me the expense of unnecessary Letters. Although I scarce can consider any Letter from you as unnecessary, yet I will own that a regard to my scanty income would have prevented me from troubling you again so soon, did I not write at B. Hay's request, and of course, at his expense. He defrayed the charges of the last, and will do so of this also. After mentioning what he wishes me to write to you, I can add what I think necessary from myself. Your Letter to me being, if you remember, an answer to one which I wrote you at his desire, and containing besides some intelligence of general importance, I read it to B. Hay. It was his intention at first to have written in his own name to Cardinal Erskine and yourself. But he thought it necessary first to write to B. Cameron, in order to make inquiry after Cardinal Erskine's kind Letter, and the minute account of the state of the College, both which you mentioned as being sent to this Country, in the month of Aug. 1854. You expressed a dread of their never having reached the Bishops. B. Cameron's answer is now arrived, and unfortunately, your conjecture is fully verified. B. Hay regrets it exceedingly. I am commissioned by the Bp. to make known to you the following particulars. He is much obliged to you for the concern and regard which you express for him, and begs you would return his warmest thanks to Cardinal Erskine, on the same account, and for his kind remembrance of him at all times. He wishes you to know, and through you, his Eminence, that he still continues in a very poor state; that although in some respects he is better than ever we expected, yet his strength is daily decaying. He is also much afflicted with pains in his arms, and the joints of his fingers, accompanied by a want of sensibility in both his hands, but especially in his right one. What gives him most trouble,

however, is the gradual loss of his memory, and of his faculty of speech. A sensible decay was observable in both for some time before he suffered the Paralytical shock; but they have since that time been failing still more. He complains that he often forgets the beginning of a sentence before he has arrived at the end of it. In reading, he cannot pronounce the words, but is forced to content himself with glancing them over. When he speaks, the most ordinary words and expressions escape him, and he finds a strange difficulty in pronouncing those which he remembers. This affliction in his speech renders it impossible for him to say his Breviary. He has frequently attempted it when he found, or thought he found, himself better than usual. But a heat and confusion in his head, a palpitation in his heart, a shortness of breath, and some further relapse into his malady, were the infallible consequences. He would, on this account, have recourse to Propaganda for a Dispensation from his Breviary. But as his friend Card. Borgia is now no more, as Card. Antonelli, if in life, is at Paris, and as a new Prefect of Propaganda is not yet named, as far as he has heard, he knows not to whom he should have recourse. He, therefore, begs that Card. Erskine would be so kind as procure for him a Dispensation from the Obligation of Reciting his Office as long as it shall please God to continue his present distemper. For, although we think here that his case is such as to stand in need of no Dispensation, yet it would be an ease to his conscience. Some time ago, when he found his health declining apace, he wrote a Letter to the S. Congregation of Propaganda, begging to be allowed to resign the charge of Vicar Ap. in favour of his Coadjutor, in whom he reposes the greatest confidence. The S. Congregation did not think fit at the time to grant his request. As now, however, his state of health is such as to render him still less fit to superintend the affairs of the Vicariate (I write as I am desired), and as his opinion of the talents, zeal, and virtue of his Coadjutor are still as favourable, he flatters himself, that upon a new application the S. Congregation might, perhaps, be induced to grant his request. He earnestly wishes to dedicate what remains of his time to this House, and to make a due preparation for that tremendous hour which will put a period to his life, and which, he thinks, can be at no great distance from him. If Card. Erskine would interest himself to procure for him the leave of resigning, it would be doing him a great favour. He begs that you would let his Eminence know his wishes and sentiments on these two heads. He would have, undoubtedly, wrote to him, as well on these accounts as to signify his gratitude for the great exertions of his Eminence in behalf of the College since he became its Protector, but he preferred doing it in company with his Colleagues. Now, his Eminence knows that it is not possible for them

to meet in this country at so early a period of the season. However, he begs you would signify to his Eminence his sentiments. He begs, also, that you yourself would please to accept his acknowledgment and thanks for your endeavours and labours in behalf of that Establishment. Thus far am I ordered to write by B. Hay; what follows is from myself."

Communicating to his Coadjutor the state of feebleness and pain in which he continued, the Bishop adds, "But all comes from the hand of a good God."—[April 5.] To Mr. James Sharp, at Scalán, also, a few weeks later, he adds, "But at my age it must be looked for such infirmities. The Will of God be done. I have no reason to complain."

A casual gleam of good fortune fell, for the moment, on the Mission, and on the Scotch College in Rome, owing to the strong representations of the new Protector.—[Mr. Macpherson to Scotch BB., April 13.] A grant of 1700 crowns was remitted to the Procurator in Edinburgh, and the College debts were put in train for being liquidated in a few months. There was even a revival of the forlorn hope that its Neapolitan Abbacies would be restored; a vain hope, as it has turned out, from that day to this. Mr. Macpherson gives the following account of these Abbacies.

"13th April, 1805.

My Lords,—I carefully delivered to the personages to whom they were addressed the Letters your Lordships did me the honour to enclose me in August of last year. Propaganda has already acknowledged those addressed to it; and Card. Erskine has answered you by the private conveyance of a Friend returning to that country. I am happy that at last Propaganda has been induced to consider and afford some relief to your difficulties. I have now sent to Mr. Maxwell orders from Propaganda for the value of 1770 Rom. crowns. Propaganda's Letters inform you of the destination of that sum. I would not do justice to Card. Erskine did I omit telling you that he, with the greatest zeal and all his influence, assisted me in obtaining that money. Indeed, the interest he is pleased to take in all our concerns, must ever make him ready to support us in everything conducive to the advantage of Religion in our country. You will see that the above sum is just the allowance that Propaganda made you in the best times, with the addition of 400 crowns for your Seminaries; and as now we have surmounted the greatest difficulty in obtaining a recommencement of that allowance, I am perfectly satisfied you must take the blame to yourselves

if it be not yearly continued, provided public affairs do not again ruin this Government. Probably you may deem it presumptive in me were I to dictate to you on this or any other subject, still I must beg leave to repeat, what I often wrote before, that unless you strongly petition it will be a wonder if you get any help of this nature from hence. I feel much satisfaction in informing you that, by the great attention and activity of the Cardinal, this College will, in the course of this year, clear all its debts; and I am desired by his Eminence to tell you that, if no public misfortune intervenes, in the course of next year he will call for four Students. Propaganda has promised to pay for two of them; the other two will be maintained by the College. More it cannot do for the present; its income is small, and every article of household furniture must be bought, besides paying for the journey, I fear, of all four. His Eminence hopes it may be soon in his power to increase the number very considerably. We are promised the Dataria pension when the College is opened; and, moreover, we do not despair of having the Neapolitan Abbacies, at least in part, restored. Perhaps you do not know much about that property: give me leave briefly to inform you of it. At the foundation of the College, Clement VIII., besides other funds, endowed it with an Abbey in Calabria, and another near Benevento, both yielding about £150 sterling yearly. The College remained in peaceable possession of them till the expulsion of the Jesuits from that kingdom. On that event they were seized by the Crown as Jesuitical property. In answer to the reclaims made by Card. Albani, the Protector, and by others, the Court offered to restore all upon condition that the Jesuits were removed from the administration of the College. This was peremptorily refused, and to this day the College has been deprived of this revenue. Last year, when the Jesuits were re-established in Naples, it was thought proper to make some inquiry after these Abbacies, and, at the Cardinal's desire, I wrote to their Procurator-General, informing him of every particular regarding them, and begging he would find out how they were disposed of at present, and if there was any appearance of a possibility of having them restored: signifying, at the same time, the Cardinal's confidence and your Lordship's, that the College would be supported by all his influence at Court, which is very considerable, in re-acquiring them. In answer to this, he gravely informed me that he was sorry there could be no prospect of the desired restitution, as both the Abbacies had been granted very lately by his Majesty for the Jesuits. I'll make no remarks on such an answer. None honourable to the Society can be made. Besides, Card. Erskine, Antonelli and Borgia, had taken up the affair with great warmth, and were ready to proceed in it with all diligence, when the two latter were obliged to follow the Pope in his unhappy

journey to Paris. On that account, and because of the unsettled state Naples is in, the affair lies dormant for the present; but by no means will it be given up without using every effort to obtain justice. Card. Erskine hopes to engage the British Ministry in our cause. Pray, could your Lordship give any assistance in that point. The Card. bids me inform you that for various weighty reasons which will occur readily to yourselves, he wished the Students to be well advanced, both in age and studies; he trusts you, by means of your Seminaries, will not find it difficult to satisfy him in this. He likewise wishes you to be informed that it is his intention to have National Superiors, and thinks it indispensably necessary there should be another besides me. Two are always requisite, and more he thinks superfluous. These two should and must, he says, be Nationals, else, in change of Protectors, the Nation would be in too palpable a danger of again losing the Administration. As to the person whom you will send with the Boys, he would wish to leave the choice entirely to you, whose knowledge of your Clergy will enable you better than any other, to fix on a proper subject. There are some considerations in making the choice he wishes you to have in view; that the jealousy of the Protectors of other foreign Colleges by this, his resolution, will be raised much, and every action of Superiors and Students watched narrowly. Hence much attention must be given to this in choosing Superiors and Students. Of your Clergy, he is only acquainted, he says, with Mr. Farquharson, whom he saw on different occasions in Paris, and with whose prudence and knowledge he was much pleased, and if your Lordships have no objection, his Eminence is of opinion a fitter person could scarcely be desired. His having been here for some time a Student, and for years Superior in Douay, are circumstances extremely favourable. I have only to add that the Cardinal desires to be informed if Students and Superiors can be made ready at a call, any time next year. The Pope is supposed to have left Paris on the 6th inst. I hope he will meet with no more impediments on his way. Card. Dugnani and Monsgr. Coppola desire to assure you of their sincere attachment and readiness to assist you on all occasions. I have already informed you by Mr. Maxwell, that Dugnani is Prefect of Propaganda, only till C. de Pietra's return. I have the honour to be, with profound respect, my Lords, your Lordships' most obedient, most humble servt.

P. MACPHERSON.

To the Right Revd.
Dr. GEORGE HAY,
Dr. JOHN CHISHOLM,
Dr. ALEX. CAMERON,
Dr. ÆNEAS CHISHOLM."

In May, a tract of cold and damp weather had an unfavourable effect on the Bishop's

health. To this was added much anxiety regarding a spirit of discontent among some of the Boys, in consequence of Mr. Gordon's Bill of Fare. The Bishop was able to walk about the Garden a little, but he was feebler than he had been, since his illness in the preceding October. He again imagined that he was not to be long in this miserable world.—[To B. Cameron, May 16.] He felt unequal to arrange the matters in dispute, between the Head-Masters and the Boys, and earnestly adjured Bishop Cameron to come to his assistance.

The double permission for which Bishop Hay had applied, to lay aside his Breviary, and the burden of the Vicariate together, was granted, *Ex audientia SSmi.* June 16.

Late in July, Bishop Cameron visited the Seminary. Bishop Hay was then able to walk with him, one day, to Dinner at Fetternear, a distance of two miles, and to return on foot after Tea, without being much fatigued. Before they separated, he, in a formal Document, dated August 24th, transferred the whole Government of the Lowland Vicariate to his Coadjutor.

Bishop Cameron continued his journey to Lismore, the Highland Seminary, where he Consecrated Bishop Æneas Chisholm, Sept. 15th. The Annual Letters to Rome were prepared a few days later and signed; Bishop Hay's honoured name for the first time disappearing from them. This season, also, Mr. John Reid, retired from the Mission, Mr. James Carruthers taking his place, and Mr. Andrew Scott succeeding Mr. Farquharson, commenced his career of labour at Glasgow, which was closed by his death after the lapse of 40 years. The somewhat eccentric Mr. James Robertson became a Professor at Maynooth College with the title of Doctor.

The Annals of the Scotch Mission have thus far been interwoven with the Memoirs of our Bishop. But from the date of his committing the burden of his Vicariate to another, those Annals must cease. They belong to the future Memoir of his Successor, — of the courteous and accomplished gentleman who carried the Pastoral Staff of the Lowland District for 20 years; a Memoir for which the lapse of time must yet prepare the way. Our regards will henceforth be fixed solely on the private life of the great Bishop. We have yet before us the

painful but instructive duty of watching the gradual eclipse of his powerful mind, under the influence of age and of infirmities; the descent of the impenetrable cloud, in which his memory and his reason were wrapped, till he passed the confines of the tomb.

The Bishop's memory and his speech continued to fail. When he attempted to write, he required to consult a Dictionary five or six times for the same word. Hence, most of his Letters after this date were dictated to one of the Masters, and merely signed by himself. But while his mental powers decayed, his physical strength rather improved. One day in October of this year, he walked to Fetternear, to see a workman who had been run over by a cart, and severely bruised. The Bishop returned to the Seminary in less than two hours. The Boys gave him less cause for anxiety than they had done. The Masters studied his comfort in every way, providing him with a bell, and with a double door, to shut out the noise from his room, more effectually.

In May, 1806, the Bishop was able to undertake a journey to Edinburgh; the Highland Bishops were there also, and his name reappears in the Annual Letters despatched as usual to Rome. He travelled in Company with Mr. John Gordon, Head Master of the Seminary; returning home by Dundee, towards the end of May, none the worse for his journey. Three weeks later, he had another slight stroke of Palsy, which again enfeebled his limbs and further impaired his speech for a time. Yet his elastic constitution carried him on again. He anticipated the ensuing Winter with uneasiness. A few lines of Autograph Correspondence now cost him half an hour's toil. In one of his Letters this Summer, he desired his remembrances to his old friend Mr. Wood, at Edinburgh. He frequently also sent messages to Madame Bonnette, who was now the mistress of a flourishing Dancing Academy there. Early in August, there came another slight shock of the enemy, which lasted longer than the previous one. Its effects were, in no long time, removed by the Anodyne Plaster.

A beautiful Letter of Bishop Cameron's, at this date, evinces his anxiety that the aged Bishop should be as carefully tended as possible. —[To the Superiors of Aquhorties, Sept. 24.]

"Aquhorties, 24th Sept., 1806.

Rev. dear Gentlemen,—Confident, as I am, that your inclination, as well as your duty, will always make you pay every attention in your power to our careworn Superior and Father, B. Hay, I have very little to say to you upon that subject. But I hope you will not take it amiss that I lay before you some reflections which I have much at heart. You will observe that he has lately given you a signal mark of his regard and affection in the Foundation of a Weekly Mass to be said by each of you. I need not tell you that these Masses are always to be said in the College; that they are to be said on Week-days, because your Masses on Sundays and holidays are applied for the people and for the College; and that every one is to Say his own Mass, except in case of sickness. These three conditions are attached to the Foundation. What I wished to insinuate was the propriety of your Saying these Masses, particularly, in the B.'s room or closet, when he permits it. This can be of very little inconvenience to you individually; it can be of none to the Community; and it may be a great comfort to him. It is natural and most just that you, as well as I, should look up to him as to what he will be whilst he lives—our Benefactor, our chief Superior and Father; but we are to remember that he is no longer capable of those exertions in which his health and strength have been exhausted. We reap the fruit of his labours; let us endeavour to convince him that he has not laboured in vain. A strict compliance with our respective duties will do this effectually. I therefore hope, and earnestly request, that you will pay the most scrupulous attention to every branch of domestic discipline. Few doubts can occur to any of you, and, in any real difficulty, you will always find me ready to fly to your assistance with my candid opinion, my best advice, and all the authority with which I am intrusted. It will, no doubt, be a pleasure to B. Hay to know and see that everything goes on well; and it is our business to give him that pleasure. But let us avoid, as much as possible, everything which could disturb the tranquillity of his mind. Let him enjoy the evening of life, and employ it wholly in preparing for Eternity. —Accept my best wishes and affectionate blessing, and believe me to be, very sincerely, Rev. dear Gentlemen, your most obedient humble Servant,

ALEX. CAMERON."

The same anxiety was shown by Bishop Cameron during his Autumn visit to the Seminary. He gave two of the eldest Students a written Paper of directions as to their attendance on Bishop Hay. The Bishop, hearing of this Paper, asked to see it, and seemed pleased with it. The Youths then requested him to

name certain times in the day when they might go to his room and see if he wanted anything. As long as the Bishop could walk about, he bade them not come to him too frequently. They urged the instructions given them by Bishop Cameron, which they interpreted into an order to visit Bishop Hay five or six times a day. To this he entirely demurred, alleging that Bishop Cameron must have forgotten that he had only to touch the Bell for the Maid when he wanted anything. The Youths dropped the subject for fear of annoying the Bishop, but continued to visit him every day, about noon, again at four o'clock, and again at seven, the master taking tea in his room at five. The Bishop at last limited their visits to one, late in the evening, when he wanted a good book read to him.

While Bishop Cameron was at the Seminary, he was invited, as usual, to accompany Bishop Hay to dine at Fetternear. Bishop Hay rode on a little pony; and, happening to wave his hat to his companion, who was on foot, the pony, being rather lively, took fright, and threw the Bishop. The accident, though not serious, renewed a good deal of the pain occasioned by his fall at Aberlour some years before, by which several of his ribs had been dislocated. His mental affections and impeded speech were better one day, and worse another.

In October, he dictated a minute account of the Studies and the Routine at Aquhorties to the new Prefect of Propaganda, Cardinal di Pietro. As Winter advanced, he again suffered from the cold and damp, but from his habit of inveterate economy, he kept the fire in his room low, for fear of spending too much coal.—[Mr. J. Gordon to B. Cameron, Oct. 30.] He had by this time given up the whole charge of the Establishment to Bishop Cameron and his Deputies.

Towards the close of this year, the decay of the Bishop's mind evinced itself in new forms of caprice towards the Master and Students; at one time admitting one of them to his sole confidence, and presently, for some fanciful reason, withdrawing it, and taking another confidant. He would not permit any one to accompany him in his walks. His last Letter of this year to Bishop Cameron, which is autograph, consists of only a few lines, sadly scrawled, corrected, erased, and blotted, with mis-spellings and in-

correct idioms, so unusual with him in his best days. Even this short scrawl cost him two hours' hard work. The handwriting is strong, and the signature pretty good. That was the last thing to fail.

With the new year [1807], something of his old force seems to have revived in him; and he discusses a series of Clerical changes impending, with a minuteness and point to which his Letters had long been strangers. His Signature, though weak, is pretty regular. The last week in February he was worse than usual, with a violent cold and a rheumatic fever; and it was thought that he had several small shocks of Palsy. His weakness was very great, accompanied by greater failure in his memory, and greater difficulty in speaking than ever. His Bed was moved near the fire in his Sitting-Room, so that he might lie on it when fatigued during the day, for Aquhorties did not possess a Sofa. Another Bed was also put up in his Sleeping Closet, for a Student who took care of the Bishop through the night. Great fears were at this time entertained for his life. Medicine could do little for him; but the inherent strength of his iron frame bore him once more safely through his illness. By the middle of March he was in his usual health again, if anything rather better than before his last attack.

In May, Mr. George Wood addressed a Note to Bishop Cameron, with a request that he would communicate to Bishop Hay the news of his old Friend, Alexander Wood's death. Bishop Hay, in reply, was sorry to hear of the death of his "good Friend."

In July, the Bishop received a long and careful Medical opinion, about the management of his health, from Dr. Livingstone, his Physician at Aberdeen, who strongly dissuaded him from remaining at Aquhorties, a place far too damp in situation for an Invalid. He recommended the Bishop to give his mind complete rest from all study, calculations, accounts, and business of every kind, prescribing a simple regimen as to food. It is probable that Bishop Cameron may have taken this method to convey advice to his Friend in a way that he would respect. It produced a change as to his residence. Early in September, Bishop Hay is found in Edinburgh, with the intention of passing the Winter there. Mr. Charles Gordon, of Aberdeen, was

his travelling companion. Bishop Cameron was out of Town when he arrived, and Bishop Hay, impatient to meet him, wrote to him the following Note, in which something of his old manner remains, amidst the febleness of second childhood pervading it.

“Edinburgh, 10th Sept., 1807.

Dear Sir,—Your Letter of the 7th was very agreeable to us all, and we hope that nothing will hinder you now from being here with us by the time you give us the comfort of expecting you. I would not have troubled you with this Letter had it not been for a part of yours, which is this, viz., the mortification you feel that you have not been able to join me sooner, and I am no less mortified that I have not had the pleasure of seeing you. But as your Letter gave comfort to me, so I hope that mine will afford you a like satisfaction, for you will find me another person from what you left me, as I have got considerably better in my health. I shall not descend to particulars, but I hope what I have said will be agreeable to you. I suppose you have had a great deal of trouble, but I hope it will be all to the pleasure and glory of God, and the good of His holy Religion. I hope, when once you have returned, you will not soon leave us again, which will afford us new joy and satisfaction. I shall not trouble you with more in this Letter, as I hope I shall soon have the pleasure of seeing you, and the opportunity of communicating my sentiments to you more fully, which, I presume, will be more agreeable to us both. I earnestly beg of God Almighty to bless the labours which you have had this Summer, and if it please Him to restore me to health, I shall do what I can to help you, but I can scarce expect that, at my time of life, I can ever be able to endure much fatigue. I beg God to preserve you in health and strength, and to direct you in all your doings to what is most for His glory, and grant you a long life to labour in His service, and to promote the good of His holy Religion.—I ever am, most affectionately, dear Sir, your most obedient humble servant,

GEORGE HAY.”

A few incidents of this, the Bishop's last visit to Edinburgh, have been communicated to the Author, by persons who were with him. Early in January, 1808, the Bishop, who resided with Bishop Cameron in the High School Yards, (now known as Surgeon's Square,) was invited to dine with his old Friend, Mr. Glendonwyn, and his daughters, at Simpson's Hotel, in Queen Street. The Bishop went, attended by a young Priest, the late Mr. Thomson of Ayr. During dinner, the Bishop asked for a glass of Sherry,

and the Servant, by mistake, gave him Brandy instead. He did not discover the mistake, till he had nearly swallowed the glass; and Mr. Thomson laughed aloud. The Bishop gave him a severe reproof, for his want of manners in company.

It was during this visit to Edinburgh, that the delightful Portrait of the Bishop was taken, by Mr. George Watson, which adorns Blairs College, and is so well known through Copies and Engravings taken from it. Through life, the Bishop had resisted all the requests of his Scotch Friends, that he would sit for his Portrait; but he was now persuaded, at the intercession of the daughters of his late excellent Friend, Mr. Wood. This Picture is a half-length, the size of life. The Bishop is represented sitting, in his Rochet and purple Mozetta, or Cape, with his Pectoral Cross and Chain round his neck. His hands are clasped together; a small Crucifix stands on a table by his side. The back of the red Chair, and a dark brown curtain form the back-ground. His head is covered with a brown wig. The face of the Bishop is characterised chiefly by the union of firmness and repose reflected from it. The compressed mouth is full of taste; the prominent chin, and the thin aquiline nose are remarkable. His high wrinkled forehead, is a monument of intellect and power. In his dark-grey, or hazel eyes, the dimness of age is strongly mingled with a certain far-seeing expression, as if his sight penetrated into the remote future, or the distant past, and his thoughts were riveted by what his eye beheld. The head droops a little forwards on the breast, conveying the impression of great febleness of body, with which the whole attitude perfectly harmonises. Every accessory is in the deepest repose.

[An admirable Copy of this Picture, by Mr Joseph Severn of London, is in the possession of the Author. Watson received £20 for the Original. It must have been Painted in great haste. The hands are unfinished.]

This Portrait has been frequently Engraved, An aged lady who knew him well, and who is herself no more, once told the Author that some of the earlier Engravings taken for some Editions of his Works, were “surprisingly like” the Bishop, conveying very well the characteristic devoutness and sanctity for which his face, she

said, was remarkable. Perhaps the severity and the look of command, of which other familiar eyewitnesses have told us, may have somewhat faded with the fading intelligence.

Another original Portrait of the Bishop hangs in the Rector's room in the Scotch College in Rome. It was taken during the Bishop's visit, in 1782.

We learn incidentally, that an ivory Miniature of the Bishop was in the possession of his Friend Mrs. O'Donnell. She preferred it as a likeness to Watson's oil Portrait.

The Author is indebted to Mr. Carmichael, for an interesting Anecdote, connected with the Portrait at Blairs. In 1821, that is, ten years after the Bishop's death, this gentleman was invited from his Mission to Edinburgh, by Bishop Cameron, to give him the benefit of Medical advice in his delicate state of health. One of the days that he passed at Edinburgh, Bishop Cameron, knowing how much Mr. Carmichael cherished the Memory of Bishop Hay, and that he had never heard of any Portrait of the Bishop, suggested to him to go and amuse himself for an hour or two at Watson's Exhibition of Pictures, and see if he could recognise an old Friend there. "As I looked round the Exhibition," wrote Mr. Carmichael to the Author of this Memoir, "my eye caught the striking likeness of my venerable old Friend, the warmest glow I ever felt, came to my heart, and in spite of myself, tears filled my eyes." It is one of those Pictures that commends itself even to a stranger, as a life-like Portrait.

The plan of wintering in Edinburgh succeeded perfectly. The last week in April, all was ready for the Bishop's return to the Seminary. Mr. William Reid, the Missionary at Stobhall, accompanied him. They travelled the first day by the Mail, as far as Forfar, which they reached at 10 at night. The Bishop was not too much fatigued to enjoy his Supper and his glass of Port. Next Morning, at 6 o'clock, they set out for Aberdeen, in a Post-Chaise. The Bishop was a good deal exhausted, when he arrived at Aberdeen; but his night's rest made him quite able to finish his journey to Aquhorties, the following day. Out of compliment to his travelling companion, he gave the Boys a whole Play-day, an event unprecedented up to that time, in the history of the Seminary. During the jour-

ney, the Bishop suspected that Mr. Reid was taking care of him; and he asked him why he was going to the North. Mr. Reid replied that he was going, at Bishop Cameron's request, to see how the Farm at Aquhorties looked. The Bishop was satisfied, and added that if Mr. Reid had been going on his account, he could have gone quite as well by himself. The journey, with every economy, cost £18.

The Bishop's first Letter to Bishop Cameron, after his return, gave a good account of his improved strength. He was full of gratitude to all his Edinburgh friends for their kind attention to him, particularly naming the three Miss Woods, Mr. and Mrs. O'Donnell, "than whom my own father could not have been more kind to me," his old Friend Madame Bonnet, and a young Miss Masson.

Nothing gives me a higher idea of Bishop Cameron's kindness of heart, than the admirable way in which he humoured the old Bishop in his Correspondence; writing to him cheerfully, lightly touching on matters of the simplest business, which would occupy his mind without distressing it. It was among the old Bishop's last enjoyments to receive a Letter from Edinburgh; he sometimes carried it about in his pocket till it was worn nearly to tatters. The state of mental confusion at which he had now arrived, may be estimated by the difficulty he found in understanding why the hour hand of a Watch did not go as fast as the minute hand. He desired his Amanuensis, in a clearer interval, to tell Bishop Cameron that, though his bodily health was good, he felt at times such a confusion in his head, that he feared he might become more incapable of acting than he was. "But it will be as God wills."—[May 29.] A few days before he mistook the evening for the morning, and, instead of going to supper, went to Chapel with his Stole on, waiting for Mass and Communion. Yet his old habit of calculating was so strong, that on hearing his Amanuensis make 50 and 40 amount to 80, the Bishop at once corrected him, saying, No, it was more.

The Bishop dictated a long Letter to Mr. and Mrs. O'Donnell, beginning, "Dear Madam and Sir," and filled with expressions of gratitude for their attention to him during his late visit to Edinburgh, and assuring them of having his warmest Prayers for their welfare and pros-

perity—[July 13]—with his Blessing to the young girls, their servants, who had also been so attentive to him.

Bishop Cameron paid his Autumn visit to the Seminary. He found the poor old Bishop a prey to the wildest suspicions. His locks were broken, his drawers rifled. One day he would give a Lecture in Philosophy. When he was on the point of beginning, he found that he had not an idea on the subject. Bishop Cameron related to him, from time to time, the efforts that were in progress for erecting a Chapel at Paisley, which gave the old Bishop, in his lucid moments, sincere pleasure.

Towards the close of this year, the Bishop's health took one of those periodical turns of improvement that had all along marked the progress of his decay, with alternations of better and worse. The cold weather braced his nerves; he could fix his attention on a book for a longer time without inconvenience. His tongue, however, depending on his brain, did not grow less stiff in utterance, nor his memory less feeble. In a Letter dictated to Bishop Cameron at this time, he alluded to the slender chance of Government continuing to assist them, adding, "We must thank God for all His favours, but never be too sanguine. I have always found that anything lucky is sure to be followed by some stroke of adversity."—[Dec. 19.]

The Signature of the Bishop's Letters throughout his decay, affords a good criterion of his health, mental and bodily. When both body and mind were unusually weak, his Signature was feebly written and trembling, or much distorted. When the mind was clearer than usual, the Signature was always more regular, however feeble the lines might be. And towards the last, in particular, when his mind was much decayed and his bodily strength improving, his Signature, though out of all measure distorted, continued to be bold and strong in its lines.

The Seminary now received an addition to its inmates, in the Youths who had just escaped from Valladolid, under the guidance of Mr. Wallace. The Boys resumed their studies, and their Master took a Class in the house.—[B. Hay to B. Cameron, Feb. 8.]

Throughout the Winter, Bishop Hay appeared better than he had looked for years before. Bishop Cameron visited Aquhorties in January,

and, on his return to Edinburgh, the Correspondence was resumed. Humouring a particular request of the Invalid's, Bishop Cameron sent a List of Dates in Bishop Hay's Life—a List which enables us to correct a common error in most of the Notices of his Life—which assigns the date of his Conversion to December 21, 1749, instead of to 1748.—[April 12.] To this Communication, the Bishop replied in almost childish language—[April 25]—He had not thought he was so old. On another point, too, he had been set right. He had always thought that the principal incidents of his Life had happened in some of the *Nines*, but he now saw that several of them, such as his Conversion and Ordination, had occurred in the *Eights* of the Century.

The Bishop, about this time, made Mr. James Gordon (afterwards of Tombae in Glenlivet) a present of his best Fiddle. But soon forgetting what he had done with it, and missing it, he turned the house upside down, searching for his *Missal*. At last he discovered the Fiddle in one of the rooms, and carried his precious Missal off in triumph. He now said of his own Works that "they were written by a good enough man, but were full of errors; he intended to publish a new and correct Edition of them some day."

In May, the report regarding his state, sent to Bishop Cameron, was to the effect that the poor Invalid was *tanquam non esset*; he was devoured by suspicions. He suffered much pain in his limbs throughout the Summer, occasionally alleviated by the use of the Plaister. In November, we arrive at his last Letter. He had seen in the *Edinburgh Advertiser* an account of the Opening of the Paisley Chapel, and he hastened to assure Bishop Cameron that every one in the Seminary "was elated with joy on hearing of his success" on that occasion.—[Nov. 8.] Thus the latest sympathies of this aged High Priest were with the Ark of God.

From this date, [1810], the progress of the Bishop's infirmities becomes too painful to follow minutely step by step. As the light of his intellect was more and more eclipsed, his strength of limb improved. In defiance of every entreaty he one day walked as far as Inverurie, remaining at the Inn all night. Next day he was decoyed back to the Seminary in a Post-Chaise, under pretence of going on to Edinburgh. At last it

became necessary to interpose force to keep him at home. One of the Masters now reported that the Bishop had reached "the state in which all who knew him had long desired to see him. His glimmering intelligence was completely extinct."—[June 3.] From this time, he was watched by the older Boys in rotation. He would sit listlessly in his room, sometimes taking up a book, sometimes opening his Breviary; but his head would sink down again on his breast, and he relapsed into vacancy. When the little Timepiece over the fireplace struck the hour of 12, and of 6 in the Evening, the old man, with the instinct of half a Century's habit, would kneel down, as if to repeat the *Angelus*; and sometimes would remain kneeling for a quarter of an hour, fingering the buttons of his Cassock as though he were Saying his Beads. He went down to Hear Mass every morning; at the time for Communion, he walked up to the Altar Rails, and remained there a while; but nobody taking any notice of him, he would return to his seat. His whole demeanour, when in repose, was pure and simple as a child's. He took his plain food, as usual; eating sparingly of it as in former times. Those who watched him declared that his whole behaviour was full of edification to them, proving so evidently the strength of his interior habits of virtue, thus to keep his conduct unblameable, when his reason was no longer there to control it.—[The late Mr. Forbes, of Elgin, who was one of the older Boys.]

His habits sometimes showed themselves in another form. He would be engaged for hours in instructing an imaginary company of people, speaking in a language which not more than one or two, most intimate with him, could understand.

Thus, time wore on, till April, 1811, when the Bishop was seized with alarming illness in the night. His danger appeared to be so imminent that he was Anointed. Contrary to the expectation even of his Physician, he rallied before morning, and continued to improve, although the stupidity and torpor in his countenance, was permanently increased after this attack.

This was a year of deaths in the Scotch Mission. Mr. Charles Maxwell finished his course in March; Cardinal Erskine, a fortnight later, expired at Paris.

Bishop Hay passed the Summer in his usual

health, externally; his mind totally eclipsed. At last, the End arrived, on a day which had always been to him one of his favourite Anniversaries, St. Teresa's Day. For two or three weeks previously, he had been rapidly failing in strength. Yet, until the day before the last, he was able to walk about a little. In the afternoon of the 14th, he was put to bed, and continued in a state of total insensibility till the end. Next day, in the afternoon, he was Anointed by Mr. James Sharp, who, several years before, had exchanged his residence at Scalán, for the New Seminary. Life ebbed gradually; the Bishop's last moments were tranquil, and he Expired without a struggle, at a quarter before six o'clock in the evening.—[Mr. James Sharp to B. Cameron, Oct. 15.]

Two of his Clergy, one at Paisley the other at Preshome, in their reply to the Circular Letter addressed to all, communicating the intelligence of his death, and requesting all to commend his Soul to God, pronounced his Eulogium in few but eloquent words: "The venerable Bishop Hay, then," says Mr. Rattray, "has gone to receive the reward of his long and faithful labours in the Vineyard of Christ. He certainly proved by his learning, and his bright example of all virtues, while among us, a most signal blessing to that Vineyard; and now we have every reason to believe he is where he can, and where he will still render it service. For his Soul was holy, and most zealous for the Divine Honour." Mr. James Carruthers, in fewer words, gives utterance to a similar hope. "The exit of our most worthy and ever to be revered Father, Bishop Hay, although with good reason it has awakened the most lively feelings, was certainly a desirable event. The purification, I trust, was completed, and the veil dropped, to afford easy access to the Sanctuary. Yet the tribute we pay is exacted by gratitude and justice."

In the pleasure grounds of Fetternear House, a picturesque little Burying-place, of ancient date, overhangs a steep bank round which the river Don sweeps; the murmur of its waters at the Dam a little lower down, filling, without disturbing the quietness of, the sequestered spot. It was here, in the Enclosure dedicated to the deceased Members of the Leslie Family, that they laid the remains of our Bishop. Since

that time, a new Chapel has been erected there, and the Bishop's Grave is now enclosed in the south Transept of the Building. Monday, the 21st of October, was the day of his Funeral. The simple cortege consisted of a Hearse, the Pitfodels Carriage, and two Post-Chaises. The weather being fine, the Company walked from the Seminary to the Churchyard. Of Protestant gentlemen, there were present, Sir Alexander Grant of Monymusk, Mr. Gordon of Manar, and Mr. Harvey of Braco, with the Ministers of Inverurie and of the Chapel of Garioch. Mr. Menzies of Pitfodels was there, and Mr. John Reid. The Boys of the Seminary, dressed in mourning, followed the Hearse. The company afterwards dined at the Seminary, Mr. Menzies presiding. Everything was over by 6 o'clock.—[Mr. James Sharp to B. Cameron, Oct. 22.]

It is most dishonourable, not only to the Memory of this great Bishop, but to the Catholic Religion in Scotland, which he may be said to have kept alive during a dismal period, that not so much as a *simple Stone* marks his Grave.—[G.]

At Preshome is the gold Pectoral Cross, with Relics, which Bishop Hay constantly wore; and a smaller Reliquary Cross, which he gave to Anne Gerard, the housekeeper at Scaln. Another of his Pectoral Crosses, he bequeathed to his good Friend, Mrs. O'Donnell; who in turn, left it at her death, to the late Dr. Sinnott, of Greenock. When he died, it passed into the possession of Bishop Scott. It was placed on the corpse of the Bishop when laid out for burial, and since then, all trace of it has been lost. Tradition connects Bishop Hay's name also with several articles of furniture in the Farm-houses of Glenlivat; the Catholic possessors setting a high value on them in consequence. A Bed here, an Eight-day Clock there, a Chest of Drawers in a third place, being pointed out with pride, as once belonging to the great Bishop.

In the Library, at Blairs College, there is a small MS. in Bishop Hay's handwriting, in cipher; Foolscap Octavo, bound in Vellum, and written probably during the time of his Student-

life in Rome. Pp. 258. It contains a Miscellaneous Collection of Pieces; Heads of Controversial Discussions on some Points of Doctrine and of Practice; a Treatise "Of the Soul of Man: its Powers, Passions, Affections, &c.;" "An Epitome of Scaranalli's Treatise on Mystical Theology;" "Heads of a Treatise on the Church;" and several other Controversial Treatises. Before these last, there is a small Collection of "Controversial Songs," for Scottish Airs;—(1.) On the Properties of the Church of Christ; *Pinkie House*;—(2.) A Demonstration of the True Church of Christ; *Alloa House*;—(3.) Demands to be asked at Reformers; *My Molly, O*;—(4.) On the Mass, Real Presence, Priesthood, &c.; *Lass of Patie's Mill*;—(5.) On the Real Presence in the Eucharist, and Communion in one Kind; *She rose and let me in*;—(6.) On the Invocation of Saints; *Saw ye not my Peggie*;—(7.) On the Reverence due to Images; *The Yellow-Hair'd Laddie*. Whether any of these were Mr. Hay's own does not appear. They were all found in the Aberdeen Collection of Songs, published in 1802.

At Blairs College, besides his beautiful Portrait, there are several interesting Memorials of him. Among them is a small Alarm Time-Piece, which used to wake him in the morning; an old Vestment of cut velvet, white, turned brown with age. On the double Cross, before and behind, are Figures of Saints, worked with the hand. The Pall, also embroidered with the hand, represents the Marriage of the Blessed Virgin and St. Joseph. Blairs possesses three Pictures which once belonged to Bishop Hay; an Engraving of the celebrated Sainte Face, one unbroken spiral line forming the picture; a Spanish Painting in oil, of the Holy Family, presented by Coghlan, for an Altar-Piece at Aquhorties; and an Engraving which, from the Bishop's contemplative habit of mind, must have been a great favourite of his. It represents the Holy Virgin receiving Communion from the hands of St. John, in the presence of Angels; with an Inscription of singular point and beauty: "Adoptivus matri proprium restituit."

IX.—ALEX. MACDONALD (1780—1791)

Was a native of the Island of Uist, and son of the Laird of Bornish. He studied in the Scots College at Rome, whence he came home Priest in 1765. He was placed as Missionary in the Island of Barra, where he remained till 1780. The Highland District having been unexpectedly deprived of Bishop Hay, the Highland Clergy proposed Mr Macdonald to the Holy See, as a fit person to be Vicar-Apostolic of that District. This recommendation having been received, he was nominated to the vacant charge under the title of Bishop of Polemo. His Briefs were dated 30th September, 1779, and he was Consecrated by Bishop Hay, at Scalán, on the 12th March, 1780. He Died at Samalaman on the 9th September, 1791. [See under Bp. Hay.]

X.—JOHN GEDDES (1759—1799)

Entered the College in 1750, aged 15; and left it, returning Priest to Scotland in 1759. He was Born of pious Catholic Parents at the Mains of Curridoun, in the Enzie of Banffshire, on 9th Sept., 1735, and was Baptized by Mr. Jas. Donaldson at Preshome, on the 11th of said Month. At 6 years of age, he had learnt to read English perfectly well, and could write tolerably. At 7, he began to frequent the Public Schools, when he immediately was made apply to the Latin, in which, in a short time, he made considerable progress. For, besides his many other virtuous qualifications, nature had blessed him with an extraordinary tenacious memory, united with a quickness of apprehension, and solidity of judgment far above his years. To these natural advantages, he united from his infancy, till the last of his mortal life, so far as the necessary occupation of his life would allow, a most diligent application. He was far, however, from being, in any part of his life, disagreeably austere or reserved. On the contrary, he gave spirit and life, even when he was, as to age, still a child, to all the innocent amusements of his School companions. This, with the sweetness of his temper and his obliging disposition, made him, from his earliest years, dear to all his acquaintance. At an early period, it was easy to perceive, from his piety, and whole deportment, Divine Providence intended him for the Ecclesiastical state.

All the Churchmen who had occasion to observe him perceived this, and encouraged him in his studies and good dispositions. In 1747, he lost his Father, who died of a Consumption. Bishop Smith, who happened to be in the Enzie, at the time, showed particular kindness to the Boy, comforted him in the best manner he could, and assured him that he himself, for the future, would be a father to him. Mr. Alex. Godsmán, who shortly thereafter went to reside at Preshome, at Bishop Smith's recommendation, took very particular care of the Youth, instructed him carefully in piety, and assisted him in his studies. This he continued, till the Autumn of 1749, when he sailed from Peterhead for Leghorn, arrived at Rome on the 30th of the following January, and that same day entered the College. There he found himself in his true element, cherished by his Superiors, beloved by his Companions, having nothing to mind but piety and study, in both which he made rapid progress. The Jesuit Superiors, observing him possessed of such fine talents and virtuous disposition, would fain have made him an acquisition for their own Institute; and, though in a distant manner, proposed the matter to him. On the first view of the proposal, before he had with any degree of maturity thought upon it, he felt an inclination for that state of life. But, as he made it a rule from his earliest youth, never to act, particularly in a matter of any weight, without well examining the solidity of the motives, and consulting with some person of good sense and experience, upon fuller consideration, assisted by the advice of the Agent, Mr. Peter Grant, to whom he opened his mind, he readily perceived the insufficiency of the reasons that could induce him to depart from his first Vocation, and never more thought on the subject. In the third year of his Theological Course, his application was so intense, that his health was greatly impaired by it. His breast was particularly affected, to such a degree, that at Easter of 1758, he threw up a quantity of blood, and threatened a Consumption. In June, he was sent, for change of air, to the Country House near Marino, belonging to the College, and there the Rector Alticozzi accompanied him. He found much benefit from the change of air, and returned to Rome about

the end of the month, greatly recovered. It was not, however, till a good many years thereafter, he entirely got the better of this complaint. For all the time he was in Scotland, before his departure for Spain, upon any extraordinary serious application, he felt a pretty smart return of the pain. He took the Vow of the Missions on the 31st July, 1750, received the first Tonsure and Minor Orders all on the same day from Cardinal Spinelli in his own Chapel, together with Messrs. Wm. Guthrie and Geo. Hay. He was Ordained Sub Deacon on the 4th March, 1750, by M. de Rossi, in his own Palace; Deacon on the 10th of the same month, in St. John Lateran's, by Mons. Mattei; and Priest on the 18th by Card. Spinelli; on which occasion John Reid and Peter Fraser, two of his comrades, received the first Tonsure in the Cardinal's Domestic Chapel. As Mr. Geddes wanted some months of the age required by the Canons when Ordained Priest, he got a Dispensation to supply that defect from the Holy See. He said his first Mass on Lady Day, and on 22d of April, departed for the Mission. He sailed down the Tiber with Mr. George Hay and Mr. William Guthrie, who returned to the Mission along with him. They went by sea to Nice, from which Place they took a Chaise to Avignon. Thence they walked on foot the whole way by Paris and Douay to Ghent. Here, again, they took a Chaise to Rotterdam, then went by sea to Buckhaven in Fife, and arrived at Edinburgh on 16th August. Mr. Geddes having staid in the Enzie, among his friends, for a few weeks, went, on the 11th October, to the Cabrach, in Mr. Thos. Brockie's place, who had Died in the preceding May. There he continued till Sept., 1762, serving, by turns, five Stations—Shenval in Cabrach, where he had a House of his own, and, for the most part, had Bishop Hugh Macdonald—for whom it was not safe to reside in the Highlands—for his lodger; Keithmore, where Dr. Gordon, brother to the Bishop of that name dwelt; Beldorny, Aberlour, and Auchanacy. Though this Mission was very laborious, he was exceedingly happy in it, and made every one with whom he had concern, equally so. The Seminary of Scalán, though always reckoned of great importance, for preparing Youth for our Colleges abroad, had much

fallen away, from the Rebellion of 1745. This in part was owing to the Persecution excited by that unhappy event, which raged with more or less violence till this time; partly, likewise, to the great difficulty the Bishop found of sparing a fit Superior for it. But now, as the Persecution had greatly relented, and perceiving the vast loss accruing to Religion by the neglect of it, he resolved, at all events, on restoring it, if possible, to its former prosperous state, under Bishop Gordon. The best qualified person to compass this, in the opinion of all, was Mr. Geddes. He, accordingly, was sent thither. Under his guidance, the House soon assumed another aspect. Discipline, Study, and Economy flourished. He prepared more Youths well advanced in their education and well grounded in Piety, than were sufficient for all our Establishments abroad. In place of the miserable Hut wherein Superiors and Students lodged hitherto, he built a decent convenient House, and everything regarding the Seminary was prospering extremely. Besides attending to all the concerns of that place, he served in all the Pastoral duties the Catholics of Glenbucket, as likewise a considerable Congregation in the neighbourhood of the Seminary, and occasionally supplied the want of a Missionary in Strathavon. He, all his lifetime, never grudged any personal fatigue or inconvenience when he could be of the smallest utility in promoting the happiness of his fellow-creatures. On Bishop Smith's death, Mr. George Hay, who resided at Preshome since 1759, was summoned to Edinburgh, and as the Seminary was now reduced to good order, which it was supposed one of less talents and experience might keep up, it was deemed expedient to send Mr. Geddes to fill that important Station. He arrived at Preshome about the middle of December, 1767. Here he remained till 1770, when it was found necessary to send him, preferable to any other, to recover our College in Spain. Passing by Edinburgh, London, Douay, and Paris, he arrived at Madrid, 14th April. The business on which he was sent, was of a delicate enough nature. At the first expulsion of the Jesuits from Spain, the Irish had seized on that Establishment, appropriating its Rents to their Colleges at Seville and Alcalá. They were numerous in Spain, and some of them filled offices which gave the whole

Body a good deal of respectability and consequence. They, besides, now for a good many years had been in peaceable possession, the Scotch Clergy having none in Spain to dispute it with them; nor were they at all disposed at the present juncture to give up the point without a fair struggle. Mr. Geddes, on his first arrival at Madrid, had not a friend or acquaintance in the whole Kingdom, but Dr. Perry, the Superior of the English College at Valladolid; consequently had to look for no support to the equity of his cause, but from Almighty God and his own prudence. The event showed neither of these failed him. He soon gained the esteem and affection of some leading men at Court; who, being made acquainted with the justice of his demand, promised to give him every assistance in their power. They were faithful to their engagement. In the beginning of October of that same year, Mr. Geddes called for Students. He not only got possession for the time coming, of all the Property belonging to the College, but likewise obliged the Irish to refund as much as possibly could be recovered of the Rents they had received; and all this without making one of them his enemy. From the Spanish Government too, he obtained a valuable Benefaction to the Establishment. The College, ever since its first foundation by Colonel Semple in 1627, had continued at Madrid till the Irish got possession of it. Mr. Geddes, for various considerations, wished to have it transferred to Valladolid. The climate would be more congenial to the Scots' constitution; and the great and expensive part of the journey from and to Scotland, would be saved. The Youths would not be exposed to so many avocations and distractions as at Madrid. The House which had formerly served for the College had been for many years fitted out in Apartments, and fetched great Rent. By turning it again to a College, not only that income would be lost, but a great sum of money would be required to reduce it into a proper form. The vicinity, too, of the English College at Valladolid, would, he perceived, be of advantage. He was informed by Dr. Perry that a good purchase could be had at Valladolid of a House that, with no very great expense, could be rendered sufficiently adapted for his purpose. All these considerations were alluring, but both he

and his friends supposed the plan would naturally meet with opposition, there being no Nation more averse to innovations, or changes of any kind, than the Spaniards; and many of the great men, on whom the success depended, had conceived so high an opinion of, and so warm an attachment to, himself, that they would not, Dr. Perry feared, easily agree to his removing to such a distance. This last objection, which, in reality, was the greatest, he himself—humility and primeval simplicity being the strong basis of his other qualifications—considered as a mere compliment paid him by his Friend, and would allow it no weight in his deliberations, though he well perceived the strength of the other difficulties. The advantages arising from the success of the Scheme were so important, that he determined to bring it to an issue. With his usual prudence, he opened the subject to some of his potent friends at Court, and laid it before them with such plain, convincing arguments, that there was not one of them who did not approve of his idea, and who were not ready to assist him with all their interest in the execution of it, even with the sacrifice of being deprived of his society. They seconded him in every part of the transaction so effectually, that in a few weeks the Royal permission for the translation was obtained. They, to oblige him, even went beyond anything he could have asked or expected.

At Valladolid there was a fine large College that had belonged to the Jesuits. At the expulsion of that Religious Order from Spain, the Bishop or Parish Priest took possession, but had never made any use of it. Mr. Geddes' friends obtained from the King so much of it as should be convenient for their Friend's purpose. In the course of that and the following year, he was supplied partly from our Colleges in Paris and Douay, partly from Scotland, with a sufficient number of Students and Masters. He had to regret that the choice made, particularly of Students, wherein at the beginning of the Establishment, for obvious reasons, the greatest accuracy and diligence should have been used, was far from being proper. Many of them had never an intention to enter the Clerical state, and some of them were deficient in the necessary capacity. Yet, amid all these obstructions, he governed the House, and di-

rected the Studies to such advantage, that in his time it was of great benefit to Religion in Scotland, and was respected above every other place of education in the City. After Bishop Grant's death, Bishop Hay and every Priest in Scotland looked on Mr. Geddes as beyond any comparison the best qualified to be Coadjutor. Mr. Hay acquainted him with the sentiments and desire of all the Clergy, and conjured him, in the strongest terms, to acquiesce, and look upon it as the declared Will of Heaven. The Briefs of his Election and Consecration were expedited in September, 1779, but he deferred being Consecrated till St. Andrew's Day of the following year, when the Function was performed by the Archbishop of Toledo, assisted by the Bishops of Nigel and Almeria. After his Nomination, his friends procured him from the Court a yearly Pension of about £120, which, after his return to Scotland, was not very punctually paid. In February, 1781, Mr. Geddes left Valladolid, and arrived at Edinburgh in the following May, and was appointed to reside in that City. Bishop Hay, since Bishop Smith's Death, had principally resided there; but now, on account of the odium still existing that was excited against him in the minds of Protestants in the Disturbances of 1779, judged it prudent to retire from that city, and take up his abode in Aberdeen. Bp. Geddes in a short time captivated the esteem and affection of all ranks of people. His learning, which was great, his piety, affability, humility, and that natural disposition of obliging every one as far as it lay in his power, were all qualities so engaging, that it appeared impossible for any one who had an opportunity of being for any time in his company, not to respect and love him. The first people of the City, indeed of the whole Kingdom, coveted his friendship, and he, on his part, judged it highly conducive to the great object he had ever in view, the advancement of the Faith, to make himself very accessible to them, and, by his conversation, to do away gradually the prejudices so deeply rooted in their minds against the Catholic Religion. The success fully answered his wishes. In a few years, so totally were the opinions of Protestants changed, relative to that subject, that they who before could scarcely see a Catholic without horror, and were ready to take

arms and overthrow the whole British Constitution rather than see the smallest exemption from the Penal Laws granted them, were now unanimous to have the whole of that infamous Code buried for ever in oblivion. And, undoubtedly, Bishop Geddes was the principal instrument the Divine Goodness employed to effect this happy change. Besides the duties of his office as Bishop, he had the charge of a numerous Congregation, whom he provided with what at the time was reckoned a good Chapel; and, under the same roof, decent lodgings for the Clergymen. He was, likewise, till about two years before he left that City, encumbered with the Public Money belonging to the Clergy, acting as Procurator. All these occupations, the wide Correspondence he was obliged to keep up, both at Home and Abroad, the crowds of company he found it necessary to see, and the annual visits he was obliged to make through almost the whole Lowland District, together with Glasgow, where there were many Catholics who had no Spiritual assistance but from him—all these so engrossed his time, and occupied his thoughts, that he scarcely was master of a moment at his own disposal, and seldom at night had he time for necessary repose. This, together with the fatigue he took, walking almost always on foot, even on his longest journeys, and the bad accommodation with which he was frequently obliged to put up on the way, ruined a constitution that was otherwise strong and healthy. Ever since his return from his long journey to the Orkneys, in 1790, his health began visibly to decline. He felt a Rheumatic pain in his left arm and leg, which had considerably increased in the following year, so as to affect his walking and the liberal motions of his arm. Still, at the entreaty of the Clergy, he undertook a journey to Paris, late in the Autumn of that year, in the view of saving our Establishments in that distracted Country. On his return in the following May, his complaint, from the fatigue of body and mind which in his journey and during his abode in Paris he had to suffer, was increased to an alarming degree. Not only his left, but even his right side was greatly affected. The first Physicians in Edinburgh, so long as they had any hopes of a cure, gave him all the attendance possible. But finding his complaint so deeply rooted, as

to bid defiance to all their art, they had recourse to their usual advice in like desperate cases, by counselling the good Bishop to try the Country air. He retired to the Seminary at Scalán, in Summer, 1793, where, in place of finding any benefit, he found his complaint increasing rapidly, and threatening a near dissolution. His friends prevailed on him to leave that unfriendly climate, and go to Aberdeen in October of the same year. Here, though he did not feel his pains so acute, yet they still continued, gradually increasing, and affecting every part of his body, even his tongue, to such a degree, that for the latter two years of his life, with difficulty he could be understood. His patience and cheerful resignation to Providence in all his sufferings, were edifying to all who approached him. He never ceased pouring forth his grateful acknowledgments to the Divine goodness, who mercifully was pleased to give him so long and favourable an opportunity of preparing himself to appear before the great Tribunal of his Sovereign Lord. With these, and such other pious sentiments, he drew out his life till the 11th Feb. 1799, when he happily Slept in the Lord. His Funeral was attended by the principal persons in the City. He was interred in the Snow Churchyard of that Town, which belongs to the Old Town College, but the Professors would not take the usual fees for Bishop Geddes' Grave, saying it was doing them great honour to have so great and good a man to lie in their ground. When well, he had written an excellent "Treatise against Duelling," and, during his illness, the "Life of St. Margaret, Queen of Scotland: an Affecting Exhortation to his Friends as his only Legacy," all which were published. He, besides, marked down "Some useful Informations concerning the History of Religion in Scotland;" as, likewise, "A Method for a Scotch Clergyman to direct him from Youth till the Last." These are MSS.

[Abbe M'Pherson's Catalogue.]

[See under Bishop Hay.]

XI.—JOHN CHISHOLM (1792—1814)

Was Born in Strathglass, Inverness-shire. At an early age he was sent to the Scottish College of Douay, then under the charge of the Jesuits. On the expulsion of that Order from France, he went to the Noviciate of the Order

at Tournay. When the Jesuits were suppressed in 1773, he came back to the Douay College, which by that time had been intrusted to the Secular Clergy. He there finished his Studies, and was Ordained Priest in April, 1777. He returned to Scotland before the Autumn of that year, and was immediately placed in the Mission of Strathglass. In 1791, Bishop Alexander Macdonald proposed Mr. Chisholm to the Holy See, as a fit person to be appointed his Coadjutor. Before the Briefs were expedited, which was in December that year, Bishop Macdonald had Died, so that Mr. Chisholm was appointed directly Vicar Apostolic of the Highland District, under the title of Bishop of Oria. He was Consecrated, at Edinburgh, by Bishop Hay, on the 12th February, 1792. He continued to superintend the Highland District till the 8th July, 1814, when he Died at the little Seminary which he had established in the Island of Lismore, and is there Buried.

XII.—ALEX. CAMERON (1798—1828)

Was Born at Auchindryne, in Braemar, Aberdeenshire, on the 28th July, 1747. After learning all that could be taught him in the country schools, he was sent to the small Ecclesiastical Establishment at Scalán, in Glenlivet. He remained at that Seminary four years, when, in 1764, he went to the Scotch College at Rome, which he entered on the 22d December, aged 17 years. On his arrival there, he was indebted not a little to the good offices of Cardinal York, who, no doubt, was inclined to favour him the more, from the circumstance that his father had held a Commission in 1715; and, in 1745, unable to appear in the Field personally, he had sent two Substitutes to serve in the Prince's Army. During the eight years of his stay at Rome, he distinguished himself above all his Class-fellows. The first place and the first prize, were his; and the estimation in which his talents and attainments were held by the Jesuits, under whom he Studied, is best proved by their having repeatedly solicited him to enter into the Society.

Having been promoted to the Priesthood on the 2d February, 1772, in his second year of Divinity, because there was a great scarcity of Missionaries in Scotland, he returned to Scotland that year, and was appointed to

the Mission of Strathaven. While there, he accommodated himself so well to times and circumstances, that he gained the good-will of all around him, Protestants as well as Catholics.

In 1780, he was nominated Rector of the Scotch College in Valladolid, by his predecessor Bishop Hay; and he set out, accordingly, in the Summer of that year for Spain. His superior abilities, and engaging manners, soon made him a favourite in Valladolid, so much so, that his acquaintance was courted by the leading characters of the place.

[Valladolid is the capital of Old Castile, and contains an ancient and celebrated University; it has also a Court of Chancery, is a Bishop's See, and is the residence of the Captain-General of the Province.]

His opinion and advice were often sought and followed in affairs of public importance. When he arrived in Spain, he was an entire stranger to the language of the Country; but he speedily got over that difficulty, and acquired so correct a pronunciation, that the Natives themselves could not, from his speech, discover him to be a Foreigner.

The affairs of the College obliging him to repair to Madrid, he was there introduced to many of the first men at Court, by whom he was well received, and who (more especially Count Campomanes, Governor of the Council of Castile), ever afterwards showed him marked attention.

In 1797, as Bishop Geddes' infirmities rendered him incapable of performing his functions, Bishop Hay proposed Mr. Cameron as his Coadjutor. Briefs appointing him to that Office, under the title of Bishop of Maximianopolis, were issued on the 19th September of that year, and, on the 28th October, 1798, he was Consecrated at Madrid. He remained in Spain for some years after his Consecration, during which, at the request of the aged and infirm Bishop of Valladolid, he did all the Episcopal duty of that Diocese. About that time, also, he was commissioned by the Spanish Court to visit the Irish College in Salamanca, in order to inquire into, and settle very serious differences which had arisen between the Rector and the Students. This Commission he executed with great prudence and ability. After a patient investigation, he arranged matters to the entire satisfac-

tion of the Court, of the Rector, Dr. Curtis, Archbishop of Armagh, and of the Students, many of whom have since signalized their zeal in their Native Land.

In 1802, though solicited by the Court of Madrid to remain, he returned to Scotland; and in 1806, Bishop Hay having resigned all Vicarial functions, the whole charge of the Lowland Missions devolved upon him. He was wont to regard the years he passed in Spain as the happiest of his life. He often expressed an intention of returning thither, and ending his days in the Scotch College, but he appeared to have abandoned that idea some time before his death. He was frequently spoken of at Valladolid, and always in terms of high commendation.

On his return to Scotland, he fixed his residence in Edinburgh. The Catholics of this Country may date a new era from the day of his appearance amongst them as their Bishop. At that time, the tide of prejudice ran very high. Bishop Cameron was well aware of this, and he exerted his best energies to remedy the evil. The same causes which had made him so much admired and respected wherever he had been, speedily produced effects equally favourable in Edinburgh. His shining talents and polished manners brought him into the acquaintance of the higher circles, and gained him their esteem, while his easy and amiable deportment endeared him to the lower classes.

One object to which Bishop Cameron devoted his most strenuous efforts was the erection of suitable Places of Public Worship. The Chapels throughout his District, with one or two exceptions, were wretchedly bad, and, in many instances, much too small to contain the Congregations attached to them. This evil he set about remedying in a manner worthy of his noble and exalted mind. He began with the Place of his own residence. Accordingly, St. Mary's, Edinburgh, stands a monument of his zeal. James Gillespie Graham was the Architect.

The Ecclesiastical Seminary of Aquhorties was another object of his peculiar care. It was founded by Bishop Hay, in 1799, and in surrendering the charge of Aquhorties to his Coadjutor, he very emphatically besought him to watch over its interests. Bishop Cameron never lost sight of this admonition. He was wont to say that

"Aquhorties was the apple of his eye," and his actions demonstrated that he spoke from his heart. He provided the House with learned and pious Professors; he spared no expense in furnishing the Library with the most useful and approved Works, ancient and modern; he paid particular attention to the comforts of the Students; and he spent large sums upon the improvement of the Farm. Latterly, when he meditated resigning the charge of the District to his own Coadjutor, the idea of abandoning the superintendence of Aquhorties seemed to cost him a struggle—such was the lively interest he took in its welfare.

In 1815, in compliance with the wishes of the greater part of his Clergy, whom he had individually consulted, he named the Rev. Alex. Paterson, then Missionary in Paisley, his Coadjutor, who survived him only about three years and nine months. He received from his hands the Episcopal Consecration, in the course of the following year.

At the Trial of "Scott v. M'Gavin," for Libel, in June, 1821, after the Bishop was examined as a Witness, Lord Gillies said: "Bishop Cameron, your examination being concluded, if you wish to remain in Court, take this seat on the Bench." The Bishop did so accordingly. This was a mark of honour which the honest Prelate was unprepared for, and was a tremendous stunner to the *Ultra Protestants* who were in Court.

At different periods, during the last years of his life, Bishop Cameron suffered much from severe indisposition. In 1825, he had an attack of Apoplexy, which had nearly proved fatal. Contrary to the anticipations of his friends, however, he recovered in a great measure from the effects of that attack, both as to bodily strength and mental energy, and continued to take his wonted interest in the general good and prosperity of his Vicariate.

On the 29th of January, 1828, he seemed to have caught cold, but no serious apprehensions were entertained. The following day, Dr. Ross, his physician, who knew his constitution well, pronounced him to be in a dangerous state. From that day till his Death next month, the hopes and fears of those around him alternately predominated. On the 7th February all doubt was at an end, and he breathed his last, shortly before Midnight, almost without a struggle.

He had previously received and was piously fortified by all the Rites of the Church.

Bishop Cameron lies interred in St. Mary's Chapel, Edinburgh, on the Gospel side of the Altar. It was on this occasion that the Funeral Service of the Church was, for the first time, publicly performed, with the proper Ceremonial, in Scotland, since the Reformation.

XIII.—ÆNEAS CHISHOLM (1805—1818)

Was Brother of Bishop John Chisholm, and Born in Strathglass. He was sent to the Scottish College of Valladolid about 1774, and was there Ordained Priest in 1783. In May, 1785, he was appointed one of the Masters of that College, and passed thence, in the end of 1786, to be Prefect of Studies in the College of Douay. He remained in that office, till Autumn 1789, when he came home to the Mission, and was stationed in Strathglass. On the 1st August, 1803, a Postulation was forwarded to Rome, craving that Mr. Æneas should be nominated Coadjutor to his brother, Bishop John. In consequence, Briefs appointing him Bishop of Diocæsarea and Coadjutor of the Highland District, were expedited on the 19th May, 1804. He was not, however, Consecrated till the 15th September, 1805, at the Seminary of Lismore, by Bishop Cameron. He succeeded his brother as Vicar Apostolic in 1814; and Died at Lismore on the 31st July, 1818, and is there Buried.

XIV.—ALEX. PATERSON (1816—1831)

Was Born at Pathhead, in the Enzie, Banffshire, in March, 1766. At the age of twelve, he was received into the little Seminary of Scaln, and next year, he was sent to the Scottish College of Douay, where he remained until 1793, when the College was dissolved, and the Students dispersed by the Revolution which had broken out in France. The abilities he displayed in the course of his Studies, and the admirable conduct which graced and sustained his Literary acquirements, caused him to be chosen Sub-Principal of the College, before he had completed the usual course of Academic instruction. On his return home, he was stationed at Tombae, in Glenlivet, where he remained till 1812. In this remote District, he was the idol and oracle of Protestants as well as Catholics; and he shewed himself the steady





Alexander Paterson,
Bishop of Cybistra:—
Cons. Aug. 15, 1816. Died Oct. 30, 1831.

friend and protector of the poor, for whose benefit he exerted the great influence he possessed with the Duke of Gordon, and other Proprietors of the Country. From Glenlivat, he was translated to Paisley, where he remained four years. On the 15th August, 1816, he was Consecrated at Paisley, Bishop of Cybistra, and appointed Coadjutor and Successor to Bishop Cameron. Towards the close of 1821, he went to Paris for the purpose of recovering the property of the Scotch Colleges of Paris and Douay, which had been seized upon and confiscated under the Revolutionary regime. In this undertaking he met with great opposition from a Board composed of French and Irish members, but, with singular skill and address, he baffled the manœuvres of his opponents, and at length succeeded in recovering all that part of the property of the Scotch Colleges in France, which had not been sold under the Revolutionary Governments. On that occasion, he also performed a like service to the Irish Establishment.

In 1826, Bishop Paterson repaired to Rome, in order to procure the appointment of a third Bishop for the Scotch Mission ; a measure which a variety of circumstances had conspired to render not only expedient, but necessary. In this he also succeeded, and was appointed one of the Pope's Domestic Chaplains. He returned from Rome in 1827, and soon after united the two Catholic Seminaries of Aquhorties and Lismore into one College, established at Blairs, in Kincardineshire, on a Property made over to him for that purpose by John Menzies, Esq., of Pitfodels. On the demise of Bishop Cameron, in February, 1828, Dr. Paterson succeeded him as Vicar Apostolic of the Lowland District ; and in September, 1828, he Consecrated the Rev. Andrew Scott as Coadjutor and Successor to Bishop Maedonald, Vicar Apostolic in the Western District, and the Rev. James Kyle as Vicar Apostolic of the Northern District, reserving for himself the Eastern, which is only a part of the old Lowland District.

At the period of the Revolution in France, the unsettled state of that Country, and the perils to which the Students belonging to the Scotch Mission were exposed, having obliged them to return home, Bishop Paterson, regardless of all personal danger, undertook a journey

to Paris, in September, 1830, to save, if possible the Funds of the Scotch College there, from destruction. In this he was so successful, that he obtained from the existing Government the same management of these Funds which he had exercised under the Reign of Charles X., and the Students were enabled, in October the same year, to repair again to Paris and resume their Studies. During the last three years of his life, which he spent chiefly at Edinburgh, Bp. Paterson employed himself, amongst other things, in repairing and embellishing his Chapel ; and at the time of his Death, he was concerting measures for improving the state of the Catholic Schools, and placing them on a more respectable footing.

Possessed of acquirements which, if not of the very highest order, were at least more than respectable, he united to these, Moral and Religious qualities of the loftiest description. He was a man of unflinching principle, of invincible steadfastness of purpose, and of equal energy, clear-sightedness and judgment in prosecuting whatever he engaged in. Cautious, cool, and deliberate in forming his opinions, and endowed with that instinct of strong sense which enabled him to detect sophistry or error wherever it appeared, he was neither to be shaken by opposition, however formidable, nor diverted by management, however adroit, when he had once taken his ground. To the former he opposed the firmness of a rock ; to the latter a skill, tact, and address in the conduct of business and affairs which have seldom been equalled, and still more seldom surpassed. Withal he was conciliating, generous, and obliging ; simple in his manners ; eminently social in his disposition ; and ever ready to find excuses for those who, under a temporary misapprehension of his character, had done him injustice. When he first came, there existed certain prejudices, misunderstandings, and heart-burnings, arising partly from an unfortunate misapprehension of some transactions in which he had been engaged, and partly from other causes, which it is unnecessary to specify ; but he soon lived them all down, and the persons who most violently opposed him, were amongst the number of those who most bitterly deplored his loss. The influence of his primitive and truly Apostolical character proved irresistible. The Doctrine

which he constantly Preached, and which his personal conduct beautifully exemplified, was Mutual Forbearance and Good-will among all Classes and Denominations. Hence he discouraged, both by precept and example, all Wranglings, Contentions, and Polemical Disputations, as tending to widen still farther the breaches already unhappily existing among Christians.

As a Christian Bishop, his conduct was equally pure and praiseworthy, and deserves to be held up as a model to those of other Communions besides his own. Under his Superintendence, no Clergyman, had he been inclined (which among Catholics is seldom indeed the case), could neglect his duty, or even discharge it in a lukewarm or perfunctory manner; in this particular he was severe and exacting, although the stern dictates of authority were, even here, tempered with his natural blandness of disposition, and rendered light and pleasing from the character and example of him from whom they emanated.

On Sunday, 30th Oct., 1831, a Sermon was delivered in the Catholic Chapel of Dundee, by the Bishop, for behoof of the Dundee Infirmary. He left Edinburgh on Friday morning, for this purpose, and arrived in Dundee the same afternoon. Early on Sunday morning the Chapel was opened for Divine Service, when the Bishop Celebrated, and Administered the Communion to upwards of 100 persons. Long before eleven o'clock, the Chapel was crowded to excess. After Mass, the Bishop entered the Pulpit. His dignified appearance, and the decorations of the Pontifical Robes, had a very imposing effect; and the assembled Congregation, (a considerable number of whom were respectable Protestants,) listened with the utmost attention to his Discourse. He took for his Text these words of the Psalmist,—“Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.” In the course of his Sermon, he made a powerful appeal to the feelings of his audience in favour of the excellent Institution for the benefit of which he was Preaching; and, speaking of the liberality displayed in the management of this establishment, he said, “Thanks to the liberal enactments of our Country, the day has now gone by when it was enquired of our suffering fellow-brethren, whether they were Protestant or

Catholic.” In another part of his Sermon, as if foreseeing what was to happen, he said—“Let not your hearts be deluded by the love of that wealth which perisheth—let not your eyes be dazzled by the glittering of gold and silver. All these shall soon pass away. You and I shall soon have to appear before the Tribunal of the Sovereign Judge, to give an account of the use which we have made of the Mammon of this world; and nothing shall remain except what we shall have employed in works of Charity, and in relieving the miseries of the distressed.” Towards the end of his Discourse, which lasted about three-quarters of an hour, his voice began to falter. He finished, however, with a warm eulogium of the Infirmary, and enforced the necessity of contributing to the relief and comfort of those, who, though now laid on a bed of languishment, had perhaps seen better days. He left the Pulpit a little before one o'clock. On entering the Vestry, he complained of a violent pain in his head. A few moments afterwards he exclaimed, “*O God, I am dying! O God, have mercy on my soul!*” In about five minutes he became speechless. A medical gentleman, who was immediately called, bled him profusely; but this afforded him no relief. He received the last Rites of the Church; and at twenty minutes past four o'clock he expired,—thus dying in the humane and philanthropic task of labouring for the relief of the afflicted. His Remains were conveyed in a hearse to Mr. Lee's residence, late in the evening; and, even at that solitary hour, a number of respectable gentlemen, of various Persuasions, followed the mournful Vehicle, evincing every demonstration of regret and respect. Like his predecessor, Bishop Cameron, and according to the Rites of the Catholic Church, the Bishop lay dressed in his full Pontifical Robes, with his Mitre, Cross, Ring, and Crozier.

No sooner had the melancholy intelligence of Bishop Paterson's death reached Edinburgh, than it spread with the rapidity of lightning amongst his friends and the members of the Congregation. All were filled with astonishment and grief. Scarcely could they persuade themselves that he, whom many of them had seen but three days before, in perfect health, could have been so suddenly withdrawn from them.

The friends of the deceased having expressed an earnest wish that his mortal remains should be transported to Edinburgh, to be Interred in his own Chapel, orders were given to that effect. The Body having been inclosed in lead and oak Coffins, was conveyed from Dundee on Thursday, Nov. 3rd, accompanied by the Right Rev. Dr. Kyle, and the Rev. John Macpherson (the latter having attended the Bishop in his journey), and arrived in Edinburgh the following day. The Coffin having been laid in an apartment which was fitted up for that purpose in the Chapel-House, all those who were desirous of paying their last tribute of respect to their lamented Prelate, were freely admitted. Amongst these were his Majesty Charles X. and the Royal Family.

Meanwhile, the most active preparations were going on in the Chapel for the Funeral, which was conducted, almost in every respect, like that of Bishop Cameron. The Railing round the Sanctuary and two of the Pews in front of the Altar were removed, and in the vacant space thus obtained, a Platform was erected for the reception of the Coffin. The Platform, the Steps of the Sanctuary, and the space around it, the Pulpit, the front of the Gallery, the Painting and Decorations about the Altar, and the front Pews in the body of the Chapel, were covered with black cloth. Several Escutcheons, with various Devices, were also attached to the front of the Gallery, Pulpit, &c. The Grave was opened on the Right Side of the Altar, immediately under the Bishop's Seat.

On Monday the 7th, in the Evening, when several of the Clergy, who came to attend the Funeral, had arrived, the Office of the Dead was Performed, at which some Members of the Congregation were present. The Coffin was then removed to the Chapel, and laid upon the Platform prepared for it.

As it was understood that great anxiety was manifested to assist in the Funeral Obsequies, to prevent confusion, Tickets of Admission were previously issued, under the direction of some gentlemen, who had consented to lend their assistance for that purpose, as well as to preserve regularity during the Service. On Tuesday, which was the day fixed for the Funeral, shortly after the doors were opened, every part of the Chapel not appropriated for

the Service, was filled. Some of the seats in front of the Altar had been reserved for, and were occupied by, those friends of the deceased who had been specially invited. At this moment the Chapel presented a very imposing appearance. The Pall, surmounted by the Mitre, the Crozier, and the other Insignia of the Episcopal dignity, and surrounded with a number of lighted Tapers, lay on the Platform in front of the Altar. The sable Hangings above the Altar, on the Pulpit, and front of the Gallery, had a striking effect; while the solemnity of the whole was greatly heightened by the dress and demeanour of the dense multitude present, the greater part of whom wore deep mourning, and of whom many manifested symptoms of sincere sorrow.

At eleven o'clock, his Eminence Cardinal de Latil, Archbishop of Rheims, the Rt. Rev. Drs. Kyle and Scott, entered the Chapel, preceded by the Clergy. These Prelates occupied the seats prepared for them on the left Side of the Altar. High Mass was Sung by the Rev. Wm. Reid, assisted by the Rev. John Murdoch as Deacon, and by the Rev. James Mackay as Sub Deacon. The rest of the Clergy took their places on each side of the Coffin. The whole Service was conducted by the Rev. John Macpherson, who was Master of Ceremonies.

After Mass, the Rev. Alexander Badenoch delivered a short, but well-suited Discourse, in which he gave a concise account of the Bishop's life, and, referring to the suddenness of his Death, made a most appropriate allusion to the Pestilential scourge which had reached our shores, in order to impress upon the minds of his auditors the necessity of being always prepared for Death.

The Funeral Obsequies commenced immediately after the Discourse, and were performed by Bishop Kyle. The Sub Deacon, with the Cross, placed himself between two Acolytes at the head of the Coffin, immediately opposite the Bishop, who had taken his station at the foot previous to the Sermon, wearing a white Mitre, and habited in a Black Velvet Cope. The *Libera* having been sung by the Choir, the usual Prayers and Ceremonies of Aspersions and Incensation were gone through. The Episcopal Insignia and Pall were then removed, and the Body was carried towards the Tomb, where

similar Rites were repeated, and the Coffin was lowered into the Grave, over which the Ceremony of Asperion was performed in succession by the Prelates and Clergy; who having returned in Processional order to the Vestry, the Congregation quietly retired.

The Brass Plate on the Coffin bore the following Inscription:—

DEPOSITUM
ILLUSTRISSIMI ET REVERENDISSIMI
IN CHRISTO PATRIS D.D.
ALEXANDRI PATERSON.
DEI ET APOSTOLICÆ SEDIS GRATIA.
EPISCOPI CYBISTRANI;
IN DISTRICTU SCOTLE ORIENTALI
VICARII APOSTOLICI;

*Assmo. Dno. Nro. Leone PP. XII. adsciti in dignitatem
Prælati Domestici Summi Pontificis a Solio Assistentis.*

OBIT XXX OCTOBRIS M.D.CCCXXXI.
ÆTATIS LXVI.
EPISCOPATUS XV.

XV.—**RANALD MACDONALD** (1820-1832)
Was Born at Edinburgh, of Highland parents, and, at a very early period of life, was sent to the Scotch College at Douay, where he went through the usual Course of Study in a very creditable manner, and became an excellent Classical Scholar. Having completed his Academical Education, he entered into Holy Orders, and returned to his Native Country, in 1782, where he spent the remainder of his long and useful life in discharging, with great zeal, and infinite credit to himself, the duties of an Apostolic Missionary. He was first stationed in Glengairn, in Aberdeenshire; after some years he was translated to Glengarry; and thence he was sent to the Island of Uist, where he had the charge of a large and scattered Congregation, till, on the demise of Bishop Aeneas Chisholm, Briefs nominating him Bishop of Acryndela, and Vicar Apostolic, were issued in Autumn, 1819, and he was Consecrated at Edinburgh, by Bishop Paterson, about the end of February, 1820. Although he lived secluded from the world, he never lost the polish of a gentleman, and had more of the air of refined society about him than many of those who have, all their lives, moved in its highest circles. As a Scholar, his attainments were of a very high order, and, even in his old age, he wrote and spoke Latin with great facility, purity, and elegance. In consequence of his Literary ac-

quirements, he was frequently appointed to act as Secretary at the Meetings of the Clergy. A passing expression of sympathetic regret, cannot here be refrained for the loss, not very many years ago, of perhaps, without exception, the most interesting Ecclesiastical Relic which Scotland possessed—the *last Chalice of Iona*, of fine beaten gold, upon which the marks of the hammer were quite distinct. The whole design of the Chalice at once indicated its great antiquity. It had passed from the possession of Sir Charles Lachlan Maclean, to that of Aeneas, created by Charles II., *Lord Macdonnell and Aros*, and was gifted by Col. Ranaldson Macdonell of Glengarry, to Bishop Ranald Macdonald, on whose death it came into the custody of his Successor, Bishop Scott. Very unfortunately, the Sacristy of St. Mary's Chapel, Abercrombie Street, Glasgow, where the Chalice was kept, was broken into, and the Police got a clue to the Sacrilegious theft, only to find that this precious Vessel was in a Crucible in a state of fusion. It has been said by some, however, that this was not the case, but that the Chalice may yet be discovered in some *hovel* in High Street, or environs. If well-founded, this is a consolatory hope which may, some day, cause once more to turn up a Memorial of the highest interest and value—Consecrated by the hands of the earliest Christian Missioners—which Clansmen had good reason to preserve and be proud of—and which had survived the vicissitudes of upwards of Ten Centuries. One of the thieves, who was a Catholic, died of Typhus Fever, somewhere in the Upper Ward of Lanarkshire, a few years ago, and on his Death bed, seemed to have something preying much on his Conscience, which he wished to confess; but, from his inarticulate speech, through the power of the disease, nothing was revealed.

The Bishop was a man of unaffected liberality of sentiment, and ever ready to lend his aid in forwarding any Scheme which had for its object to advance the interests, and promote the happiness of his fellow-creatures. When Bishop, at Lismore, he readily concurred with Principal Baird in his exertions to diffuse Education among the Highlanders. When Scotland, viewed *Catholicæ*, was, with his concurrence, in 1827, divided into three Dis-

tricts, he, from being Vicar Apostolic of the Highlands, became Superior of the Western District. On the occasion referred to, he chose as his Coadjutor, The Rev. Andrew Scott.

In private life, Bishop Macdonald was amiable and kind-hearted; combining a simplicity and elegance of manners with a quiet vein of humour peculiar to himself, benevolence of sentiment, and a considerate attention to all around him, which rendered his society delightful. He rejoiced in the happiness of others, and his own seemed to consist in diffusing cheerfulness, and endeavouring to promote innocent enjoyment. He was equally beloved and respected by persons of all Persuasions; and he could reckon as his personal and sincere friends some of the most eminent Ministers of the Established Kirk of Scotland.

He did more, by his walk and conversation, to soften down Religious prejudices, and root out Religious antipathies, than perhaps any man of his time. Towards the end of his life, he was afflicted with almost total Blindness; in consequence of which, his Coadjutor obtained, in the end of 1831, independent Authority to govern the District.

Bp. Macdonald Died at Fort-William, on the 20th Sept., 1832. His Funeral Service was performed by the Right Rev. Dr. Scott, assisted by several of the neighbouring Clergymen, and his remains were interred within the Catholic Chapel at Fort William.

XVI.—ANDREW SCOTT (1828—1846)

Was Born at Chapelford, in the Enzie, Banffshire, on the 15th February, 1772. An elderly Clergyman had been on a visit at his father's

house, when, being struck no doubt with the soul-already beaming in eyes as yet so young, (the Bishop was then but five years old) he said, smilingly, to his parents, "There is the making of a Priest in that little fellow." The then "little fellow" caught up the words as an oracle, and treasured them in his heart; and from that moment he



The Bishop's Gold Seal, with Cairnornie stone, usually hung at his Watch, is kept in the Chapel House, Great Clyde Street, Glasgow.

determined, that, come what might in his way, he would be nothing else. The assiduity he afterwards displayed at College, and the success which from the beginning there attended his studies and crowned his application, made good the prophetic saying. He was admitted on the 25th January, 1785, into the small Seminary of Scaln, and soon after was sent to prosecute his Studies for the Priesthood in the Scottish College at Douay, where he resided for several years, remarkable no less by his proficiency in literary pursuits, than by his piety and edifying conduct, till at length he was compelled, by the breaking out of the French Revolution, to abandon that Seat of learning, and to return home, in 1793, to prosecute his Studies within the humble walls of Scaln. He finished his course of training in Aberdeen, under the direction of the Rev. John Farquharson, the former Principal of Douay, and was there Ordained Priest by Bishop Hay, on the 25th March, 1795.

Immediately after his Ordination, he was appointed to the Mission of Dee Castle, in Aberdeenshire. The small Congregation resident in that locality, was then without a Place where the Divine Mysteries could be decently Celebrated. There stood before the young Missioner, on the banks of the Dee, the dismantled walls of a Baronial Castle, and his first attempt at Christian Architecture was to fashion them into a Temple; and afterwards he erected there, under one roof, a modest but commodious Chapel and Dwelling House. In 1800 he was transferred to Huntly; and, in 1805, he was appointed to the Mission of Glasgow, the theatre of his future herculean labours.

Previous to that period, the mere handful of Catholics in Glasgow were supplied by the Rev. Alexander Macdonell, who afterwards became Bishop of Kingston, in Canada; and subsequently, by the Rev. John Farquharson, who erected a Chapel in the Calton.—They were obliged to live concealed. There was not then almost a vestige of Catholicity around Glasgow, nor in the surrounding Counties, if we except the remains of the Cathedral, Abbeys, and Religious Houses,—and these sadly mutilated.

But this state of things was not to last. Impoverished at home, many from Ireland had begun to Emigrate to the Scottish shores in quest of employment. The successful introduc-

tion of the Cotton Trade into the West of Scotland afforded that employment; and, exposed as they were, to much obloquy on the score of Country, but more particularly on the score of Religion, they, notwithstanding, rekindled among their rivals the Lamp which had been so long extinguished. For them, Glasgow, by reason both of its Trade and of its convenient Geographical situation, was the chief point of attraction. To it, accordingly, the greater number bent their steps.

Father Scott's appearance amongst them, although penniless, with his extraordinary energy and unbending firmness, soon proved for them a tower of strength. The only Place of Meeting for Catholic Worship in Glasgow, then, and for many long years after, was more a Garret than an Oratory, in a dingy Lane leading off the Gallowgate; and, though much increased in number to what they had been, the Members of his Flock were far from presenting the imposing aggregate they are now known to form in the Population of the great City,—as may be gathered from his then List of Easter Communicants, which amounted only to about 450. Few years, however, did he allow to pass, ere, through his untiring activity and zeal, he had contrived to swell it into a Roll of nearly 3000,—while yet alone and without even occasional assistance for Glasgow and the whole Western Lowlands. They only who know the extent of preparation necessary to be gone through, before approaching Communion in the Catholic Church, can form any adequate idea of the fatigue and labour which such results entailed on him who had achieved them. But who shall tell of that other labour of love, that never-ending obscure toiling of the Catholic Priest, as, midst the cold darkness of night, as well as throughout the most inclement days, he wends his way, unnoticed and unpraised, to the poorest and most revolting hovels of suffering humanity, and often to the very storehouses of pestilence and death? He goes upon an errand of mercy and peace, bearing concealed upon his breast One more hidden still than himself from the surrounding world; he goes to break the Bread of Heaven to the Christian pilgrim departing for Eternity; to bend himself in charity over Fever's stench, and frequently to inhale some killing breath.

In this hard department of the Sacred Ministry,—in the irksome solicitude of Sick Calls, did the lonely Priest of Glasgow continue to toil, for years and years, often amidst the taunting sneers of scoffing Bigotry, and the hootings of rabblement; and not unfrequently was he obliged to crave the safe conduct of some trusty friend to guard him from personal violence. Yet, as new obstacles were observed everywhere to rise up around him, he seemed, naturally, to rise above them all, till the greatest difficulties he had now to contend with, were those of his own creation,—the prodigies of his own zeal.

The old Calton Chapel had, by this time, grown far too small for those who crowded to its door; and, while each succeeding week was opened for those about them as a Day of joy and gladness,—to thousands of poor Catholics, the Sunday brought nothing round, save a return of sadness and disappointment, a reminiscence of the exile from the Land of their fathers with its many Altars, and the pain-giving thought that among them, as of old, the Child of Bethlehem was houseless. Their generous-minded Priest was still poor, but not in courage; and he vowed to the God of Jacob that he would not give slumber to his eyelids, until he had found a Place for the Lord. He set at once at defiance every timid counsel and officious critic; and, calling practical skill to his aid, he conceived and built St. Andrew's Chapel, Great Clyde Street. At the time, the more wary who gave themselves credit for superior prudence and sagacity, condemned the Undertaking as a piece of most inconsiderate rashness, which would result in nothing else but the disgrace and utter ruin of its Author and his Religion.

Scarcely had he entered, as it were, under a passing gleam of sunshine, when suddenly the atmosphere began to lower around him; and there burst upon the community one of those stormy vicissitudes, which, despite all human foresight, must visit, at times, a great Commercial Empire like ours. Public credit had been shaken, and business was at a stand, wages had fallen and the price of food was high; and the poor Catholics began to look with dismay on their unfinished Walls, and dreaded their growing into a Ruin, ere they grew into a temple. One heart alone had not yet quailed, nor was the reward of Christian hope long withheld from its owner.

Midst every possible disadvantage, the new Church was completed, and stood forth a not unworthy monument of Catholic zeal, even beneath the shade of Glasgow's ancient and more gorgeous Minster. A great Work had been accomplished. Scott had created a proof from which no eye could shrink,—that the Catholics of Glasgow were no longer a gathering of outcasts, few in number, and whom it was safe to despise; for, the thousands that now issued, like the waters of a mighty stream, from the arched outlet of St. Andrew's, told at once of the Church whose Prophetic type had been witnessed above in Apocalyptic vision.

But, while many rejoiced because this House of God was finished, there broke upon the ear of the ever vigilant Minister another outcry for aid, that rent with sorrow his fatherly heart. Hundreds upon hundreds of Catholic children clamoured around him for the Bread of Religious instruction, and no means were at hand to satisfy the cry. It was then, that, straightened upon all sides, and reduced to choose forthwith between the certainty of vice and the danger of seduction, Father Scott boldly determined on a measure which many questioned, and not a few blamed, but of which, long years of experience have left nought to be said than that it *was* a bold measure, and the far-sighted resolve of no ordinary mind. An offer had been made of *Protestant* co-operation, on condition that the Protestant Version of the Scriptures should be introduced into the Schools. Rather than see his little ones abandoned to hopeless ignorance, he consented to their being taught to read in a Bible not their own! Many now came readily forward from without, with Funds, and Books, and kind and liberal Speeches about opening up unto all, the blessings of Education; suitable Teachers, members of the Congregation, were subsequently appointed; and, for the first time, since the days of Knox, the Public heard tell of the *Catholic Schools of Glasgow*. It was then that the extensive premises in Portugal Street, which the sagacity of one Bishop and the zeal of another have since permanently secured to Religion, and now converted into *St. John's Church*, were selected as a fit Place in which to assemble the children, and were occupied under the name of the *Gorbals School*. Their extent, however, was soon found to be insuffi-

cient for the multitudes that eagerly flocked for instruction from all parts of the City; and to the Gorbals were afterwards added several other Catholic Schools in the Districts of Anderston, Bridgeton, Calton, Cowcaddens, and North Quarter.

The same weapons of ridicule and abuse which were pointed at the People, were levelled against the Pastor. While he Celebrated the Divine Mysteries, the Windows of his Chapel were repeatedly smashed with stones.

The erection of St. Andrew's Chapel, Great Clyde Street, produced two opposite effects in Glasgow. In the estimation of the Catholic citizens it redounded greatly to the position of their Religion; but Orangemen and Ultra-Protestants viewed, with disgust and horror, the "Man of Sin" again rising so majestically with uplifted head. "Popery" must afresh be unveiled to the People in a Serial, titled, "*THE PROTESTANT, by Wm. M'Gavin, Esq.,*" commenced in 1818, and finished in 1822. The profits he offered for the support of the Glasgow Catholic Schools, which were declined, being regarded only as an insult.—Mr. M'Gavin was Born on the Farm of Darnlaw, in the Parish of Auchinleck, Ayrshire, on the 12th August, 1773; he removed with his parents to Paisley in 1783, where he earned his bread, first, as a Draw-boy in one of the Factories, then as a Silk Weaver, and afterwards became an Apprentice to John Neilson, a Printer and Bookseller. The popular opinions of that period were adopted, in all their latitude, by this Hero. In 1793 he taught a School. In 1798 he abandoned this, as not agreeable to his genius and temper, and was engaged as Book-Keeper and Clerk by David Lamb, an American Cotton Merchant, whose Partner he became some years afterwards. In 1805 he married Isabella Campbell, who kept a Boarding-School at Paisley, and who brought him no children. The firm of M'Gavin & Lamb proving unprofitable, the former undertook, in 1822, the Glasgow Agency of the British Linen Company's Bank, which he kept till his death (suddenly at Dinner, of Apoplexy), 23d Aug., 1832. Mr. M'Gavin was brought up in the sternest phases of the Presbyterian faith, as professed by the "*Original Anti-Burghers.*" But in 1800 he changed his belief, and joined a Mr. Ramsay in forming a new *Independent*

Church, where his *Rev. Compeer* ordained him to exercise his gifts at Preaching. This new Invention ultimately completely broke up into sad dismemberment; and in 1808 Mr. M'Gavin joined the kindred Congregation of Greville Ewing in the Nile Street Meeting-House, Glasgow, where he was soon invested with the office of Deacon. Amid Mercantile avocations, he found time to write a number of Religious Tracts and Stories. His Posthumous Works, accompanied with a Memoir, &c., are in Two Vols.,—1834. He pursued the mingled callings of Controvertist, Merchant, Factor, Arbitrator, Banker, Teacher, Preacher, Trustee, and Referee. He is Buried in the Vaults of Wellington Street U.P. Church, although a grim Pedestal Statue was erected to his Memory in the John Knox Necropolis by his admirers.

The memorable Trial, "*Scott v. M'Gavin*," for *Defamation*, which took place on the 25th June, 1821, is given at full length in the columns of "*THE PROTESTANT*,"—except the splendid *Speech* of Francis Jeffrey, one of the Counsel for the Pursuer, which lasted about two hours. It was delivered with amazing rapidity, and is supposed to have contained 50,000 words, many of them new and curiously compounded. Mr. Dow, the short-hand writer, applied to Mr. Jeffrey to see if he would draw up or dictate a Report of his *Speech*; even Twenty Guineas were offered to cover any costs; but, from some cause or other, such Report could not be obtained.

The libellous language originated in sarcastic observations printed in *The Glasgow Chronicle* Newspaper, in July, 1818, and afterwards in *The Protestant*, about an Oratorio for a Charitable purpose, which was performed in St. Andrew's soon after it was finished. The Rev. Mr. Scott was accused of "Extorting money to build his Chapel by a sort of Poll-Tax from the starving Irish, and that by the fear of future punishment."—"Let the means by which that House was reared be inscribed upon its front, and it will remain for ages to come a Monument of Popish hard-heartedness and cruelty."—Again: "The house that is building West of the Chapel, and which is, it is said, intended for the *Manse*, will be large enough to accommodate a dozen of Priests, while they remain unmarried, as they must always do; from which, I infer, that [Mr. Scott] either has, or intends to have, abundant

assistance in milking and mauaging his Flock. It is doubtful how far he exhibits the character of a faithful Pastor, while he seems to care only for himself. He asked no answer or explanation for his Flock; it was for himself as an individual. . . ."—Mr. M'Gavin also Published that Father Scott refused to Baptize the children of several Labourers (whose names, unfortunately for himself, he specified), until they contributed towards the Building of the new Chapel, and paid up all their arrears; and that the Masters of certain Public Works were applied to, to retain the weekly earnings of Catholic employes to aid the erection of the said R. C. Chapel."—Damages laid at £3000.

These, and similarly coloured Calumnies, were trumped up and fixed upon Father Scott. It was a period fraught with deep anxiety. He, who was so slandered, was innocent; but that had to be proved and vindicated before a one-sided Public. How could this be done, with such a dead bias against "Popery" and "Papists?" The detractor, backed by the great bulk of the community, shouted defiance, and reckoned himself all secure. ANDREW SCOTT stood alone, undaunted and determined. Twelve ordinary Jurymen, "in spite of the prejudices of their education, in spite of their Religious antipathies, in spite of the fierce Controversies of the day, in spite of all the means used to excite their Anti-Catholic feelings,—when it came to the point, threw their prejudices to the wind, stood to immortal justice, and vindicated the cause even of a Catholic Priest." Contrary to general expectation, M'Gavin and his Abettors were *cast in damages*. After the Charge of the Right Hon. William Adam, Lord Chief Commissioner, the Jury retired for upwards of an hour. A little before five in the morning, they returned to the box, when they unanimously found for the Pursuer, against the Defender William M'Gavin, *damages*, £100; against the Defender William Sym, Clerk of the Glasgow Fever Hospital, £20; and against the Defenders Andrew and James Duncan, Printers in Glasgow, 1s.—Mr. M'Gavin's fine of damages, with law expenses, bordered on £1400.

Detail, were it always at command, would be endless in a Life so full of incident as that of Bishop Scott; of which few days passed unstamped with an interest peculiarly their own,

and around which, his innumerable feats of Pastoral solicitude have thrown a halo so characteristic and varied, which cannot find utterance in words. For half a century, the Banks of Glasgow could tell of his high honour and punctuality in the discharge of business; its many mercantile Marts, of the shrewdness he brought to bear in the prudent outlay of Money, and of his scrupulous exactness in the payment of Debt; its Streets, of the homely broad unstudied salute, as he met some old Friend, or little Children, or the Poor that besought his Charity in the Name of Christ (for his hands were never found to be closed when real necessity or mercy had a claim to urge); nay, the very Cells of the condemned Criminals, and the Scaffold itself, have tales to relate of this distinguished Prelate and his Penitents, that invest even their dreary image with thoughts of admiration. His Administrative tact and wisdom, as a Bishop and a Ruler, could not be surpassed; he knew when to be as pliant as the ozier branch, as well as unbending and even stern and austere, when besought to give way to the much-abused aphorism of *being all things to all men*, the sure way of *being all things to none*. That sturly manliness and withal *bonhomie* which pervaded his whole manner, and made him not to be resisted, were but the shadowings forth of his inward uprightness, which made his friendship so precious a boon, and his counsels so prized by his brother Bishops. As a man of business, among his Brethren he had not an equal. In getting receipts and discharged accounts, nothing in the ordinary run would suffice. The counsel of a "man of business" was generally resorted to. The lengthy, verbose, Deeds of Contracts, Estimates, &c., thoroughly debarred any overreaching or quibbling at the time of settlement. In the numerous Chapels and Houses which he built and repaired throughout his Diocese, and in the many loads of wood shipped for the Highlands from the Quay of Glasgow, to be *Scotch canny* was a chief desideratum which Dr Scott ever fairly used, and, from practical experience, he knew well how and when to show evidence of. Mr. M'Hardy was his lawyer and confidant. It was said that the Right Rev. Client, ever sharp as a needle, had frequently to instruct and correct his Attorney. He was one of those

few men who appear seldom on the stage of time, and his name will glide down its stream and be remembered in future generations, as the *Modern Apostle of the West of Scotland*. Of course, many complained of the very plain-spoken broadsides they not unfrequently got in the way of Pastoral rebuke and correction. But there are blendings in human nature as in the skies; for, as the heavens can look at times as if of iron, and then again melt gently down into softness and sunshine, so it can be told of Bishop Scott, by those who winced under his fatherly reproof, that it never was given but when necessity required. The keen dark eye that sparkled from beneath his brow, cowed the forward and the froward; but they never feared to kneel at his feet, and to cast themselves upon his ever-forgiving heart. Although the Bishop spoke in the Provincial Doric of his native County, many of his Sermons, which still remain in the Presbytery House of St. Mary's, Greenock, are carefully written, and are samples of excellent English composition, well worthy of being preserved in print.

In 1825, there was Published a Pamphlet of 122 pages, titled "Address of the Glasgow Catholic Association to the Catholic Public, showing the utility of Associations in general in Promoting the Great Cause of Catholic Emancipation; and containing a Defence of the Principles of the Glasgow Catholic Association, and the character of its Members, against the unwarrantable, unprovoked, and very surprising Attacks of the Rev. A. Scott and the Rev. J. Murdoch, Pastors of the Glasgow Catholic Congregation; with some Remarks upon the gross Impropriety of excluding the Catholic Congregation of Glasgow from all knowledge of the state of the Funds or management of the Temporalities of what has been called *their Establishment*, and a Plan pointed out for obtaining their right in this respect.—Glasgow: Printed by John Graham & Co., 136 Trongate.—1825.—Price One Shilling and Sixpence."

This was written by a Catholic "Sabbath School Teacher," in Bridgeton, named Wm. M'Gowan, "Secretary to the Glasgow Catholic Association." The rather smart Brochure was lately reprinted in the columns of the notorious *Glasgow Free Press* Newspaper. It seems that the "Glasgow Catholic Association" was

established on Saturday, the 11th October, 1823. The first Meeting was held in Frazer's Hall, and was numerously attended by Catholics of the City and Suburbs. One of the first acts of the Association was to open a sale of cheap Catholic Works in Glasgow, Paisley, Greenock, Dumbarton, Ayr, and Kilmarnock. In June, 1824, this Institute passed a Resolution to establish a *Catholic Newspaper*,—and, a short time after, another Resolution was passed, to collect for a *Catholic Library*. This Association originated through the burning zeal of Irish Members of the Church, and was the beginning of the multifarious sorrows which have, ever since, beset and worried the indigenous Bishops and Priests in the West of Scotland. For two years, many were the stormy Meetings held in the Gorbals School Room—racy were the Articles which appeared in the *Orthodox Journal* and *Catholic Miscellany*; the *London Truth-Teller*; and the *Glasgow Chronicle*, Newspapers, and rich were the piquant hits and salutes which issued from Father Scott, in the strongest Banffshire accent, as he stood in the Pulpit of St. Andrew's, Great Clyde Street. Dead letters cannot at all describe the style of his eloquence, which was delivered with little or no "action;" but, without the living man, no adequate portraiture can be drawn by description. He denounced the Association and all connected therewith, (on the authority of Daniel O'Connell himself), as utterly illegal; declared that all Meetings held independent and in defiance of their Pastors, were Schismatic and Heretical; that not half a dozen of them "had even a pair o' hale breeks;" that, even when they came to their duties, he was disturbed by the forms and destruction of animal life, which he saw infesting their persons; that they were so illiterate as to be utterly unfit to manage anything of the sort; and that, if any more such Bills as he had seen were circulated, he, who should do so, "would never be alloo'd to set fut in this Chapel.—If yer nae pleast wi' the way that I dae for yer gude, what for dinna' ye tak' a sail to Rome, and see hoo ye come on at the Vatican, if ye ken whar that is; or, may be, a lot o' ye that's camstreery and bully-rag me here, wad like to try the way that they dae in M'Lean's Kirk ower the water there. The males and the females, they tell me, a' get in a word in eleckin their

ministers and layin oot the siller; and that's what a pack o' ye wad want to hae here—to meet, and spyke, and jaw, and instruc me hoo to dae wi' this, and hoo to dae wi' that. But I'll tak' care o' ye. Ye first meddle wi' Temporalities, and if ye wad get yer ain way, ye'd nae be lang o' tryin' yer han' at the Spiritualities. Ye little ken that the Temporalities cost me a hunner fold mair bother than the Spiritualities. This is a *Catholic Church*, and I sall ever keep it sae, for nae ane o' ye I'll alloo to cheep. That's my deceshin for yer digestin' a' nicht."

At p. 42, of M'Gowan's Pamphlet, the Memorial for redress of grievances, sent to Bishop Cameron, complained, that, "on Jan. 29, he (Mr. Scott) attacked them, once more, both at the Morning and Mid-day Services, calling them the most offensive names, and representing those who signed the Requisition as 'illiterate ragamuffins;' comparing the roughness of their hand-writing to their 'tattered coats,' and recommended them, if they had any money on hand, to employ it in purchasing old clothes to cover their naked members. He declared he knew little of them who signed the Requisition, but by the Scandal they had given to Religion."

All this, set off in Bishop Scott's mien, with his sparklings of *mother-wit*, was inimitable.

Bishop Scott was a good type of the Scotch gentleman of the last Century, at whose manners and eccentricities we can now smile with veneration and esteem. There are many Anecdotes about him treasured up by his Clergy and surviving Members of his Flock. The authenticity of the following, as well as the above specimens, can be unquestionably attested:—

The Bishop wished the Rev. John M'Donald to vacate the Gorbals Chapel for the Island of Barra, in the West Highlands. The good Gael did not at all relish the idea of an exchange from plenty of comforts to a wilderness of penury, and remonstrated that he had now forgot all his Gaelic, and that his English Preaching would be quite lost in such a region. The Bishop rather curtly interposed, with, "Ye needna be frichten'd for that, John; for, in the name of a' Guidness, tell me in what language can ye Preach?"—M'Donald was speechless.

St. Andrew's, Glasgow, will contain 2,500 people, and, in the Winter Season, at an early Mass, the Bishop delivered this Admonition:—

"I canna hear the soun' o' my ain vice for yer coffin.—Noo, dinna spit; O! dinna spit it oot! Yer filin' a' the Chapel for them that's jist comin in efter ye.—Mrs. D—— has opened a braw Shop in the Stockwall, an' gin ye tak a stap in tae see it, she can gie ye a Nepkin for four an' a bawbee; and gin ye wash't ance in the acht days, it wul last ye a hale twalmonth. So, I beg it o' ye, efter this, to spit yer foul batteries into yer Nepkins."

The Bishop was not a rigid Ritualist; for, at a certain part of some High Solemnity, one of his Priests went forward to take off his Mitre, when the Bishop asked, "What are ye aboot, min?" He said, in a low voice, "My Lord, I am going to take off your Mitre." This was met with "Na, na, there's nae chiel 'ill tak aff my Metre. Lat it sit whar it is.—Dinna mak mistaks."

Poverty had taught the Bishop to be in all things a rigid Economist, even to the turning down the Kitchen Gas Burner to a diminutive peep.—"Lassie, hain the Gas, hain the Gas.—In my younger days, what ye flare awa in ae nicht wad hae been licht to me through a hale Winter.—Dinnapit it up when my back's aboot."

The Bishop was very kind to young Priests, but withal kept them at drill. One, still alive, remembers quite well this Exhortation:—"My young frien, alloo me to tell ye that you'll be nae use to me, unless ye gae oot the Announcements better. I care na hoo poplar some o' the folk think ye as a Preacher. Ony o' us can Preach, efter we're tacht the plans; but the gran' pint is to lay aff the Intimations in the Chappel, and to mak them stick upon the hearers. Noo, you'll never learn this till ye notice hoo this ane duz't, and what way that ane duz't; and ony Sunday that yer orra, tak rouns o' lessons, an' you'll come on brawly."

In giving examples in his Lectures of "Protestant Calumnies," the Bishop used to repeat how one of the name of Gillis, the *Cicerone* of St. Mary's ruined Chapel at Rothesay, was in the habit of gulling Tourists. In pointing out the *Holy Water Stoup*, Gillis informed his visitors that "the Papist Bishop of Glasgow" came every year and washed his face in it. Dr. Scott happened, on one occasion, to be in Rothesay, and accompanied some friends to see the interesting Ruins, when this *ruse* was tried. He listened patiently, and nudged his friends. Said

he to Gillis, "Aye, and dae ye ken the Papist Bishop o' Glesgae?"—"Hoot aye, fine that; when he comes, he winna lat me see what he is to gaun to dae, but tells me to stan' oot by there till he's dune." Quoth the Bishop, "Aweel, man, yer this day in a snorl; for I'm the Papist Bishop you've sae aften seen come to wash his face, an' tauld the folk aboot.—Here's a saxpence for yer trouble."

Dr. Robert Hay, of Rothesay, has kindly communicated the following:—

Speaking of the condemned Cell, reminds me of an Anecdote of the late Bishop Scott, who was a strict Disciplinarian, as all subject to his authority knew; and amongst these were the Schoolmasters. It was the custom, on occasion of the half-yearly Sacraments of the Established Kirks in the City, to close the week-day Schools from the Wednesday Evening till the Tuesday Morning following. On the forenoon of the intervening Friday, having a condemned Prisoner to attend, I went to spend two or three hours with him. After sitting about an hour, the door of the Cell was thrown open, and *Bishop Scott* walked in, followed by the Turnkey who, however, immediately withdrew, locking the door after him. Of course, I received his Lordship with all due respect, and handed him the Chair which I had just vacated—the only one in the Cell. I then hinted that with his permission I would now leave; which, being answered by a slight inclination of the head, I gave signal for the Warder to let me out. A sudden idea seemed to strike the Bishop, and he turned to me abruptly and said, "Mr. Hay, before ye gang awa', wad ye just let me ken' wha's takin' care o' you're skule, whan you're here?"—I felt that his Lordship's question inferred, though only by innuendo, a suspicion of a certain amount of negligence on my part; but, when a man is conscious of being on the safe side of a difficulty, that knowledge has a wonderful effect in enabling him to put on a bold front, which I did in this case, and satisfied the Bishop that I was just where I ought to be at that particular time. "Man," said he, "that's nice; ye can come here the morn, an' Monday, the same oors ye wad be in the skule; an' Mr. Murdoch 'll hae mair time tae attend the sick calls.—Wull ye mind that noo?" Of course, I promised, knelt to receive the Bishop's blessing, and then left.

Some of his Congregation had been summoned to qualify as Burgesses, with the threat that, if they did not, their Shops would be shut up. But on presenting themselves, they were called upon to take an Oath, which, taken by a Catholic, would have amounted to a formal Abjuration of his Faith. In this dilemma Mr. Scott took the matter in hand himself, and waited more than once on the Dean of Guild in his own Court. A wonderful ignorance of Law was displayed, not merely by this Official, but by his Legal adviser. The applicants had recourse to such Lawyers in the City as bore the name of possessing some liberality, but no one could be induced to take up the case. Mr. Scott persevered, and by proving the actual state of the Law, and by threatening more serious Legal proceedings in another quarter, if his Congregation were not fairly treated had, at length, justice done.

A Catholic had been left for Execution at the Assizes. Mr. Scott attended him, and duly prepared him to meet his dismal fate. But as the fatal Day drew nigh, a very weighty difficulty occurred to a Presbyterian Minister, and to the Magistrates, that it would be contrary to all wont and propriety, that the Catholic Priest should be seen publicly on the Scaffold. The Priest, however, feeling no inclination to trust the soul of his Parishioner to "Heretical cure" in his last moments, objected to the services of the Minister on the occasion, firmly declaring that he "never would consent to any such iniquity."—A grave consultation was then held; the upshot of which was the deputing of a Magistrate to remonstrate with the refractory Priest. The reasoning deserves to be recorded. "Mr. Scott," he said, "I have never, in all my experience, known of a Roman Catholic Priest being on the Scaffold at an Execution." "For this reason," was the reply, "that you never had a Catholic to hang yet."—"But if you persist in this determination, it will cause much talk, give great offence, and not one shilling more will be subscribed by any Protestant to your new Chapel."—"Nae mater; I canna help that, nor the like o' that; I maun dae my duty; and you'll alloo me to tell ye, that I sall dae it tae.—Na, na,—nae threats 'll frichten me, Bailie."—He did do so; and not a Protestant contributed a Sixpence thereafter.

At another time, some of his Flock had

offended by doing something about their shops on a "Sacramental Saturday;" for which misdemeanour they were summoned to the Police Office. Mr. Scott extricated the offenders in a very summary and satisfactory manner. Appearing at the Bar of the Police Office, he reminded the Magistrate that the "Sacramental Fast" was but an Ecclesiastical Law, and that any violation of it could be punished only by Ecclesiastical Pains and Penalties; and therefore called on them to inflict only such Pains and Penalties,—they having no objection to the infliction of the same.

The following Story was related to the Author of "*FOOTSTEPS OF SPIRITS*," p. 39, Burns & Lambert, London, in 1845, by Bishop Scott,—a man most unlikely to have been imposed upon by the credulity of another. The Author took down his Narrative in writing, and subjected it to the Bishop's revisal some months after. The Story is, therefore, exactly as the Bishop remembered it:—

"A man named Witherington, a native of the North of Ireland, and a Protestant of the Orange type, after losing his little property at home, came over to Scotland, and unfortunately fell into the company of thieves and depraved characters, some of whom were, in name at least, *Catholic*. He himself had never entered a Catholic Chapel in his life. One night he Dreamt that he was chased by Devils along the Saltmarket of Glasgow, and ran for shelter into a house, where, on entering it, he found a man whom he afterwards understood to be a Priest, engaged in Saying Mass. Hearing the noise of Witherington's sudden entrance, the Priest turned round and bade him be comforted, for, as soon as he had finished, he would accompany the fugitive home, which he did; both of them walking together along certain Streets of Glasgow, to Witherington's lodgings. Before he reached them he awoke. The Dream made little impression on him; he, however, mentioned it to his companions. Some time after, he was persuaded by two or three of them to accompany them to the Catholic Chapel in Glasgow, the only one at that day, and served by Mr. Scott, then the sole Missionary. Witherington and his companions seated themselves, awaiting the entrance of the Priest, and the beginning of the Service. The Sacristy Door

opened, and Mr. Scott came out, when Witherington started, with an Exclamation, and whispered to his companions that he saw the man in the strange dress whom he had seen in his Dream. He listened attentively to all that was said, and repeated his own Prayers with some devotion. He even formed a resolution to amend, which, however, lasted no longer than a week or two, when he returned to his former evil courses.—By and bye he was arrested for an aggravated Robbery, committed between Ayr and Kilmarnock, and was taken to Edinburgh to be tried. He was Convicted, and received Sentence of Death. He was to remain in the Jail of Edinburgh until the day before his Execution, when he was to be taken back to Glasgow, and thence, on the fatal morning, to the spot where the Robbery had been committed. His route through Glasgow to the Jail was the same as he had taken when flying from the Devils in his Dream. His route from the Jail was the same as the Priest had led him back towards his lodgings.—Witherington's companion in the Robbery, and under Sentence, was a Catholic. Mr. Badenoch, one of the Priests in Edinburgh, attended him. Witherington begged to be instructed, and was prepared for death by the same Missionary. As the day of the Execution drew near, it was arranged that Mr. Scott should accompany the Convicts out of Glasgow, and that Bishop Paterson, who then had charge of the Paisley Mission, should take his place, and attend them on the Scaffold, as the scene of the Execution lay in that Mission.—The day before the last, the Prisoners were removed to Glasgow. Bishop Paterson and Mr. Scott visited them in the Jail. Witherington's Cell was a dark one, but the moment Mr. Scott entered it, the Convict accosted him by name. He was asked if he knew the Priest. He replied that, although he had never before spoken to him, he should know his face among a thousand. It may be mentioned that Mr. Scott's face was one not easily forgotten. Its bold, marked features bore a striking resemblance to the Portraits of Gregory XVI. When the arrangements for next morning were announced to Witherington, the poor fellow burst into tears. Being pressed to tell the cause, he with great difficulty related his Dream, and entreated

VOL. I.

Mr. Scott to go with him all the way, which he did, encouraging and comforting the poor Penitent at intervals on the dreadful journey, and finally inspiring him with every hope of his obtaining mercy from the Eternal Judge.”

Thus he went on, an ornament to the Faith which he professed and taught, always on the watch, like the faithful shepherd, to guard and defend his Flock from whatsoever quarter it was assailed, till at length it was deemed expedient to raise him to the Episcopal dignity. Accordingly, in 1827, in consequence of the joint Postulation of the two Vicars Apostolic in Scotland, the Holy See named him *Bishop of Eretria*, and Coadjutor, with right of succession, to the Right Reverend Dr. Macdonald, in the new Western District. The Briefs for his Consecration were expedited on the 13th February of that year, and he was Consecrated in St. Andrew's, Glasgow, on the 21st September, 1828, by Bishop Paterson, assisted by Bishops Macdonald and Penswick.

From that period he continued to reside in Glasgow, and took charge of the Lowland portion of the Western District, which he himself had been chiefly instrumental in creating, till the demise of Bishop Macdonald (towards the close of 1832) threw upon him the management of the whole District. He undertook various journeys to the Highlands, where he made several alterations, and effected many important improvements. By his directions new Chapels were erected in North Morar, Glengarry, Glencoe, Morvern, South Uist, and Badenoch. Several others were repaired. His Correspondence, always multifarious, now assumed a degree of more than usual activity, and his simple eloquence grew importunate in its appeals for assistance in behalf of the desolate state of the distant Missions. Where others would have been forgiven for yielding to the weight of years, he grew young again, like the eagle of the Highland Glens, which he had still to Evangelize. The boisterous waves of the Western Seas were never a barrier to his Apostolic solicitude. But his zeal in behalf of the Highlands did not prevent him from attending to the wants of the other parts of his District. Under his superintendence new Missions sprang up, and Chapels were erected in Airdrie, Newton-Stewart, Houston, Barrhead, and Duntocher, and many others were improved and enlarged. With that prac-

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tical foresight which marked his every step, the indefatigable Prelate now fixed his eyes upon a future he knew he could not reach, save by endeavouring to consolidate the great works he had begun. To give permanency to the achievements of Missionary exertion, he resolved to build a College. The Estate of Dalbeth, in the neighbourhood of Glasgow, with its finely situated Mansion House, were purchased for the purpose, but they are now devoted to the more urgent use of the Convent of the Good Shepherd and Penitentiary for fallen women. Age and hard labour had now blanched his head, nor was his physical strength any longer equal to the tasks allotted to it, by that vigour of mind for which he was renowned. He retired to Greenock in 1836, having made Dr. Murdoch his Coadjutor in 1833; however, still continuing to govern his Vicariate as his declining strength would allow him. For several years previous to his death, the arduous duties which he had to perform, and the almost superhuman exertions which he made for his Flock, broke down his iron constitution. The illness which proved fatal to him was one of which the seeds had long been lurking. It originated in the damp Vestries of his Cathedral Church, when as yet but newly erected, and when, after the overheating exertions of the Pulpit, he would sit for hours, Sunday after Sunday, listening to plaints of distress, and consoling the broken in heart. His manly mind was to the last unclouded; for, if at the last moment it appeared slightly to wander, it wandered still within the range of Episcopal solicitude. "*Bring my Purple Cassock,*" he exclaimed, as if he had grudged to leave behind him the cherished livery of his allegiance. With the most edifying resignation to God's Will, he made over to his Successor the Staff of his Authority, and knew not, in his simplicity, that he was forestalling his own eulogium, while he begged his forgiveness for leaving him so much to do. He Died at 20 Shaw Street, Greenock, on the 4th December, 1846, aged 74 years and 10 months. His Body was taken to Glasgow, where, after the usual Funeral Obsequies had been performed in St. Mary's Chapel, Abercromby Street, and an eloquent Discourse delivered by Bishop Gillis, the Vault, on the Gospel side of the Altar, was opened on the 10th inst. To receive its first deposit.

XVII.—ANDw. CARRUTHERS (1833—1852)

Was Born at Glenmillan, near New Abbey, in the Stewartry of Kirkcudbright, on the 7th of February, 1770. Sprung from an ancient Family, which had preserved the light of the Catholic Faith amidst all the Trials and Persecutions of the last and previous Century, he received the first rudiments of his education in that quiet and sequestered Village, so remarkable for the romantic scenery around it, and for its noble Abbey, the ruins of which presented to his young imagination the glories of former days, and through the Cloistered Aisles of which he was wont in his boyhood to wander up and down, and to explore every nook and corner of its sacred precincts. This circumstance, joined to a thoughtful and serious turn of mind beyond his years, which he evinced, had already earned for him, among his playmates, the name of the "young Priest." This natural disposition, fortified and matured by an inward grace, determined his future destiny; and, with the consent of his pious parents, he resolved to dedicate himself to the Service of God in the Ecclesiastical state.

In the prosecution of this design, having already made considerable progress in the study of the Latin and Greek Classics, he was sent, in the 16th year of his age, to the Scottish College of Douay. He resided there for six years, and during that period, he displayed in the Public Schools of that University a remarkable proficiency in every department of Literature and Science. He had already made considerable progress in his Theological studies, when the storm of the great Revolution that burst upon France in 1792, compelled him to interrupt them, and to make his escape, along with some others of his Fellow-Students, to his Native land, where, with much difficulty, and after incurring many dangers, he at length safely arrived. After a short time spent in superintending the studies at the Seminary of Scalán, where he was noted for the strict order and discipline he maintained [See p. 348-361], he was sent to complete his Theology in Aberdeen, under the direction of the Rev. John Farquharson, late Principal of Douay, and was there advanced to the Priesthood by Bishop Hay, on the Festival of the Annunciation, 25th March, 1795.

After his Ordination, he was placed as Missionary in Balloch, near Drummond Castle, and had the charge of the Catholics in and about Crieff, and the whole Highlands of Perthshire. This Charge was a very laborious one, on account of the scattered and isolated position of his Flock, which was composed of only a few families, who had remained faithful to the ancient Creed amidst the Mountains and beautiful Glens of that Country. Yet there the young Priest was content to wander on foot from house to house, breaking the Bread of Life, and administering the consolations of Religion to the remnant that still clung to the Faith. On his removal from Perthshire in 1797, he was stationed at Traquair, in Peeblesshire, where he performed the duties of Chaplain to the noble Family of that name, and attended the few Catholics of that District that lay within his reach.

Having remained there for three years, Mr. Carruthers was appointed, in the end of 1800, to the Mission of Munches, the Seat of an ancient Family in his native County, which was then Catholic. Here, besides the duties of Chaplain, he had the Spiritual charge of a numerous Congregation, which assembled for Divine Worship in the Domestic Chapel of Munches House, where he resided. This Property having, some years afterwards, fallen into the hands of Protestant heirs, and the Private Chapel having also become too small for the increasing Congregation, he removed to the neighbouring Village of Dalbeattie, where, in 1814, he laid out a portion of the Funds left to this Mission by Mrs. Agnes Maxwell, the last Catholic Proprietor, in erecting a Chapel and House on a spot of ground which he secured as a Feu. It was not, however, without regret that he withdrew from the hospitable home which he and his Predecessors had so long enjoyed in the House of Munches; and, during his whole life, he continued on terms of the most intimate friendship with that Family.

For 32 years did he labour in this Mission, performing diligently yet unobtrusively, all the duties of a faithful Pastor, and the Congregation over which he presided was, under his vigilant eye, a model of order and regularity. He was most assiduous in instructing the young, and took care that all his people attended punctu-

ally their duties of Religion. Though of easy access, and affable to every one, yet he had a sternness and severity of manner that impressed his Flock with a kind of reverential dread of him, insomuch that they were in a manner deterred by his very frown from any dereliction of duty. They were trained to such habits of propriety and reverence in the House of God, and such was the silence and stillness that reigned during the time of Divine Service, that not even a solitary cough was heard.

The duties of his Charge were neither few nor light. For 25 years he had to extend his labours over the whole Stewartry of Kirkcudbright, with the exception of a small portion in the vicinity of Dumfries; and even into the neighbouring County of Wigton, as far as the Irish Channel. In various parts of this wide District he had Congregations to attend. He formed Stations at Kirkcudbright, at Gatehouse, and at Parton in the one County, and at Newton-Stewart in the other. All these Stations he visited periodically during the time of his Incumbency, with the exception of Newton-Stewart, to which the Rev. Dr. Sinott was appointed in 1825. It may give some idea of the labours he must often have had to undergo, and the distant journeys he had to undertake, when it is mentioned that one of the Stations was 40 miles from his residence, another more than 20, and none less than 12, and that now four Priests divide between them the Charge which he had so long to bear alone.

After the erection of the Chapel at Dalbeattie, he employed part of his leisure hours in improving and embellishing the Piece of ground in the centre of which it was built. On this Ground there is a small rocky eminence, which was useless for all purposes of husbandry. The stony protuberances he covered over with ornamental shrubs; the other parts, where there was any soil, he cultivated and formed into a Flower garden, where, being an excellent Botanist, he collected a considerable variety of plants, in the training and tending of which he took great delight, and every portion of this Garden was so tastefully laid out, that it became an object of curiosity and attraction in that part of the Country—insomuch that if there was a plantation to be laid out, an avenue, a shrubbery, or a garden to be planned, nothing could be

done until he had been consulted. In his early years, he had also contracted a great taste for Experimental Philosophy, and particularly for Chemistry, and this Science he cultivated at intervals throughout the whole of his life. His moments of relaxation from more serious duties, he often employed in making Chemical experiments, in which he was generally very successful. He always took care to make himself acquainted with the most recent Discoveries and Improvements in that Department, and during the few years he resided at Blairs College, it was his delight to infuse into the minds of the Students a fondness for these Philosophical pursuits.

Neither did his application to Missionary duties make him neglect the study of Polite Literature. To a most refined taste he joined an extensive and intimate knowledge, not only of modern Literary Authors, but also of the Ancient Classics. He wrote Latin with great facility and elegance. Though he left France at an early age, and never visited that Country in afterlife, yet he spoke French with fluency, and with a peculiar correctness of diction and purity of pronunciation. His Conversational powers were remarkable, his inexhaustible fund of Anecdote made him a welcome guest to every acquaintance; and when suddenly called upon to speak on any Public occasion, his observations were always singularly apposite and happy. While he lived in Galloway, he commanded the respect and esteem of the Protestant gentlemen in the surrounding Country, who, notwithstanding the difference of his Creed, of which he was an uncompromising though unostentatious Upholder, sought his acquaintance and courted his society.

During his Missionary life he seldom went any distance from home, and was little heard of beyond the tract of Country through which his duties led him; he was even but little known to his Brother Clergymen, particularly in the Northern part of the then existing Lowland District, probably on account of the remoteness of the Locality where he resided; in consequence of which, he never took any active part in the questions that concerned the Missions generally; nor did he attend any Meetings of the Clergy, till, in 1827, he was present at the Annual Meeting of the Friendly Society

held at Huntly. The judicious and well-timed observations which, on that occasion, he made on the various subjects under discussion, left a most favourable impression on the Meeting, and raised him highly in the estimation of many to whom he had hitherto been a stranger. On returning home, he resumed his usual Avocations among his People, little dreaming that, in a few years he was to be wrested from his beloved retirement, to be placed in a more eminent position, and to exchange the care of one portion, for the Charge of the whole of the Eastern District.

When the late lamented Bishop Paterson, who, early in 1827, had obtained from the Holy See a new Partition of the Ecclesiastical jurisdiction in Scotland, and the establishment of a third Vicariate, was suddenly removed by death on the 30th October, 1831, a considerable delay took place in the choice of his Successor. At length the other two Vicars Apostolic, with the general concurrence of the Clergy, addressed a Supplication to the Holy Father, Pope Gregory XVI., in which they Postulated for the appointment of Mr Carruthers to the vacant Vicariate. In consequence of this Postulation, Briefs were issued on the 13th November, 1832, Nominating him Bishop of *Ceramis in partibus Infidelium*, and Vicar Apostolic of the Eastern District. His Consecration took place on Sunday, the 13th January, 1833, in St. Mary's, Edinburgh, the Consecrating Bishop being the late Right Rev. Dr. Penswick, then Vicar Apostolic of the Northern District of England, assisted by the Right Rev. Drs. Scott and Kyle, the Vicars Apostolic of the Western and Northern Districts of Scotland.

On his elevation to the Episcopate—a dignity which, so far from coveting, it was with the utmost reluctance he could be induced to accept—Bishop Carruthers immediately began to make himself acquainted with the circumstances and wants of the Flock committed to his charge. The Clergy and Missions of his Vicariate were, at that period, but few indeed. The number of his Priests was only ten—that of his Missions nine, and one of these was without a Chapel; there was no immediate expectation of any considerable accession to the ranks of his Clergy, and no funds for the erection of new Places of Worship. Meanwhile, the Catholics

were increasing, if not in opulence, at least in numbers, and altogether the prospect before him was discouraging in the extreme. Yet, relying on Grace and Strength from on High, he did not shrink from the duties of his Office, but busied himself in making all the improvements in his various Missions which the circumstances and the means within his reach would permit. Aided by a Gift of money from the late Mr. Menzies of Pitfodels, who was a munificent Benefactor to the Mission in general, he erected in 1834 the Chapel of St. Patrick, in Edinburgh. Through the exertions of his Clergy, whom he encouraged, and with whom he, in some cases, co-operated in the good work, the Churches of St. Andrew's (1836) and St. Mary's (1851) in Dundee, and those of Stirling, of Falkirk, and of Hawick, were raised. He himself took the direct management in the erection of the Churches of Campsie and Arbroath, and, in accordance with his instructions, a Chapel was bought in Portobello and another in Annan; Houses were purchased in Kirkcudbright and in Forfar, which were converted into temporary Places of Worship, and a site for a Chapel was secured in Leith.

Thus, during his Episcopacy, the state of the District was gradually but most materially improved; the number of the Clergy and Church accommodation for the Faithful were more than trebled. In the erection of so many Churches, he was aided to a great extent by the charitable Grants made of late years to the District by the "Society of the Propagation of the Faith." When he himself had any Pecuniary aid to bestow, he gave it readily and cheerfully, but often in so secret a manner that it may be truly said of him that his left hand knew not what his right hand gave. Out of his slender income as Bishop, he spent on himself barely what was necessary for his most urgent wants, and bestowed a great part of it in works of Charity and for Religious purposes. In drawing up a small Memorandum regarding the Settlement of his temporal matters, he prefaced it by these remarkable words—"I know not that I have anything to leave." In his intercourse with his Clergy, while he wielded with a firm hand the authority which God had committed to him, he was invariably kind, indulgent, and condescending, and by them, in

return, he was beloved and revered as a Father.

At length, feeling the infirmities of advancing age, and being sensible that he could not long sustain alone the burden of so weighty a Charge, he determined to apply for a Coadjutor, with whom he might share his labours and solitudes; and obtained from the Holy See, in 1837, the appointment of the Right Rev. Dr. Gillis, who was Consecrated on the 22d July, 1838. To him he soon afterwards resigned the direct Charge of the Edinburgh Congregations, and withdrew to Blairs College, where he spent nearly four years, continuing, however, to superintend the other Missions of his District as his declining health and length of years permitted him. As Dr. Gillis was frequently obliged to absent himself from the District in order to promote elsewhere the general interests of the Scottish Mission, Bishop Carruthers in 1844 resumed, for some time, his ordinary residence in Edinburgh, till the end of 1849, he retired to Dundee.

During the whole period of his Episcopacy, he was indefatigable in visiting the different Missions in his District, going about from place to place, Administering Confirmation whenever it was requisite, forming plans with his Clergy for the advancement of Religion, and often for their own personal comfort, exhorting and stimulating all, both Priests and people, to active zeal in the sacred cause of God and of his Church. When any pious Work was to be promoted, when any Measures were to be entered into, for paying off or diminishing the debts, with which some Missions were burdened—in a word, wherever he saw the prospect of any good to be done, he never grudged any personal inconvenience, but was always ready to give his countenance and assistance in every possible way. Thus, when the *Society of St. Andrew* (the object of which is the establishment and support of new Missions in those Localities where the Catholics are, of themselves, unable to maintain a Clergyman), was first projected, he encouraged it by every means in his power, and had the happiness to behold the first fruits of that Society in the foundation of three new Missions. Nor was he less solicitous in promoting the cause of Education; for, when the *Academy of Wellburn, near Dundee*, was set on foot for affording solid instruction and Religious training to the Catholic

youth, he gave to the Undertaking not only his assent, but also his patronage and encouragement, and nothing delighted him more, during his later years, than to watch the progress which that Institution was steadily making. He also took a warm interest in the Education of the poorer classes. This he evinced by his anxiety to see Schools for the Catholic Poor established, and, in a special manner, by his constant solicitude for the success of the *United Industrial School in Edinburgh*, of which he was one of the Vice-Presidents, and the Meetings of which he regularly attended.

Although, for the last three years of his life, he had fixed his ordinary residence at Dundee, yet during that period he made frequent Excursions, when duty called him, to various parts of his District. It was after one of these Journeys to Edinburgh—the last which he ever made—that the first symptoms of the fatal disease (Typhus Fever) which, in the course of eleven days, carried him off, made themselves manifest. His sufferings he bore with the most exemplary patience, and having received, with the most fervent piety, the last Sacraments, he calmly resigned his soul to his Creator on the evening of Monday, the 24th May, 1852, in the 83d year of his age, the 58th after his Ordination, and the 20th of his Episcopacy. His Funeral obsequies, at which the Right Rev. Drs. Murdoch and Smith from Glasgow assisted, and which were attended by all those of his sorrowing Clergy who could possibly be present, were performed on Friday the 28th following, in St. Mary's Church, by the Right Rev. Dr. Gillis, and his remains were laid in the same Tomb, on the Gospel side of the Altar, which nearly 25 years ago had received those of one of his illustrious Predecessors, Bishop Cameron.

At the conclusion of the solemn Rites, Bishop Gillis intimated that, on occasion of the Clergy assembling again to hold their Annual Meeting, the ancient Catholic custom of celebrating the "Month's Mind" should be revived, for the first time for at least 300 years; and, accordingly, another Funeral Service was Celebrated by the same Prelate at St. Mary's, on Thursday the 8th July following, at which nearly all the Clergy were present, and a Funeral Discourse was delivered by the Rev. John Strain, who was his Successor in the Mission of Dalbeattie.

By particular request, this Discourse was afterwards published, and from it the foregoing Memoir has been made up.

XVIII.—ALEX. SMITH (1847—1861)

Was Born at the Farm of Newbigging, in the Parish of Rathven, Banffshire, not at Cuttlebrae, on the 24th January, 1813. He was sent, on the 12th of August, 1826, to the Seminary



of Aquhorties, Aberdeenshire, whence he was transferred, along with the other Students, on the 2d June, 1829, to St. Mary's College, Blairs. Having there completed his Classes of Humanity, he was sent, on the 7th of August, 1833, to the Scots College, Rome, and on the demise of the Rev. Angus Macdonald, Rector of that Institution, he Studied in Propaganda. In 1834 he returned to Scotland in bad health, and after residing for some time at Blairs, he was called, in 1835, to Greenock, where he finished his Theological Studies under the eye of the late Bishop Scott, and was promoted to the Priesthood, on the 2d of February, 1836, by the Right Rev. Dr. Murdoch, being the first Priest Ordained by that Prelate. After having laboured with much zeal in Greenock, and for a short time in Paisley, he was appointed, in 1842, to Airdrie. After five years of arduous duty in that Town and Vicinity, his rare qualities pointed him out as a most fit person to be raised to the Episcopal dignity. The Right Rev. Dr. Murdoch Postulated the Holy See for him as his Coadjutor, and Bulls were accordingly expedited appointing him Bishop of Parium and Coadjutor of the Western District, with right of Succession. He was Consecrated in St. Andrew's Church, Glasgow, on Sunday, the 3d October, 1847, by the Right Rev. Dr. Murdoch, assisted by the Right Rev. Drs. Kyle and Carruthers, the Right Rev. Dr. Gillis preaching the Consecration Sermon.

His fitness for the Episcopate was evidenced by the universal satisfaction with which his Promotion was hailed, but still more so by the striking example of virtue and piety displayed in his after career. Though frequently suffering from ill-health, he manifested an amiability of disposition, coupled with indomitable vigour and firmness of purpose, which it is rare to witness. His winning ways, his mild yet firm character, endeared him to all who came in contact with him. Endowed with high mental powers, his counsel was eagerly sought by all who might have been perplexed by difficulties; and never yet did any one regret having followed his advice. In March, 1848, he proceeded, delicate though he was, on a Mission of urgent charity, across the Atlantic, accompanied by the Rev. John Gray. After a very laborious and fatiguing Tour through the greater portion of North America, he returned early in 1849, to continue his exertions for the advancement of Religion in Scotland. In the same year he founded the Franciscan Convent of the Immaculate Conception, 58 Charlotte Street, Glasgow (the Parent House), a Community which already numbers more than 100 members, and has already three very flourishing Branch-Houses—one in Aberdeen, one in Inverness, one in Jamaica, and an affiliated House in Bayswater, London. His retiring disposition went far to conceal the serious difficulties he had to encounter in establishing these Houses. His Life Insurance Policy of £1000 was Willed to this his own Foundation.

His health continuing to decline, he was advised by his Medical Attendant to repair to a warmer Climate, and at two different periods he went to Italy, where, at the Mineral waters of Monte Catini, he sought that health which his own Country seemed unable to bestow upon him. Notwithstanding, his constitution proved unable to resist the virulent nature of his Complaint, and, surrounded by a number of his Priests, and after the Prayers for the Dying had been recited by Dr. Murdoch, he Breathed his last calmly and contentedly on Saturday, the 15th June, 1861, about 12 o'clock noon. His chief Medical Attendant, Dr. Jas. Scanlan, had shewn throughout the whole of his last illness the most unremitting attention, having spent the last nine nights in the Chapel House, and

watched assiduously by the bed-side of his much-esteemed Patient. His Parlour and Bedroom were those presently occupied by Bishop Gray, immediately above the Dining Room and Lobby of 52 Great Clyde Street.

On Thursday, the 19th June, the Funeral of the deceased Prelate took place in St. Andrew's Church, Glasgow, and the demonstration then made must have abundantly proved in what high respect he was held. The Church was hung round with black, and the reverential stillness and order maintained throughout by the crowded Audience, testified to their appreciation of the solemn nature of the purpose for which they had assembled. At 11 o'clock the solemn Mass of *Requiem* commenced, the officiating Bishop being the Right Rev. Dr. Kyle of the Northern District, attended by the Very Rev. Dr. Macpherson, as Assistant Priest, the Rev. James Macintosh as Deacon, and the Rev. John Vasall as Sub-Deacon. There were also present the Right Rev. Dr. Murdoch, the Right Rev. Dr. Gillis of Edinburgh, and about 70 Priests, the Very Rev. John Gray being Master of the Ceremonies. The Music, which was very effective, was under the direction of the Rev. A. Reid, then at St. Andrew's, now at Girvan.

At the conclusion of Mass, the Funeral Sermon was most feelingly and impressively Preached by the Right Rev. Dr. Murdoch; after which the Absolutions of the Roman Ritual were pronounced over the Body by the three Bishops and two of the Clergy. Thereafter the Coffin, which stood within the Altar railings, and on which were laid the Mitre and Crook of the deceased, was carried in procession down the centre Aisle to the Hearse outside; the solemn strain of *The Dead March in Saul* concluding the Services in the Chapel, which had lasted over two hours. The scene presented in Great Clyde Street during the formation and starting of the Funeral cortege for Dalbeth Cemetery, was certainly calculated to corroborate what had been said by Bishop Murdoch of the deceased Prelate's popularity. No adequate idea can be formed of the number of people who had turned out to witness the spectacle, while the number of Mourning Coaches and Carriages amounted to about 80. At Dalbeth, the Grave had been prepared at the extreme South-west corner of the Cemetery, and with flowers strewn

around its margin, awaited its silent Tenant. In the course of the forenoon, the children of the Orphanage in Abercromby Street, to the number of nearly 200, visited the spot, and said a Prayer for the repose of the Soul of the late Bishop. The boys of the Reformatory School, too, were in the Burial Ground, and remained during the Ceremony of Interment. Bishop Murdoch, as chief Mourner, having taken his place at the head of the Coffin, the remaining posts around the Grave were distributed, and the Prayers for the occasion having been Chanted, the Body of the deceased Bishop was committed to the earth.

XIX.—JAMES GILLIS—(1838—1864)

Was Born in Montreal, Canada, 7th April, 1802. The father of this able and accomplished Prelate, was a native of the Parish of Bellie, in



Banffshire. He had emigrated in his youth to Lower Canada, where, by his industry, he had acquired a competent fortune. He had united himself there in Marriage to a Miss Langley, then a Protestant Episcopalian, and the

fruit of that Marriage was an only son—the subject of this Memoir. He received the first elements of his Education in the Sulpician College of his Native Town, in which he was placed as a Boarder. This College was Established about the middle of the 17th Century, by Priests of the Congregation of St. Sulpice, who were sent out to Canada by M. Olier, the Founder of that Congregation. The French Government, to which Lower Canada then belonged, and to which it owes its Civilisation, had granted to the Sulpicians an extensive tract of Land, and conferred upon them many valuable rights, and, amongst others, the Feudal superiority of the Island in the River St. Lawrence, on which the Town of Montreal is built. It was to the circumstance of his being placed in this College, where French is the usual language spoken, and in which the Studies are carried on, that Mr. Gillis was indebted for his great proficiency in that language. It was there also that the first germs of his Vocation to serve God as His Priest began to blossom; for in his early years his delight was to erect and deco-

rate miniature Altars, and to get his young companions to join with him in Religious functions and Exercises of piety.

His parents, having disposed of their business in Montreal, came to Scotland in the Summer of 1816, and of course their son came along with them; and, having purchased some House Property in Fochabers, they lived in comparative retirement, and ended their earthly career in that Village, his mother having been received into the Catholic Church not very long before her death. Mr. Gillis was received as an Ecclesiastical Student into the College of Aquhorties on the 27th October, 1827. That Institution had then for its Superior the Rev. James Kyle, now the venerable Bishop of the Northern District, assisted by the late Rev. William Caven, of Auchinhalrig, while the Rev. James Sharp managed the Temporalities,—the number of Students, including Boarders, being then 21.

That portion of the Scottish Property in France devised for the education of Students for the Scottish Mission that had not been Confiscated during the first Revolution, having been partially restored after the return of the Bourbons, Bishop Cameron determined to resume the practice of sending Students to that Country, and, accordingly, after the preliminary arrangements had been made, and the more serious difficulties surmounted, Mr. Gillis and four companions set out, on the 3d December, 1818, from Aquhorties, on their journey. Having sailed from Aberdeen for London on the 8th, they arrived in Paris on the 15th, and on the following day entered the Seminary of St. Nicolas, then the Classical Institution for the Diocese of Paris. In that City the old Scots College, in the Rue des Fossés St. Victor, is still in existence as the property of the Mission. But that House, from its size, being considered too large for the accommodation of the small number of Students that could be maintained there from this Country, and too expensive to be carried on with the requisite number of Masters, &c., it was judged more advantageous to let it to a Tenant, and to place the Students in French Ecclesiastical Establishments.

Mr. Gillis remained at St. Nicolas till October, 1823, when, having completed his Classical Studies, and obtained some Literary honours in the School of Rhetoric, he entered the Seminary

of Issy—a House about two miles from Paris, belonging to the Sulpicians, where both Philosophy and Theology were at that time taught. To these Studies he diligently applied himself, and had nearly finished his first year of Theology when he was compelled, by frequent recurrences of bad health, to suspend the course of his Studies, which, from that cause, he was never able to resume with much advantage while he remained in France, and it was deemed advisable that he should return to Scotland, which he did in April, 1826.

Soon after his return, he was sent by Bishop Paterson to Aquhorties, and, though not yet in Holy Orders, he undertook to introduce some changes into the Rules, Discipline, and Studies of that Institution, which he thought open to improvement, so as to assimilate it to those he had seen in France. These changes were, however, soon afterwards, in a great measure, set aside as being unsuitable in the circumstances of the House and Country, and the Rules laid down by Bishop Hay, the Founder of the College, were resumed. In the Autumn of that year, he went to reside in Glasgow, and there continued his Theological Studies under the direction of the Rev. Andrew Scott, afterwards Vicar Apostolic of the Western District. Early in the ensuing Summer he returned to Aquhorties, where he was Ordained Priest by Bishop Paterson on the 9th June, 1827.

The Autumn and Winter after his Ordination he passed chiefly at Blairs, then the country Residence of Mr. Menzies of Pitfodels, with whom he had become acquainted while in Paris, occupying himself in revising his Studies and attending the small Congregation in the neighbourhood. On the death of Bishop Cameron, 7th February, 1828, his Successor, Bishop Paterson, took Mr. Gillis along with him to Edinburgh, and committed to him the charge of conducting the Ceremonial of the deceased Prelate's Funeral; and it was on this occasion that he first began to display, on a more extended scale, that taste for arranging, with effect, Religious functions which he had partly imbibed in France, and for which he was so distinguished in after-life. On Bishop Paterson fixing his permanent residence in Edinburgh, he appointed Mr. Gillis as one of the Missionary Priests there; but the state of his health, which was even then very

precarious, precluded him from undertaking in full the more arduous and toilsome duties of a Missionary. Yet he Preached frequently when at home, and prepared his subject with great care, while he did not overlook the accessories of style and delivery. It was then that his talent for Pulpit Eloquence began to attract considerable notice. He also evinced great zeal for the improvement of the Young, and for training them to habits of piety and virtue.

In 1829, he was deputed by Bishop Paterson to collect money in France for repairing the Edinburgh Chapel, which, from some defect in the construction of the roof, was then threatening ruin. In this Mission he was very successful: he raised a considerable sum in Paris and other Towns by Charity Sermons, for Preaching which he was eminently qualified. The roof of the Chapel was rendered secure, wings were added to the façade, and the whole interior was repaired and painted. While he was in France, the Revolution of 1830 broke out, which event compelled him to return home, and it was not without some difficulty, and even danger, that he effected his escape.

On the arrival of the exiled Royal Family at Holyrood, he was much engaged in making himself useful to them and to the members of their suite. Gratitude for the liberality of the French towards Edinburgh was his leading motive in the performance of these offices to them. He fitted up an elegant Pew for them on the Right Side of the Altar, and made at the same time considerable improvements in the Sanctuary.

Mr. Menzies having, in January 1831, taken up his permanent abode in Edinburgh, Bishop Paterson went to reside with him in York Place, taking with him Mr. Gillis as his Secretary, while three Clergymen remained at the Chapel House. Mr. Gillis had known this gentleman for some years previously,—had often an opportunity of being in his society, and it is believed that at this period sprang up that esteem and close friendship between them which never varied in after-life, and which were, subsequently, productive of such important results to Religion in Scotland.

In the Summer of 1831, being furnished with Letters of introduction and recommendations from the exiled French Family, Mr. Gillis set

out on a journey through France, Spain, and Italy to collect Funds for Founding a Convent in Edinburgh. In this undertaking his success was not altogether commensurate with his expectations. The state of France was at that period so disturbed and unsettled, that he had much difficulty in enlisting public sympathy in favour of his Mission. In Spain it had not hitherto been the custom to go about raising Contributions for such objects, and the Dignitaries of the Church gave him but little countenance. In Italy the same causes militated against him. Still he succeeded in realising a certain amount of Funds.

During his absence on the Continent, Bishop Paterson died suddenly on the 30th October, 1831. This unexpected event spread a gloom over the whole Eastern District; but no one evinced more poignant grief than Mr. Menzies, with whom the Bishop had been for many years on terms of the greatest intimacy. The only thing that seemed to assuage his sorrow was his being told that the loss would be less sensibly felt by him, as there was a chance that Mr. Gillis, whom he so much esteemed, would be the future Vicar Apostolic. This appears to have been the intention of Bishop Paterson himself; for when, after the Funeral, his Papers came to be examined, a Form of Postulation was found drawn up, in which he petitioned the Holy See to appoint Mr. Gillis as his Coadjutor. This Postulation had never been despatched. Though a few of the Clergy of the District were, from various motives, favourable to his promotion, yet it was not then countenanced by the other Vicars Apostolic, or by the majority of the Clergy, who, notwithstanding his merit, considered that he had not sufficient experience of the duties of a Missionary to be at that early age intrusted with so responsible a Charge; and, in little more than a year after, the Rev. Andrew Carruthers was raised to the dignity.

Soon after his return to Edinburgh, in 1832, he undertook the erection of the small Building, which was known as the Cloister Chapel, on the left side of St. Mary's Church. The purpose of this Erection was that it might serve for a Sunday School, and in other respects it is a very convenient Appendage to the Church. It was always used for Saying Mass to the Congregation on Week Days, and also for Instructions.

Since the burning of the Theatre adjacent, in 1866, when St. Mary's was so much damaged, this Cloister Chapel has been reduced to more than half its former size, and what was the South end of it has been converted into a spacious Lobby, communicating with the Church, the Vestry, and the new Cloister Chapel.

The Consecration of Bishop Carruthers took place on the 13th January, 1833. Mr. Gillis exerted himself to render the Rite as solemn and imposing as circumstances would allow: he partly conducted the Ceremonies, and Preached the Consecration Sermon. In that year he was on the list of Candidates presented to Propaganda, from which a Coadjutor was to be chosen for Dr. Macdonell, Bishop of Kingston, Upper Canada. On that occasion the choice fell on the Rev. John Murdoch, of Glasgow, and the Bulls for his appointment were actually ready for being expedited, but were cancelled on a strong representation being sent to Rome by the Scottish Vicars Apostolic, and Mr. Murdoch was soon afterwards nominated Coadjutor of the Western District.

It was soon after this period that Mr. Gillis set in earnest about the undertaking which he had so much at heart, and had long contemplated—the Founding of a Convent in Edinburgh. For this object he had obtained the sanction of the new Bishop, and Mr. Menzies, on whom he partly depended for the means, entered warmly into the project. As a convenient Site for the new Institution,—the first in Scotland since the destruction of the Ancient Religious Houses at the Reformation,—a House and large Garden were secured in the southern vicinity of the City, in February, 1834; and, about the same time, Mr. Menzies purchased, in the immediate neighbourhood, Greenhill Cottage, which was greatly enlarged, and to which he, along with Mr. Gillis, removed his residence. Several extensive alterations in, and additions to, the building already existing, were necessary for the accommodation of the new Community. These were soon effected, and a very handsome Chapel, in the Saxon Style, was erected, and opened with great solemnity on the 16th June, 1835, under the invocation of St. Margaret, Queen and Patroness of Scotland. Towards the end of 1836, several Nuns from the Ursuline Convent at Laçon, in France, whom Mr. Gillis

had previously invited over, came to take possession of the new Establishment, and some others received the Religious Habit at the Ceremony of opening the Chapel.

In Founding this Institution, he had a three-fold object in view:—1st, The education of females in the higher grades of society; 2d, The education of the female children of the poorer classes; and 3d, The visitation and Religious instruction of the sick poor in their own houses. To promote the first of these objects, the Convent was established; to provide for the second, a separate Institution, with a school for girls under the direction of the Nuns, was set on foot at Milton House in the Canongate, to which was attached an Orphanage and a Medical Dispensary for the poor; the third object was also attempted at first by the Nuns at Milton House, but in a short time it was found to be impracticable in the circumstances, and was consequently abandoned. The Orphanage was also given up after a certain time, and a secondary School for Boarders was commenced at Milton House, and afterwards carried on with good results in rented premises at Pentland House, George Square, and Lochrin House in succession, till 1858, when it was discontinued from the difficulty of procuring suitable accommodation.

In the Summer of 1837, Bishop Carruthers, with the concurrence of the other two Vicars Apostolic, presented a Postulation to the Holy See for the nomination of Mr. Gillis as his Coadjutor. The application was favourably received, and the Bulls appointing him Bishop of Limyra, and Coadjutor of the Eastern District, with right of Succession, were issued on the 18th July of that year. Owing, however, to some verbal error in these Documents, which required correction, the Consecration was not proceeded with till Sunday, 22d July, 1838. On that day the solemn Rite took place with unusual splendour in St. Mary's Church, Edinburgh. The Consecrating Prelate was Bishop Baines, V.A., of the Western District, England, assisted by Bishops Scott and Kyle, of the Western and Northern Districts, Scotland. Bishop Carruthers was present in full Pontificals, and Bishop Murdoch, of Glasgow, Preached the Consecration Sermon.

Soon after his Consecration, Dr. Gillis paid a

visit to Paris, and appeared several times in the Pulpits of that Capital, where he was much admired and sought after as a Preacher. But his chief object in that journey was to endeavour to procure Funds for the Scottish Mission from the Society of the Propagation of the Faith, which had been established at Lyons in 1822, and of which one of the directing Councils was fixed in Paris. This Society having refused to grant aid to Scotland, on the plea that the object of its institution was to afford assistance to Missions beyond the limits of Europe, he exerted himself to get another Charitable Society founded on the same footing for European Missionary Countries. In these efforts he was eminently successful; several Religiously inclined and influential persons supported his views, and the new Society, under the name of "*L'Ouvre du Catholicisme en Europe*," was established in Paris. In a short time so promising were the prospects of this undertaking, that the Councils of the parent Society, fearing lest its prosperity might be endangered by that of its younger rival, referred the whole case to the Pope, who decided that, rather than have two Societies, whose interests might clash with and injure each other, it was more prudent that the Missions of all Countries, whether European or otherwise, should in future receive aid from the original Society in proportion to their respective necessities, and to its means of granting aid. Thus, the good work set on foot with such happy prospects was given up; but soon after the case of Scotland was entertained by the Council, and ever since it has shared largely in the distributions of the Society. During his stay in Paris, he also obtained the sanction of the French Government to have what still remained of the Library of the Scots College there, sent home to that of Blairs. He returned in May, 1839.

The Hon. and Right Rev. Dr. Alex. Macdonell, Bishop of Kingston, in Upper Canada, having Died suddenly in Dumfries on the 14th January, 1840, Dr. Gillis had his Remains conveyed to Edinburgh, and the Funeral Obsequies were performed with extraordinary pomp at St Mary's. The Body was then transported Processionally in a magnificent Funeral Car to St. Margaret's, where it was deposited in the vaults under the Chapel till it should be carried to

Canada. This was not effected till July, 1861, when the Right Rev. Dr. Horan, the present Bishop of Kingston, claimed it and directed it to be conveyed to its last resting-place.

Up to this period it does not appear that Bishop Carruthers had given to his Coadjutor any direct share in the government of the District; but, feeling the infirmities of advanced age growing upon him, he determined to retire to Blairs College, and to resign the immediate charge of Edinburgh to Dr. Gillis, while he still retained the general management of his Vicariate. This determination was announced by a Pastoral dated from Blairs, and read from the Pulpit of St. Mary's Church on Easter Sunday, 1840, in which he gave up to his Coadjutor the charge of the two Edinburgh Congregations, which the latter then assumed with the assistance of three Clergymen. It was then that Dr. Gillis began to effect the various alterations and improvements which he had projected in the Church and Presbyterium in Broughton Street. The Pews were altered and partly renewed, a new Altar, with Altar Furniture, and a new Pulpit were erected, a costly Screen of elaborately-carved Oak was fitted up round the Sanctuary, within which was placed a Bishop's Throne, also a Choir Organ, while the great Organ was repaired and enlarged, and the whole Church was newly painted and decorated with much taste. Great alterations were also made in the House, the walls were raised a few feet higher, and new Furniture was provided. Soon after this, he founded a Catholic Society, under the name of "The Holy Gild of St. Joseph," the object of which is to provide, by regular contributions, assistance for the ordinary members in sickness and old age, and also to defray Funeral expenses. Honorary members are also admitted, but without view to personal benefit. This Society is still in existence, and prospering, and has acquired some property.

In August, 1843, he set out on a journey to Bavaria, to visit the Scottish Benedictine Monastery of Ratisbon. After some delay in several places on the way, he had arrived in Munich, when a Letter conveying the intelligence of the death of Mr. Menzies, on the 11th October, overtook him. On receiving this information, he hastened home, and arrived to perform the Funeral Obsequies of his departed

Friend, which had been postponed on his account. These were carried out with unwonted pomp and magnificence on All Souls' Day. The Right Rev. Bishops Scott, Kyle, and Murdoch were present, as also several of the Clergy from various parts of Scotland; and the absence of Bishop Carruthers, who, being from home, had not, by some mistake, received timely notice, was much regretted. St. Mary's Church, where the Service took place, was draped in black, the Windows were darkened, and the Church was dimly lighted by means of large Sepulchral Urns on lofty pedestals, in which Spirits of Wine were burned, and with a profusion of Torches. The Body of the deceased was raised on a gorgeous Catafalque, around which the Urns and Torches were placed, and Dr. Gillis presided as Chief Mourner, attired in *Cappa Magna* and *Stole*. Bishop Kyle sung the High Mass of *Requiem*, and Bishop Murdoch Preached. Towards the conclusion of his Discourse, he made an allusion to the virtues of the venerable Defunct, whose Funeral Oration, he said, he left to be pronounced by one present, who had been, more than any one else, conversant with his earnest piety and munificent Charities.

It will be in the recollection of many still living, how completely the Population of Edinburgh were taken by surprise on viewing the magnificent and unwonted pageantry of the Funeral Cortege, as it set out from the Church and proceeded through the most public Streets to the Chapel of St. Margaret's Convent, to the Crypt under which, as to their last resting-place, the mortal Remains of the deceased were that day consigned. In his Testamentary Settlements, which had been executed partly in 1834, Mr. Menzies, besides Bequeathing a considerable Sum of money and a small landed Estate for behoof of St. Margaret's Convent, appointed Dr. Gillis his Residuary Legatee, and left him the Property at Greenhill, along with the Plate and Furniture; also the Library during his life, and then to a future Catholic College of the Eastern District. The Debts on the two Chapels in Edinburgh were directed to be paid out of his Funds. Legacies were also left for each of the three Vicars Apostolic, for Building new Chapels in the Highland portions of the Western District, for erecting a new Church in Aberdeen, besides several other Bequests to

individuals; so that the bulk of his Property was devised for Ecclesiastical and Charitable purposes in Scotland.

After Mr. Menzies' death, Dr. Gillis continued to reside at Greenhill, and to superintend the two Edinburgh Congregations. He frequently Celebrated Pontifical Mass, Preached and Delivered Courses of Controversial Lectures at St. Mary's. In September, 1844, he purchased in the vicinity of his House a large piece of ground, which he intended to be the Site of a Catholic College for the Education of young men for the Priesthood. In May, 1845, he established a Conference of the Brotherhood of St. Vincent of Paul, which is a Lay Association, having for its object the Visitation of the Poor, and the Relieving of their Wants. This Brotherhood was Instituted in Paris in 1833, and has Branches all over France, and now in all Countries where there are Catholics. In Edinburgh there are now three Conferences, one in each Congregation. In 1846 he Wrote and Published, in two parts, a "Letter to the Moderator of the General Assembly of the Free Church," relative to certain false statements and misrepresentations made against the Catholic Church, by M. Frederick Monod, a Calvinistic Minister from the Continent, which he, as the resident Catholic Bishop in Edinburgh, deemed it his duty to contradict and refute. That Letter was handed to the Moderator during one of the Sitzings of the Assembly, but no allusion was made to it.

Early in 1847 he set out on a Tour through the Continent, and visited Ratisbon, Munich, Vienna, Venice, and Rome. It was understood at the time that this Journey, which had before been suspended, had reference to the Monastery in Ratisbon, which it was desired to Secularise, and to convert into a Seminary for the Education of Students for the Mission. This matter was then postponed to a future period. However, while in Rome, he obtained a Brief from Pope Pius IX., approving and recommending the erection of a Cathedral in Edinburgh. Nothing was said of this Brief till it was Published on Easter Sunday, 1849, in a Pastoral issued by Bishop Carruthers.

In July, 1848, having received from the Vicars Apostolic ample powers to negotiate and to conclude the business relating to the Monastery and Seminary at Ratisbon, on the most

advantageous terms he could obtain for the benefit of the Scottish Mission, Dr. Gillis, after Preaching at the opening of St. George's Church in London, proceeded to Bavaria, and, having interested in his favour the Bishop of Ratisbon and the surviving Religious, repaired to Munich, and had an audience of the King, who received him favourably, listened to his application, and referred him for a definite Answer to his Minister for Ecclesiastical Affairs. After a delay of four months an Answer was returned, refusing everything, and threatening that, if within six months the Monastery were not supplied with Subjects, it would be delivered over to Native Members of the same Order. This Document, founded on erroneous assumptions, was replied to by Dr. Gillis in a Memorial, entitled, "Reclamations," setting forth the claims and rights of the Scottish Mission to the whole Property, proving that the intention of the Founders and Benefactors was to benefit the Catholic Religion in Scotland, and not the Bavarians, and pointing out the injustice of wresting the Seminary from the Mission as nothing less than an act of Spoliation. Dr. Gillis submitted this Memorial to Lord Palmerston, then Foreign Secretary, and solicited him to use his good offices with the Court of Bavaria to obtain more favourable terms. His Lordship, in promising to use his influence, suggested that the Memorial should be laid before him in a more condensed form, which was done. Dr. Gillis was engaged in this fruitless Negotiation for eight months, the last two or three of which he spent principally at Bruges, and returned to Edinburgh on the 31st March, 1849. The British Government did make a Representation through their Envoy at Munich, and the Measure was suspended, while the whole Matter was referred to the final Decision of the Holy See.

Soon after his return, Dr. Gillis was busily engaged in preparing Designs for the projected Cathedral and new College, which he proposed to erect in close proximity to it, on the Ground purchased at Greenhill. These Plans were furnished by the late Mr. Welby Pugin, the celebrated Ecclesiastical Architect, who came to examine the intended Site and the quality of the stone under the surface. The Designs were exhibited to the Public in October, 1850, on occasion of a Dispute with the Town Council of Edinburgh.

But no further progress was made towards the raising of these costly Structures, and it was understood that but a very small amount of Funds had been provided to meet the necessary outlay.

Towards the end of August, 1850, Viscount Fielding and the late Lady Fielding came to Edinburgh to be received into the Church. For this purpose they had recourse to Dr. Gillis, in whose hands they made their Abjuration. Scarce had this Event taken place, when the Earl of Denbigh, father of the new Convert, accompanied by the Rev. Mr. Baylee as his Chaplain, arrived also, having followed him in the hope of dissuading him from taking this step, but had the mortification to find that he came too late. They, however, sought and obtained an interview with the Bishop, when Mr. Baylee provoked a Controversial Discussion on various Tenets of the Catholic Church. This Discussion, of three hours' duration, led to no result. Mr. Baylee afterwards published, in the *Morning Herald*, a garbled Version of what took place at the Interview, and this Proceeding forced Dr. Gillis, in his own vindication, to insert a counter-statement in the same Paper. This led to a Newspaper Correspondence, which was carried on for a brief period. But Dr. Gillis, observing that the *Herald* did not report him fairly, deemed it necessary to publish a Pamphlet, detailing the whole Facts and Arguments brought forward.

In August, 1851, Dr. Gillis attended, by request, the great Meeting which was held in Dublin, for establishing "The Catholic Defence Association." On that occasion he made a Speech, which was listened to with very marked approbation, and by which he earned the unanimous applause of that vast assembly.

For several years he had been subject to frequent attacks of severe illness. After long suffering he was induced, in October of this year, to put himself under the care of Dr. Gully of Malvern, who subjected him, for several weeks, to a course of Hydropathic Treatment, and who declared that his ailments proceeded from threatened Congestion of the Brain, which, if allowed to make further progress, would end in Paralysis. After having gone through this course, by which his health was much improved, he returned to Edinburgh in January, 1852;

and on the 25th of next March he laid the first stone of the new Church in Leith.

After Easter of this year, having been invited to Preach in London during "the Month of Mary" (May), he delivered three several Discourses, which were much admired. This Course of Instructions was interrupted, however, by the intelligence of the fatal illness of Bishop Carruthers, and Dr. Gillis reached Edinburgh on the day previous to the death of that venerable Prelate, having met with a severe Accident on the journey, owing to a collision on the Railway to the South of Newcastle, the shock from which was supposed to have affected his Spine. Bishop Carruthers having expired on the evening of 24th May, the new Vicar Apostolic discharged the last duties to him on the 28th, in St. Mary's Church, on which occasion he read a Pastoral, notifying his assumption of the Administration of the District. On the 8th of July following, he celebrated "the Month's Mind" for the departed Prelate, when a Funeral Discourse was delivered, at his request, by the Rev. John Strain, then of Dalbeattie, who now so worthily succeeds him. At the Annual Meeting of the Clergy on the previous day, he explained several Measures which he had in contemplation for the better organisation and management of the District, such as its partition into Provostries and appointing Provosts, which was soon after carried into effect: also, the introduction of the Regulars to aid the Secular Clergy, besides giving Missions, Retreats, &c. This was partly accomplished in the following October, by placing the Oblate Fathers of Mary at Galashiels, where Mr. Hope Scott had lately provided premises for a new Mission; and by appointing two Priests of the same Order to the Charge of Leith, which, in 1859, was finally made over, with all its burdens, to that Order. He appointed about the same time a Missionary for New Abbey, which had been left vacant since the death of the Rev. James Carruthers in 1832, the people there being attended in the meantime by the Rev. Thomas Witham, of Kirkeconnell; and, in December, he sent a Priest to Forfar, hitherto an Appendage of Arbroath, attaching to it Brechin and Montrose as Stations.

Being obliged, on account of his health, to

return to Malvern in May, 1853, he appointed, by authority of Propaganda, a Vicar General, to whom was given, subordinate to him, Ecclesiastical Jurisdiction over the District. He returned to preside at the Meeting of the Clergy in July of that year. At that Meeting it became apparent that there was a difference of opinion between him and his Clergy, among other matters, as to the management of St. Andrew's Society, which had been instituted in 1850, for the purpose of raising Funds to aid in the founding and support of new Missions. This difference was made up for the time on the understanding that the Provosts were to be consulted in the distribution of the Funds; and afterwards it became the Rule that all the Missionaries present at the Meeting, who had made the Annual Collection, should have a voice in making the allocation. At that Meeting he also expressed doubts as to the propriety of setting up the Academy at Wellburn, which had been so much patronised by his Predecessor, and, likewise, as to the mode in which that Institution had been managed, and said that he intended to put it on another footing. Soon after he appointed new Superiors to it. But its popularity was gone, and it was finally closed as a Place of Education in February, 1854.

In the Summer of 1853, the erection of a new Church was commenced at Dalkeith, through the munificence of the Dowager Marchioness of Lothian, who provided the Funds, and in September a Priest was appointed for Haddington, which had hitherto been a Station attended from Portobello. In August of this year the first Clerical Retreat for the District was given at Wellburn, over which the Bishop presided. These Retreats were given annually for some years, and then given up.

Early in this year he issued a Pastoral for the institution of the "Sodality of the Sacred Heart of Jesus" in all the Missions of the District. In April he Published a "Letter to the Lord Provost of Edinburgh," animadverting on a Speech made by his Lordship on the Education Bill then before Parliament, and immediately after set out for London to aid in preventing the Convent Bill, introduced by Mr Chambers, from passing in the House of Commons. That Bill was eventually thrown out. He then pro-

ceeded to France, and Officiated Pontifically at Amiens on Easter Sunday. He Preached also in that City at the Translation of the Relics of St. Theudisia, and was present when the French Emperor, along with the Empress, visited Amiens on the occasion of that Solemnity. He then repaired to Lyons, to solicit an increase of the Grant, from the Society of the Propagation of the Faith, for the necessities of the District. Before the end of May he had arrived in Rome, and while there was instrumental in the purchase of some old Buildings contiguous to the Scots College, with the view of having it enlarged. The Purchase-Money was supplied by a benevolent lady, who Mortgaged it for a small Annuity during her life, which Annuity Propaganda agreed to pay.

On leaving Rome, towards the end of July, being recommended to try the virtue of the Mineral Springs in the south of France, which were reputed very efficacious in affections of the Spine, he went to Ax, in the Department of the Ariège, celebrated for its Hot Springs; but after giving them a fair trial for about six weeks, and reaping but little benefit from them, he set out in September on his way home, and after spending some time in England, he reached Edinburgh on the 6th November. He had been expected to return to Rome, to assist, with the other assembled Prelates, at the Dogmatical Definition of the Immaculate Conception, which took place on the 8th December. From some misapprehension, however, he did not attend; but he issued on Christmas Day a long Pastoral in explanation of that Dogma. Soon after he published another Pastoral, in behalf of the British Sick and Wounded in the Crimean War, in which he enjoined Prayers for the Soldiers of the Allied Armies who had fallen in Battle or by Sickness, and exhorted the people to make liberal Contributions, both in Money and Clothing, for those who were laid up in the Hospitals. In this year (1855), he appointed a Priest to the new Mission of Jedburgh, where a Chapel House and School had been purchased and fitted up by the Marchioness of Lothian. He also Blessed the new Catholic Cemetery at Dumfries. He opened, besides, a private Chapel, fitted up by Mr. Trotter of Woodhill, and also a large Congregational Chapel, erected by Mr. Dick of Tullymet. On

all these occasions he Officiated Pontifically, as well as at the Opening of the new Chapel in Blairgowrie, on the 13th January, 1856. In February of this year he effected very numerous changes among the Clergy, by removing many from the positions they had previously held to other Missions.

It having been found, by experience, that the existing Chapel of St. Patrick, in Edinburgh, erected in 1834, had become quite inadequate for the accommodation of the numerous Congregation resorting to it, the necessity of providing a much larger Edifice had been long felt and frequently complained of. It happened that the Cowgate Church, which the Episcopalian Communion had erected about a Century ago, and is a spacious and substantial Structure, was then for sale. This building the Bishop secured in February, 1856, and got possession of it in May following. The cost was £4000, of which it was stipulated that £2000 should be paid at the time. Of this sum the Catholics of Edinburgh raised about £1000 by contributions, and another sum of £1000 was found by the Bishop. The remaining £2000 are being paid off in yearly instalments, by Collections raised through the instrumentality of the Catholic Aid Fund. About the same time he purchased a large house adjacent to the Church, as a Residence for the Clergy. To meet the necessary outlay, he disposed of the house in Brown Square, in which they then resided. This house had been purchased some years previously by the Congregation, with the view of its being converted into Schools; its destination was, however, altered, and applied to this use by the Bishop. It was finally vacated at Whitsunday, 1858; and as the repairs and alterations necessary in the new Presbyterium were not commenced till late in 1859, the Clergy of St. Patrick's resided for some time in rented premises, and then at St. Mary's. The cost of these repairs is being paid off by the same means as the debt of the Church.

In the beginning of 1857 he undertook a journey to France for the benefit of his health, and passed some weeks at the Waters of Vichy; and in May, on the invitation of Mgr. Dupanloup, Bishop of Orleans, his former College companion and intimate friend, he pronounced in the Cathedral the Panegyric of Jeanne d'Arc, the heroic Maid of Orleans, who had, in 1429,

achieved the deliverance of that City from the English, the Anniversary of that event being still held sacred by the inhabitants. At the close of this Discourse, which, by its power and eloquence, produced a thrilling effect on the crowded audience, the Bishop of Orleans went through the Church in person, and received the Offerings of those present for promoting an object which Bishop Gillis had much at heart, but did not live to accomplish, which was to effect such a change in the shape and architecture of the new Church of St. Patrick as would give it the form of a Roman Basilica, the idea of erecting a Cathedral having apparently been abandoned. It was on that occasion that the *Heart* of King Henry II. of England, who died at the Castle of Chinon, on the Loire, in 1189, was presented to him by the Mayor of Orleans, as a tribute of thanks for the noble Panegyric which he had delivered.

During the Summer of 1858, he was much occupied in making very extensive alterations in the former Chapel in Lothian Street, which he converted into two Schools for the girls of the Congregation of St. Patrick's. This he was enabled to effect chiefly by means of a considerable Grant of money, which he had obtained from the Committee of Privy Council on Education. On the completion of these alterations, the Schools were placed under the care of the Sisters of our Lady of Mercy, a Colony of which Order he had invited from Limerick to found a House in Edinburgh. To the large-hearted bounty of a charitable lady is this Community indebted for the beautiful Convent which it now possesses in Lauriston Gardens, and which was erected in 1859, under the superintendence of a gentleman to whom she intrusted the entire management. Some years previously Bishop Gillis had placed the other Schools in better localities, so as to improve their condition and increase their number. They were put in connection with the system of primary education established by Act of Parliament, and were made subject to the annual visits of the Catholic Inspector appointed by Government. He had also, in 1858, secured a property in Potter Row, on which to build an Infant School, and had received from a benevolent lady a considerable sum to aid him in that undertaking.

In September, 1858, Miss Maxwell died. This

lady, daughter of Dr. Maxwell, of the Family of Kirkconnell, and as such, a relative of the late Mr. Menzies, of Pitfodels, with whom she had resided since 1833, and who had left her a considerable Legacy, continued her residence at Greenhill till within a short period before her death, when she went to London. Thither the Bishop was summoned to attend her in her last moments, and to him she devised almost the whole amount of what had been left to her by Mr. Menzies.

In the beginning of 1859 he put in execution another part of the plan which he had announced at the Meeting of 1853,—the introduction into the District of the Fathers of the Society of Jesus, to whose charge the south-western division of Edinburgh was allotted as a Mission. They first purchased in the Grassmarket premises which were converted into a temporary Chapel, and soon after erected a large Church in Lauriston Street, after the opening of which, in 1860, they fitted up the previous Chapel as a School. To them, also, owing to the want of Missionaries, was assigned the provisional charge of Dalkeith and Galashiels.

Soon after this the Bishop commenced the building of an extensive addition to the Convent of St. Margaret, which was rendered in part necessary for the accommodation of the Religious and their Pupils. This addition was completed at very considerable cost to the Community, and forms one side of a spacious Quadrangle to be completed at some future period. Of the whole proposed Structure he left detailed designs.

Before the Society of Antiquaries, 14th June, 1859, Bishop Gillis read a Paper on the authenticity of a Brace of Pistols which belonged to the Poet Burns, and which he presented to the Museum. They are in a Mahogany Case.

The almost continual state of suffering under which he had for many years laboured, and which had received but little alleviation from the various means recommended, had latterly become so very severe, as, if not to prostrate him completely, as it sometimes did, to incapacitate him generally for the efficient discharge of the many onerous duties of his station; and even with all the aid that a Vicar General could afford, it was felt that the interests of his Vicariate were in danger of not being attended to

with all the care and assiduity desirable. He had himself expressed a wish to be relieved of a burden which he found he could no longer bear with satisfaction either to himself or to his Clergy: he had even petitioned the Holy See for permission to resign his Office. This he had intimated in a Pastoral, in which he announced an official Visitation of the District, which he performed in person, but did not complete. His offer of Resignation was not then finally accepted, and he was invited to proceed, if his health permitted, to Rome, to assist at the Solemnity of the Canonization of the Martyrs of Japan, on Pentecost Sunday, 1862. This journey he was enabled to accomplish, and had an opportunity of laying before Propaganda the state of his health and the difficulties with which he was surrounded, as well as his inability to cope with them effectually. He was then informed that he would be afforded the assistance of a Coadjutor, and, in the Summer of 1863, steps were taken to carry out this measure; but the appointment was then, for various causes, postponed. When he left Rome, he proceeded to Spain, in order to institute a search for the *Relics of St. Margaret*. It was believed that, at the period of the "Reformation," these had been conveyed to Spanish Flanders, and thence to the great Reliquary in the Escorial, and various attempts had been made to discover them, but without result. On arriving in Spain, Bishop Gillis presented a Petition to the Queen for permission to make a search in the Escorial, and, if he succeeded, to secure a part to be carried to Scotland. On this permission being granted, he instituted a search, and had the happiness to discover a notable and well-authenticated *portion of the body* of the holy Queen, part of which he took home with him, and it is supposed that this precious Relic is now deposited at St. Margaret's.

In February, 1863, he effected the purchase of the Academy at Crieff, which had been erected by the Rev. Alex. Lendrum for a Protestant Episcopalian Institution, called "St. Margaret's College," and which was then in the market. It was understood that his object in this purchase was to turn it into a College for the Eastern District, and for this purpose to dismember, as far as that District was concerned, the common College of Blairs, which had been founded in

1829 by Mr. Menzies for the benefit of all Scotland. The judiciousness of this measure, and without any apparently adequate means of defraying the debt contracted for the purchase, as well as of setting up such an Establishment, and maintaining it on an efficient and permanent footing, was doubted by the generality of the Clergy, and no further steps were taken to carry the design into execution.

It had, by this time, become painfully evident to all around him that his constitution was irretrievably exhausted; and of this he gave unmistakable indications, when in April, 1863, he went, by special request, to Preach at the Opening of St. Peter's Italian Church, Hatton Garden, London, which was the last Sermon he ever delivered. He had become unable to perform scarcely any of the Episcopal duties, and even to Say Mass but seldom, and that itself not without much pain and exertion. But it was only a few days before his death that he became convinced that his life was so near its close. His valued friend and Spiritual director, the Rev. Father Lowe, of Morpeth, O.S.B., immediately came to his assistance, and Administered to him, in presence of several of the Clergy and of the Community of St. Margaret's, who had always been his cherished children, the Holy Sacraments of the dying, which he received with the most lively faith and edifying devotion. When that solemn Act was over, he scarcely uttered a word, but his lips were observed moving in fervent Prayer, and thus, surrounded by those who had long loved him as their Father, and revered him as their Bishop, he expired a few minutes before three o'clock p.m., on Wednesday, 24th February, 1864.

On Friday following, his mortal Remains were conveyed to the Chapel of St. Margaret's, and on Saturday morning the Office of the Dead was chanted by the local Clergy, and a Mass of Requiem offered up by the Very Rev. A. Macdonald of St. Mary's, Dundee, V.G. The Plain Chant Requiem, so replete with hope and with sorrow, and the tearful Sisterhood kneeling around the Bier of him who had been to them as a Father, had in them a something far more touching than even the more solemn rites on the day of the Funeral. The Convent Chapel was open on Sunday to all who might wish to

enter and Pray for the repose of the soul of their Bishop.

The solemn public Obsequies took place on Tuesday, 1st March, in St. Mary's, Broughton Street, to which the Body had been borne privately the previous evening. The Right Rev. Dr. Murdoch, Bishop of the Western District, officiated Pontifically, assisted by the Rev. Dr. Macpherson as Deacon, and the Rev. A. Gordon as Sub-Deacon, the Very Rev. A. Macdonald, V.G., acting as Assistant Priest. The Right Rev. Dr. Gray, Coadjutor of the Western District, was also present. Nearly all the Clergy of the Eastern District were assembled round the Bier of their Bishop, and the Church was crowded in every part by a sorrowing Congregation. The gorgeous Coffin, on which were laid the Mitre and Crozier, rested upon a splendid Catafalque, surrounded by a blaze of light from huge silver Candelabra. At the corners of the Bier rose four alabaster Vases, with Spirit-Lamps, which threw the changeful flickering of their flame fitfully on the rich purple velvet of the Coffin, and its heavy studding of gilt nails. The Windows of the Church were darkened, so as almost wholly to exclude the light of day. The Sanctuary and Galleries were draped with black. The scene was one of imposing grandeur, as, through this twilight gloom, the silence unbroken by a whisper, the voices of the Choir broke in with the solemn opening of Mozart's Requiem.

At the conclusion of Mass, the Rev. Father Grant, S.J., delivered the Funeral Oration from the words, "Though he is dead, he yet speaketh." The Discourse was brief, but set forth with much eloquence the leading characteristics of the deceased Prelate's life:—

"Only now have we begun to understand what we have lost. What has the testimony of the last few days proclaimed to us all? It has proclaimed that Scotland and the Church have at once lost a son eminent for talents, for eloquence, for taste, for art, for polish, for all that adorns the life of a man and the Cause which he served. Now that he has gone from us, it has been revealed what a martyrdom of pain was in that heart, what a martyrdom of suffering was in that body during the whole of the last years of his life! I have sat with him on social occasions, and assisted him in his Ministration, but I never knew that beneath that calm and seemingly untroubled breast there was concealed a

pain sharper than the tooth of a serpent. I have heard him in the midst of society—I have seen his smile—I have listened to his wit—I have remarked his fertility of illustration, and noted his beautiful expressions; but I never knew that beneath all this there was a heart that was being racked with pain and suffering. His patience under this gave him great self-control, and makes him now the object of our admiration."

Then, turning his face in the direction of the Bier, on which was laid the Body of the Bishop he was eulogising, and speaking as if he were addressing the dead, the Preacher continued:—

"I have now, in conclusion, to say to him, our departed Brother, in the name of his admirers, his friends, his Flock, and the Church at large, the one sad word—Farewell. Adieu, then, holy Man, good Father, pious Pastor! Adieu, in the name of the Church at large. Adieu, in the name of the Church of Scotland, whose ornament thou hast been. Adieu, in the name of these venerable and venerated Bishops now present, who allow me, in their name, to pronounce a Farewell to their late Colleague in the Episcopate. Adieu, in the name of the poor. Adieu, in the name of the orphan, the widow, and the distressed, whose hands have been filled with thine alms. Adieu, in the name of every son of sorrow in this Country. Adieu, in the name of the neglected and despised whom thou hast succoured. Adieu, in the name of all that is great, that is sincere, that is friendly; and, if I may be permitted to add, Adieu, in the name of a friendship too late begun and too early broken off. Adieu, in the name of the love and esteem that I had for thee. Adieu, in the name of all the Church of God, which introduces thee now to the Church of Heaven, whence we hear once more the words of solace and encouragement—'Blessed are the dead who die in the Lord, for they shall rest from their labours;' and the Prayer that comes henceforth also—'May my soul die the death of the righteous, and may my latter end be like his.'"

The Absolutions were then given by Bishop Gray, the Rev. Mr. Strain, the Rev. Dr. Macpherson, the Vicar General, and the Right Rev. Bishop Murdoch, after which the Coffin was removed to the Hearse, amid the solemn strains of the *Miserere*. The crowd which filled the space in front of the Church, and all along the route of the Procession, was immense, and the behaviour of the assembled multitude testified to the respect in which Bishop Gillis was held by men of all Creeds. His last resting-place was to be his well-beloved Convent of St. Mar-

garet, and thither the long Funeral Procession now directed its course, passing on its way, for the last time, his own door. Inside the gate of the Convent, the cortege was awaited by the Nuns and the Sisters of Mercy, accompanied by the Pupils of both Communities. The Coffin was borne to the Vault prepared for its reception, while the Nuns chanted the *Miserere*. After a space, the plaintive notes of the *Benedictus* were heard, the last response of the Funeral Service was sung, and the mournful Procession quitted the Vault, leaving him there to await a glorious Resurrection, watched and prayed over by the Holy Sisterhood, whom in life he had cherished and loved so tenderly and so well.

XX.—JOHN MURDOCH (1833—1866)

Was Born at Wellheads, in the Enzie, Banffshire, on the 11th November, 1796. This place was attached to the Congregation of Tynett, or Auchinhalrig, which was then, and for many



Watch Seal, see p. 496.

years subsequent, under the charge of the Rev. George Mathison. He, observing the happy dispositions and the signs of talent which the youth evinced, recommended him as a fit subject for the Church to the notice of Bishop Cameron, who sent him to the College of Aquhortics, which he entered on the 24th of January, 1809. Having completed his Classical studies in that Seminary, he was sent, along with other six Students from it, and four from Lismore, to the Scots College of Valladolid. They left Aquhortics on the 2d November, 1816, preceded by sea, and arrived at their destination in January following. During the partial occupation of Spain by the French for some years previous, it had been found necessary to interrupt the succession of Students in that Establishment, and it was at this period that it was restored. While Mr. Murdoch was an inmate of that House, he gave unmistakable proofs of the eminence which he attained in after life. He was at the head of his Class in almost every Department, while for solid virtue he was second to none.

He was promoted to the Priesthood on the 19th of March, 1821, and soon after set out on

his return to Scotland. He arrived in Edinburgh while the memorable Jury Trial, at the instance of the Rev. Andrew Scott, Vicar Apostolic of the Western District, against the Editor of *The Protestant*, and others, for Defamation, was pending. It was a question at that time of sending Mr. Murdoch to Ayr, which had been without a Pastor since the decease of a French emigrant Clergyman, who had discharged the Clerical functions in that Town for several years; but that arrangement did not take place, and he was appointed by Bishop Cameron as Assistant to Mr. Scott, whom he accompanied to Glasgow, which was destined to be the field of his future labours, and which was the only Charge he ever held as a Missionary.

During the 12 years that he performed the duties of a simple Priest, nothing more requires to be recorded of him than that he laboured with the zeal and energy of an Apostle. Such was the reputation which he had acquired in a few years for Pulpit oratory, that when there was any particular Solemnity in any part of the Scottish Mission, he was generally called upon to Preach; and he was, on various occasions, invited for the same purpose to England. For the duties of the Pulpit he prepared himself with the greatest care. He very seldom trusted himself to extemporaneous speaking, but his Discourses were all studied and meditated upon; and he strongly recommended the same method to the junior Missionaries. His delivery was, to a degree, solemn and impressive; his utterance unusually clear and distinct, and the imposing tone of his voice added a singular dignity to the manliness of his figure.

He was unremitting in the Confessional. Almost every night in the week there he was to be found; and this onerous duty he discharged, both as Priest and Bishop, to the very last. He was also unwearied in his care of the sick and the dying. The more loathsome the disease, the more wretched the abode, the more abandoned the sufferers were, the dearer they became to his paternal heart. In a word, he was looked upon in the punctual discharge of his duties as the model of all the younger Priests. Never was he in better humour than when, after a day spent among the sick and the dying in the Closets and Lanes of the City, or away in the distant Villages, he would return

home so worn and wearied that he would be scarcely able to go upstairs to his bedroom. He was also intimately associated with his Predecessor in all his exertions for the progress of Religion, both in Glasgow and the West of Scotland. In 1828 Bishop Paterson, then Vicar Apostolic of the Eastern District, proposed to take him to Edinburgh. To this change he himself was averse, and the influence of Mr. Scott, who wished to retain his services, finally prevailed.

Fifty-three pages, folio, of *Forty Years' Personal Reminiscences* of Dr. Murdoch, were courteously handed to the Editor of this Work by his affectionate friend and admirer, Dr. Robert Hay, 47 Ardbeg Road, Rothesay. These have been revised by several Clergy, in whose judgment he had confidence, and are embodied here in an abbreviated form, interspersed with incidents from other known sources:—

In 1827, Bishop Murdoch received me as a Convert into the Catholic Church. Our relative positions for the next two years were simply those of Pastor and Penitent. About the end of 1829, I was appointed to succeed Mr. Hugh Margey, now Catholic Bookseller in Glasgow, as Teacher of the Catholic Sunday School in Calton; which, being under the immediate auspices of Mr. Murdoch, as Clerical Patron, I was thereby brought more frequently in contact with him. At this period, and for some years previous, it was the custom for the Sunday School Children—(and when I say *Children*, I mean the young of both sexes from 8 or 9 to 20 years of age, and even beyond that)—to assemble in the School Room every Sunday morning, Summer and Winter, whence, after reciting their Morning Prayers, they walked in procession to St. Andrew's, to be present at the first Mass at 9 o'clock; and this practice prevailed in all the other Districts of the City. In 1830, it was suggested that, as the Children were all necessarily disengaged on New Year's Day (Feast of the Circumcision), and as the Day was one of full Obligation, it might be advisable to have them assemble as on Sunday, and walk in Procession to Morning Mass. Mr. Murdoch assented, though somewhat reluctantly; his principal objection being the risk of insults to the young women, on their way to Church, by drunken people on the streets.

The Procession did take place, and without a single insolent remark being directed towards it. When the Children had all taken their seats in the Gallery of St. Andrew's, Mr. Murdoch came up stairs, and eagerly inquired whether any molestation had been offered on the way; and, when answered in the negative, he expressed his gratification, and said that he had been most anxious during the morning. The Calton School continued to Walk in Procession every New Year's Day afterwards, until the erection of St. Mary's, in Abercromby Street; and the other Catholic Schools followed the example, until Churches were opened in the various local Districts.

In 1830, besides having the Sunday School to superintend, I had been appointed Teacher of the Week Day School, and had thereby ample opportunities afforded me of witnessing the paternal solicitude Mr. Murdoch at all times evinced to enter into the feelings of the young people of his flock. His manner, always devoid of art, was winning, natural, and affectionate. If he intimated at anytime that some poor woman in the locality was sick, and would be the better of some one to visit her, to read to her and instruct her, preparatory to her receiving the Sacraments of the Church, a dozen female volunteers would instantly offer themselves. In like manner, the young men would vie with each other in showing alacrity to give their aid to any poor sick man requiring it.

A blind old Negro dwelt in the immediate neighbourhood of the School Room, and had to be led to Church every Sunday morning. Mr. Murdoch's rule was, that only the best conducted young men should be permitted to share such an honour; and a Blessing has followed those who thus led the Blind; for some of them now hold situations of position and trust here and in other parts of the world.

A Charitable Institution, termed the "Benevolent Society," existed at this time among the Catholic Body. Its Funds were made up by Subscriptions of a *Penny a Week* from each householder able to pay it. And these Contributions, supplemented by a Donation from the Church Funds of £20 a year apportioned amongst the six local Districts, were all that the Society had to depend upon to meet the constantly recurring demands upon its bounty. There was

no "Parochial Board," properly so called, in those days; the interests of the poor being wholly committed to the care of the "Kirk Session," a body composed principally, if not entirely, of Members of the Presbyterian Communion. Indeed, the "Benevolent Society" was founded ostensibly for the express purpose of counteracting, as far as the limited means at its disposal would permit, the consequences resulting from the injustice practised towards Pauper Catholics by the "Kirk Session."

On one occasion, while acting as a Visitor for the "Benevolent Society," it was my duty to call upon a distressed family at Barrowfield Toll, where the father, mother, and two of the children were down in Typhus Fever; and what made the case more lamentable, was the fact of an infant lying in bed vainly endeavouring to extract nourishment from the breast of its unconscious mother. Of course the Society did all it could to alleviate the distress, and provide a nurse for the infant; but its best efforts were inadequate to cope with this emergency. Mr. Murdoch visited the School that same evening, and I took the liberty of detailing to him, in a cursory way, the scene of distress I had witnessed. He handed me 5s., which I received, and continued my Narrative.—"Go, go," said he, "I have heard more than enough for five shillings."

While a Student in Spain, where all classes, even ladies, are given to Smoking, Mr. Murdoch was sometimes fond of a Cigar, and used to indulge in a Pipe. Knowing this, I asked him to honour me with his company at Tea, and a Smoke after. He assented at once, and the Affair came off on a Sunday Evening, after School hours. Bishop Hay's Works, which he revised and corrected, were Published at this time by Denis Kennedy, Catholic Bookseller in Glasgow; and while we were enjoying our Smoke, I asked him, in alluding to Dr. Hay's Works, whether he had known the Bishop. "Yes," said he, "I knew him; and he gave me good reasons to keep him ever in loving remembrance." I saw from the merry twinkle in his eye that there was something amusing to follow; for he could not only enjoy a joke thoroughly, but when anything was uttered in a mixed conversation, calculated to excite his

risibility, he would indulge, without restraint, in a good, hearty, vigorous laugh. He now related, graphically, the following amusing Anecdote:—"When Bishop Hay, in his old age, had become infirm and blind, he retired to wear out the evening of life to the Seminary of Aquhorthies. I was a junior Student at the Seminary, and might be about 14 years of age, when the incident alluded to occurred. It was the custom to give the old gentleman an airing every fine day round the grounds; and, being blind, he required to be led. It happened that the Bishop had taken a fancy to press one of the junior Students into the duty; and though it was objected that the time taken up by this occupation would seriously interfere with the young man's Class-duties, the objection was met by the Bishop stating that he would take the hour allotted for Recreation for his walk. This point being settled, he named me as his guide. Of course, I was a mere boy at the time, and therefore thought and reasoned as a boy, looking upon the whole arrangement as a very great hardship. I had, during Class-hours, to be as busy as the rest; and, when the time for Recreation came, instead of being permitted to romp at Football with my companions, I was every day doomed to lead and sit down beside an old blind man in his dotage. The Bishop walked very slowly, and leaned his left hand on my right shoulder. One fine day, when the other boys were busily engaged with their Sports, I could not resist the impulse to slip from under the Bishop's hand; and so I was off like a shot to take part in the diversion. When the time was up, however, I resumed my former post, and led the old man back to the House,—he seemingly being quite bland and affable, and not making the slightest allusion to my playing him a trick. However, we had no sooner reached the Entrance Hall, than the old gentleman adroitly seized me by the collar, and gave me a good sound welting, round and round, with his stick. As soon as his laboured respiration would permit, he quietly told me—'*Now,—if it were not for the great love that I have for you, I would not have put myself to all this trouble of giving you such a feeling proof of it.*'—Whether," concluded Mr. Murdoch, "I venerated his Lordship more after this counter-check, I can't say; but I know

that I ever after respected the *Walking-Stick*."

"Molly Stuffer's Close," off the Main Street, Gorbals, a few years ago was rather renowned for its hospitable *Shed*, which contained multifarious "combustibles," inclusive of stray Hibernians from "The Ould Couthrey," whom the patriotic Molly Macguire never turned adrift in a cold night, but contrived, somehow or other, to get all "*Stuffed in.*" Probably kind Molly indulged in the Contemplative Weed,—although she kept no *Episcopal Pipe*: but her neighbour, John Macaulay, did. Bishop Murdoch frequently had to call upon John, in the way of business, as he was a faithful "*Chapel-Collector.*" In a square brick hole, at the cheek of the fire-place, reposed the *Bishop's Pipe*, and no Crony dared cast an eye upon, far less, touch or lift it. The treasure in the "*Bole,*" in process of time, got to be well known, which only caused its guardian to keep more diligent vigilance over the honoured implement.

Thirty years ago, the punishment of death was more frequent than it is now; and when, after the Assizes, it happened that any unfortunate Catholic prisoner was left for Execution, one of the Schoolmasters, along with some intelligent member of the Congregation, were appointed to act as auxiliaries to the Clergyman having the case in charge. This duty generally devolved upon Mr. Patrick Black (father of the Rev. John Black, of Rothesay) and Mr Robert Hay, on account of their residences being in the immediate vicinity of the Prison. The Clergyman attended every day from 11 till 2 o'clock; and they, alternately, every evening from 4 till 7 o'clock; and this continued during the whole period (generally 21 days) elapsing between the Sentence and the execution of it. During the night immediately preceding the fatal morning, the Assistants remained with the Prisoner. We never yet saw a condemned Criminal who did not sleep soundly the night before he was to die. The Priest would arrive two hours before the Execution, and it was then that the tragic ordeal began to tell upon the victim. Never was a Clergyman better fitted than Mr. Murdoch for such a trying duty. He seemed to know, intuitively, what to say, and how and when to say it, in order to keep the mind of his Penitent wholly and

steadily fixed on the Future. Having finished his exhortations, he would kneel down, with the Culprit at his side, and throw his whole heart and soul into his supplications. The tone of his voice was deep, solemn, and plaintive; and, as he recited the Prayers for the Dying, his entire inner man appeared wrapt in an ecstasy, holy and sublime. With his hands and eyes raised towards Heaven—the great drops of sweat streaming from his brow and temples—his incessant appeals to Heaven in the Litany, blended with the sobbing, tremulous aspirations of the poor Culprit giving the responses, made him appear as if he were actually wrestling with Almighty God for the boon of mercy. And thus, still on his knees, he would continue, until the sound of the key, grating in the lock, heralded the entrance of the Sheriff to demand the body of the Prisoner, when he would place himself by his side, and, during the process of pinioning, whisper in his ear consolatory words suitable to the occasion. Nor from this, till the moment when the Drop fell, did he allow any worldly thought to intervene to distract the Penitent.—Fourteen times Dr. Murdoch conducted Criminals to the Scaffold, and all died deeply contrite.

In the Summer of 1832, when Asiatic Cholera made its first appearance in Glasgow, Mr. Murdoch was from home for a few weeks to recruit his health from over fatigue. His brother Clergymen, exclusive of Bishop Scott, were, at this time, the Rev. Charles Grant, who died of Typhus Fever in 1837; the Rev. Wm. Gordon, now of Greenock; and the Rev. Peter Forbes, now of St. Mary's, Abercromby Street—the two last having just arrived to serve on the Glasgow Mission. He had left injunctions with his Colleagues, that, when it had been ascertained that the Pestilence had reached the City, he should at once be written to; but they magnanimously agreed to defer acquainting him, and buckled themselves to the work with redoubled energy. In the meantime, he was rusticated in the far North, secluded in the Enzie. One day, when taking a solitary walk, to screen himself from the scorching rays of the mid-day sun, he entered an humble wayside Inn, and, being seated, lifted a Newspaper of the venerable age of some two or three weeks. However old the Paper, its contents were new to

him. His feelings can only be conjectured when he found that the deadly Scourge was falling heavy on the doomed City, and that its victims were already being reckoned by hundreds. That night found him on his way to Aberdeen, whence he took coach to Glasgow, where his Brethren were not sorry to see him. Two of them were nearly exhausted by the first terrific onslaught; and then, without interruption, by day or by night, they had to maintain the combat for weeks.

When this afflicting distemper had passed over the Town and Neighbourhood, carrying with it whole hecatombs of dead, it left behind many living sorrows; especially a great number of Orphans, thrown suddenly upon a cold world. The Catholic Population in Glasgow, in 1832-3, would probably number 50,000 or 60,000, and of this number very few would rank higher than a Factory-worker or out-door Labourer. It was amongst this class that the ravages of the disease had pressed most severely; and, although the destitute Orphan children had a Home provided for them by law, in the Poor House, it was not a boon of which the Catholic portion of them could avail themselves, except at the cost of the sacrifice of their Faith. Mr. Murdoch, therefore, had the children sought out, and those, whose kindred could be traced, were forwarded to their friends; the others he boarded out—one here, one there,—in decent working people's houses, and paid for out of his own scanty means. This he continued to do during the Winter of 1832-3: but in the following Spring, finding his private resources exhausted, he was compelled to ask Catholics generally to share the burden with him. They did so,—generously adopted the children as their own,—and thus founded the *Glasgow Catholic Orphan Institution*.

He had now been about 12 years stationed in Glasgow, and had won the esteem of the whole Catholic community. He was their counsellor in all their little troubles and difficulties. It would have been nothing short of a calamity had anything occurred to sever the link of mutual endearment which bound Priest and People together. This was very clearly exemplified in the Summer of 1833, when it was rumoured, with truth, that Mr. Murdoch had been selected as Coadjutor for Dr. Macdonell,

Bishop of Kingston, in Upper Canada. Instead of being rejoiced at his unexpected elevation to the Mitre, the whole Congregation appeared to be actuated by a feeling of universal sorrow. However, Bishop Scott at once put his Veto upon the appointment. He remonstrated with the authorities at Rome, and the result was a notice from the Prefect of Propaganda that Mr. Murdoch was to be raised to the Episcopal Dignity by the title of *Bishop of Castabala* (the title held by the late Dr. Milner), and Coadjutor of the Western District of Scotland. The anxiety occasioned by the former tidings was now changed into exuberant joy. The very children of the Schools resolved to anticipate the Consecration of their Pastor by presenting him with a Testimonial; and, to further this object, waited upon the various Schoolmasters, 7 in number, asking them to form themselves into a Committee to see it carried out. It was very gratifying to witness the simple cheerfulness with which the very youngest tendered their little contributions, varying in amount from a Penny to a Sixpence; and the more advanced, from a Shilling to a Crown. The necessary sum was soon raised. The Committee met, and drew up an Address as emanating from the young people of the Schools, and which, a few days before the Consecration, Dr. Hay had the honour of reading, in name of the children and presenting, along with the Testimonial, to the Bishop Elect. The Testimonial consisted of a Gold Chain and Cross, Gold Episcopal Seal, Gold Ring, with large Amethyst Stone, and Silk Cassock, all fitted within a Mahogany Case, lined with crimson, and surmounted by a silver Plate bearing a suitable Inscription. The Reply was moving and pathetic. It concluded thus:—"Go back, then, Gentlemen, to your respective Schools. Tell my young friends how much I prize this costly and substantial Token of their esteem and respect towards me; that I shall never ascend to the Altar of God without offering a Prayer for their temporal and eternal happiness. Tell them that a conscious sense of their love and friendship is engraven on the inmost recesses of my heart; and, until that heart ceases to beat, I shall always entertain for them all the esteem, affection, and solicitude of a Pastor, a Father, and a Friend."

Dr. Murdoch was Consecrated in St. Andrew's,

Great Clyde Street, on the 20th October, 1833. Dr. Kyle was the Consecrating Bishop, assisted by Dr. Scott and Dr. Carruthers. His elevation made not the slightest alteration in his bearing towards the inferior Clergy. He literally slaved, and performed all Pastoral functions the same as the youngest of his Priests. Throughout the years 1834-5, he took a lively interest in the welfare and progress of the Orphan Institution. The premises occupied by the Orphans were situated directly under the large Hall used for the Week Day and Sunday Schools, in Marshall's Lane, Gallowgate. On a Sunday evening, after School hours, the Bishop would make it a point, before he left the neighbourhood, to visit the Orphanage; and the poor children were so happy at the prospect of meeting Dr. Murdoch, in what they termed their "ain hoose," that it was sometimes difficult, in their boisterous hilarity, to make them observe proper decorum. In the large Apartment used as a Refectory, his Lordship would assemble all the youngest of the children, whose ages would range from 3 to 6 years; from these he would make a selection of the very youngest, to whom, having placed them on a Form to be out of harm's way, he would dole out "Sweeties," and other Comfits. He would then gather the others to the centre of the floor, throw a handful of "Goodies" to the ceiling, and cry "Scramble,"—when a most amusing scene would ensue. The happy young things, seated on the Form, would laugh, and cheer, and clap their hands—the Bishop, all the while, acting as "Fugleman." Our Prelate could thus stoop, betimes, even to childhood, with playful simplicity, in order to shed a ray of joy on the heart of the innocent Orphan.

Early in 1835, he deemed it expedient to commence liquidating the heavy debt with which St. Andrew's was burdened. In pursuance of this object, he called a Meeting of the whole Congregation, in the Gorbals School Room, laid before them the state of the Debt, and explained the measures which he had devised for its speedy extinction. The proposal was received with the greatest unanimity and enthusiasm; the zealous co-operation of all was promised; Weekly Contributions were set on foot; Collectors were appointed; and the result was, that in five years not only was the

Debt paid off, but some Funds were provided to aid in the erection of other Chapels. St. Mary's Chapel and Clergy House were completed in 1842. New Missions were opened, and new Chapels raised in various places in rapid succession. Thus, during his Episcopacy, no less than 56 Churches and Chapels were erected. Of these, some few in the Highlands were superintended more immediately by Bishop Scott. About five were raised chiefly by the munificence of private individuals. The rest were reared directly by him and by the Clergymen within his jurisdiction; all of whom most zealously co-operated with him, and exerted themselves to procure Contributions from their People, and many by personal application in other quarters. Attached to these Chapels, Houses for the Clergymen, and, generally speaking, Schools were also erected. These latter the Bishop was most eager to encourage; and in most of the Congregations there are now Day and Sunday Schools carried on in a very efficient manner. None could excel him as an Instructor of youth; indeed, he instituted an entirely new phase, far ahead of the old Catechism-style.

On the 26th January, 1836, an Article appeared in *The Scottish Guardian* Newspaper, headed, "Bible Burning in Glasgow," which resulted in a Correspondence, which lasted until April, between Bishop Murdoch and The Rev. James Gibson of the College Established Church, now Professor of Church History in the Free Church College, Glasgow,—the former replying in *The Glasgow Argus*.—The whole also appeared in a closely printed double columned Pamphlet of 16 pages, giving the Depositions on both sides of the question. Dr. Murdoch had published a small Vol. of Lectures (1s. 6d.), which were delivered on Sunday Afternoons, proving that *The Church of Rome was not an Idolatrous Church*. Mr. Gibson characterized these as "Twelve penny Lectures of a very straddling texture;" and said, that, "as I believe him [Dr. M.] to be a Minister of a Church which I account Antichrist, I do not call him *Reverend* at all." The Bishop rejoined: "To this loss I must endeavour to submit as resignedly as possible." It unfortunately happened that, upon the very day that the *fama* was got up, a cart load of Protestant Bibles, sent by a Bible Society, was brought to St. Andrew's Chapel

VOL. I.

for the use of the Catholic Schools; and were thankfully received by the Clergy for that use.

The gist of the whole Fracas may be gathered from Dr. Murdoch's last Crusher:—

To the Editor of The Glasgow Argus.

Sir,—It is now a month since I published in the *Argus* the Affidavits which Mr. Gibson so clamorously demanded. During all that time, I have looked, but looked in vain, over every Number of the *Guardian*, for some Communication from my Rev. Antagonist. His silence has astonished me not a little; as, right or wrong, I have formed of him the idea that he is one of those who, though vanquished, can argue still. In a small Note, posterior to my Answer to his long Letter, he talked of farther Proceedings, and said something, to me unintelligible, about application to a Magistrate, whenever my promised Depositions should be brought forward. If he has taken any Proceedings, to the surprise of all who have felt any interest in the Controversy, they as yet remain a secret. Is he aware that many, who were at the outset firmly convinced of the truth of the Bible-Burning Story, now as firmly believe it to be a sheer fabrication? I can assure him that this is a fact. I do not know how he feels in such circumstances, but I know I should be anything but comfortable in his situation. I would do one of two things: I would either endeavour, if I saw the task at all practicable, to overturn the evidence resulting from the seven Affidavits; or I would at once frankly give up my case as a bad one. If he had nothing to do with the trumping up of the Tale, it would assuredly be no disgrace to him to confess that he had been deceived by the Deposition of a worthless woman. Recantation of error, in my opinion, is honourable—not discreditable. In the meantime, considering the evidence I have adduced; considering my twice or thrice repeated Challenge of the production of the Protestant man's (M'Kee's) testimony; considering, also, my opponent's silence—I hold myself justified in now fearlessly declaring the story of the Bible Burning by a Catholic in Glasgow to be a base falsehood. If the Volume exhibited with such parade by Mr. Gibson was ever tossed into the flames, a Protestant, not a Catholic hand, did the deed, and that Protestant hand, whether Clerical or Lay, did the deed for a vile purpose. I accuse not Mr. Gibson of the Sacrilege. I impeach him not of having been the deviser, or one of the devisers, of the paltry plot. I hope, for the honour of the Cloth, he had no concern in it. But it is clear as noonday that Forgers there were. No man of common sense believes that Margaret Atkins contrived, and, without other aid, executed the scheme, clumsy as has been its execution. Margaret Atkins was but a mere puppet on the stage. Her movements were guided by strings held in

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hands behind the curtain; and, *en passant*, I would advise her friends to be kind to her, or that curtain may yet be partially, if not entirely, withdrawn, and leave them in not a very pleasant plight.

Mr. Gibson has given me to understand that he had nothing to do with the origination of the story, but it cannot be denied that he was its principal Promulgator. And I think I do him no wrong, when I charge him with unchristian rashness, and unjustifiable obstinacy, in still continuing to exhibit the Burned Bible, after the fact of its Burning by a Catholic was called in question. Some people think that his angry refusals to disclose the names of the parties said to be concerned, the flimsy pretexts for concealment that he alleged, and other circumstances, give ground for something like a suspicion that his hands are not altogether clean of the dirty work of Fabrication. Be this as it may, he will not surely be offended when I tell him that, as a Christian, and as a Minister of the Gospel, he has a solemn duty to perform. He has Published a Falschood injurious to a large body of his Neighbours; for Papists, though they be Papists, are, in spite of him, his Neighbours. That Falschood he is bound to retract, even in the supposition that he was guiltless in its publication. Justice also requires that the Retraction should, as far as possible, be made as public as was the Defamation. But, Sir, is it not effrontery in me, a Popish Bishop, to ask for justice at Mr. Gibson's hands? I don't see that it is effrontery, but I believe it is utter folly. "Down with Popery," *per fas et nefas*, seems to be his Motto, and I really begin to fear that the unholly and falsely alleged Popish Doctrine, "that the end sanctifies the means," has crept into his Creed.

It is a common saying that *extremes meet*. Intemperate or over zeal is often as mischievous as want of zeal. Mr. Gibson's exhibition of the Burned Bible, I humbly think, has done no good to the cause of Protestantism—as little ill to that of Popery. Nay, I rather opine that the latter has gained by it. When the weapons of Trickery and Falschood are employed against any Cause, the employment of such arms generally turns out, at the long run, to the advantage of that Cause. In the late violent attack on Popery, Mr. Gibson wished, it would appear, to distinguish Himself conspicuously. While the other Eleven Anti-Popery Lecturers generally resorted to the days of yore, and travelled to distant lands, in order to collect illustrations of the wicked workings of Popery, Mr. Gibson thought he would make a Home-thrust at the Monster, by ocular demonstration of its Fiendish doings at home. But he has miserably failed; and thus, among the Twelve, he has turned out to be a Judas—a Traitor to his own Cause—by his unworthy conduct. Were I one of his Colleagues, I should certainly propose, at the first Meeting of Presbytery, that, as an erring

Brother, he should receive a Reprimand with or without shut doors.

With this Letter, Sir, and with my warmest thanks for your kind indulgence, I close my Communications to you and the public on the Bible Burning affair. Unless my Opponent break his long silence by the production of some Counter-Evidence worthy of notice, I do not mean to continue them.—In the meantime, I am, Sir, your most obedient and obliged servant,
JOHN MURDOCH, C.B.

Glasgow, 28th April, 1836.

P.S.—In passing along the Trongate yesterday, I observed, in the Window of a Bookseller's Shop, a small Placard, headed—"Bible Burning." On glancing over the Placard, I found that it announced the publication of the Correspondence between Mr. Gibson and me on that affair. I have seen the Sheet. It contains Margaret Atkins' Affidavit, my first Letter, and Mr. M'Corkle's more lengthy than logical Observations on it. Next follow, like a cart before the horse, Mr. Gibson's long Epistle and my Letter, to which his purports to be an answer. Thus, two of my Letters are suppressed, as well as the Seven Affidavits in favour of my case. Verily, Sir, there is here an admirable specimen of fair play, and a most masterly attempt to impose upon the Public.

J. M.

There is a Silver Chalice, which cost £30, used in St. Mary's, Abercromby Street, having this interesting Inscription on the base :—
"Presented to the Right Reverend Dr. Murdoch, by the Very Reverend Theobald Mathew, Commissary Apostolic.—Glasgow, Aug., 1843."—This is the great Father Mathew.

In 1836, Dr. Murdoch had an attack of Typhus Fever, the same disease which, in the following Spring, carried off his senior Clergyman, the Rev. Charles Grant. The malady nearly cost the Bishop his life. Dr. Jas. Watson attended him in this illness. About this time, also, as the usually robust health of Bishop Scott began to exhibit signs of breaking up, he changed his residence to the Chapel House at Greenock, and thus almost the entire Episcopal duties of the District devolved upon his Coadjutor in Glasgow.

In November of the same year (1836), Mrs. Kelly, the first Matron of the Orphan Institution, died. This good woman, though far advanced in years, had conducted the affairs of the Orphanage to the entire satisfaction of the Directors. She had been many years a widow,

without family, and, though in the humble walks of life, she was a person of superior attainments. Having in her early years become a Convert to the Catholic Faith, her kindred had, by degrees, become estranged or dead. At her Funeral, the Coffin was borne on the shoulders of four of her most intimate friends; and Bishop Murdoch walked at the head, as Chief Mourner, to show in what esteem she was held. No stone marks her grave.

Dr. Hay writes:—"Happening one day to visit a patient, and meeting the Bishop at the bedside, I naturally inquired after his health. He told me his general health was quite good, but that he was suffering acute pain from Toothache. I saw that he was really distressed, and, on the impulse of the moment, I asked him to wait my return five minutes, and I would at once give him relief. I went for my instruments, and was back in the time specified.—'Now, Bishop,—I would much rather see that bad tooth in my hand than in your head, so you will just allow me to extract it.'—He did so, and I concluded that the result of the short operation gratified him; for, in a few days afterwards, I was called in to attend him for a temporary illness, and was thus installed as the *Medical Friend of the House*."

Notwithstanding the cares and anxieties inseparable from many and extensive undertakings, Dr. Murdoch never relaxed from the discharge of his Episcopal duties, as well as the ordinary duties of a Missionary. He generally Preached every Sunday, and often twice on the same day; attended regularly the Confessional; and took his share in the duty of assisting the Sick and the Dying. When he observed that any of his Priests was overtaken with labour, he was always ready to relieve him, or at least to aid him, if he possibly could. At various periods of his life he had thoughts of resigning his high office; and, on one occasion, he had gone so far as to supplicate the Holy See to relieve him of his burden. This request not being acceded to, he obtained, as Coadjutor, The Rev. Alexander Smith, who was Consecrated on the 3d October, 1847. After the example of his venerable Predecessor, he had resolved to give up to his Coadjutor the direct and immediate charge of the Glasgow Congregations, and to confine himself to the general

management of the District; but the execution of this design he was obliged to postpone till after the return from America of Bishop Smith, who had undertaken a journey thither, accompanied by the Rev. Mr. Gray, with the object of collecting Funds to aid in the liquidation of the Debt on the property of Dalbeth, which had been purchased in 1846 with the view of founding an Ecclesiastical College for the Western District. The latter returned in January, 1849; and, soon after, Bishop Murdoch removed from St. Andrew's, Glasgow, to St. Mary's.

He felt the burden of the Episcopate so hard, that he more than once said to his Clergy, on putting on his Mitre, "Gentlemen, if I could, I would cheerfully make you a present of this; for, ever since I have had the honour to wear it, it has been to me only a crown of thorns."

When sitting at Dinner, with several of his Clergy, he was asked good-humouredly, "Well, Bishop, as this is the Anniversary of your elevation to the Mitre, what are you going to give us?"—He pensively replied, "Oh! that weary, weary, Mitre. I should never have taken it; for I was much happier as a Priest. You ask me what I am to give you? I wish that I could give you some of my sackcloth and ashes."

The increasing duties of his Vicariate now so widely extended, and the infirm state of health of his Coadjutor, combined with other circumstances, did not, however, allow him that repose which he so much required. The visitation of his numerous Missions, to Administer Confirmation, to Preside at the opening of Chapels, and to Perform other functions; his periodical journeys to the Highlands and Islands on the West Coast, as well as a multitude of other transactions in which he was necessarily engaged, engrossed all his time, and he continued to labour as formerly. At this period, so straitened was he for want of Priests, that he was obliged to remove from St. Mary's to St. John's in the Gorbals, in order to supply personally the necessities of that numerous Congregation.

Though Religion continued to extend rapidly, and new Missions to be founded in the District,—still, no Religious Order had, as yet, been introduced to minister to the Poor, and to superintend the education and virtuous training of the younger Members of the Flock. To meet this deficiency, in the Autumn of 1849, he estab-

lished a Convent of the Sisters of our Lady of Mercy to take charge of the Female Orphanage, to manage the Girls' Poor Schools, and to give Religious instruction in the Sunday Schools and otherwise, to the immense multitude of females spread over the City. This great work was at length achieved under almost insurmountable difficulties. These Nuns have now the charge of several of the Female Schools in the various Catholic Parishes of Glasgow. About this time the Convent of the Franciscan Sisters of the Immaculate Conception was founded in Charlotte Street, under the immediate management of Bishop Smith. In 1851, the Convent of the Good Shepherd, for the Reformation of Females, was opened at Dalbeth. The intention of establishing a College there, having, in the meantime, been given up, the Mansion House, with part of the Grounds, was made over by purchase to these Religions, who have added to their other good works the superintendence of a Reformatory for Girls. Of this Community, Bishop Murdoch continued the Spiritual Director till his death. In 1860 the Sisters of Charity of St Vincent of Paul, were settled at Lanark. In 1862, the Little Sisters of the Poor established themselves in Glasgow. These receive into their House, the Aged and Infirm, whom they tend with motherly care and affection. But it did not satisfy the zeal of Bishop Murdoch to have thus provided, so far as he could, for the spiritual and corporeal necessities of the female portion of his people; he also introduced into his Vicariate some of the Orders of the Regular Clergy. Thus, in 1859, the Fathers of the Congregation of the Mission took possession of Lanark; in which year, also, the Fathers of the Society of Jesus received the charge of the Parish of St Joseph, and established a College for the education of the youths in Glasgow; the Parish of St. Mungo was handed over in 1865, to the Fathers of the Order of the Passion; while some of the Boys' Schools were put under the direction of the Marist Brothers, who also set on foot an Academy to provide a suitable education for the boys of the Middle Classes.

For many years Bishop Murdoch had a long-lingering desire to visit the "Eternal City," and to Pray before the Shrines of the Apostles. This longing of his, owing to the multiplicity of his

labours, he had never the opportunity of satisfying, till, at last, in 1857, his Coadjutor, being then in tolerable health, and able, so far, to relieve him, he determined upon undertaking the journey. Accordingly, he set out on the 19th November, accompanied by the Rev. J. Macpherson, then Rector of Blairs College. He proceeded first to Ratisbon, where he remained a month in the vain endeavour to render that ancient Establishment available for the interests of Religion in Scotland. He then continued his journey to Rome, where he arrived on the 20th January, 1858. During his sojourn there, though far from being in good health, he visited all the principal Churches and Monuments of Antiquity, had frequent interviews on the affairs of his Vicariate with the Cardinal Prefect of Propaganda and other Cardinals, and also special Audiences of the Holy Father, who received him always with marked kindness and affection. He left Rome on the 24th May, and travelled home through Tuscany, Lombardy, Switzerland, and France. On his return home a Testimonial of £100, was Presented to him. Within a few weeks every sixpence was gone in Charity.

In May, 1859, he undertook a journey to Spain, accompanied by the Rev. W. Gordon, Greenock, to settle some matters relating to of the Scots College of Valladolid, and returned in August following.

In 1861, the health of Bishop Smith, which had been declining for several years, at length gave way completely, and that estimable Prelate expired in June of that year. This was a severe stroke for Bishop Murdoch, who had thus again the whole weight of the Vicariate thrown on his shoulders. With this burden he was no longer able to cope single-handed. He, therefore, had recourse a second time to the Holy See; and the Very Rev. John Gray, who had for sometime been Vicar General, was appointed Coadjutor, and received Episcopal Consecration on the 19th October. Notwithstanding the powerful aid thus afforded him, the good Bishop continued to labour on to the end.

Dr. Murdoch's charity was unbounded; and Heaven knows whence came the supplies. He never ceased giving. No one with a proper cause ever applied to him in vain.—It was, however, during the visitation of Cholera and epidemic

Fevers, and also during the Cotton crisis, that this virtue was forced into view. He would set out with his pockets full of money, and distribute right and left. Sometimes he would have hundreds around him at once. When all else was gone, he sold the silver Tea-Service from his table, and the Watch from his pocket, for the poor and the orphan. During the first visitation of Cholera he was in the habit of sitting up, night after night, without ever undressing or going to bed; he would take what snatches of rest he could, reclining on a sofa with a cloak around him, or sitting on a chair,—ready, at the first sound of the bell, to start whithersoever called.

Some will remember the terrible Fever of 1847. The Infirmary was crowded with patients to excess; the old Poor House, Great Clyde Street, was changed into a temporary Fever Hospital. Famine and Pestilence were raging in Ireland, and the famished and fever-stricken were arriving in this Country in hundreds and thousands—for a time at the rate of nearly a thousand per week. They had no home—no spot on which to lay their aching heads. They sought admittance to the Fever Hospital, and were refused for want of room. Unable to proceed farther, they lay down on the open space just before the door of the Chapel House, which was covered with grass and trees at that time. There they remained until, by death or otherwise, room was made for them in the Hospital. At the same time, Fever raged in every corner of Glasgow. Three of the Clergymen of St. Andrew's Church were laid prostrate. None remained to attend the sick but Dr. Murdoch, and one faithful companion—the Rev. John Shaw. He went out after Breakfast to 20 or 30 Sick Calls, and returned in the evening, about 5 or 6 o'clock, weary and fatigued. He took a little hurried refreshment, and away he went again until 10 o'clock at night. He then began his regular night-shift amongst the forlorn Immigrants in the open air; and there and then he gave them the last Sacraments, like soldiers on the battle-field. He would kneel on the damp ground,—or, when very deaf, he would lay himself down beside them on the wet grass, and hear their Confessions with the greatest care, with no covering over him but the canopy of Heaven. This he continued for week after week, when it was well known

his own physical strength was all but hopelessly exhausted.

On the first Sunday of May, 1847, the Bishop said Mass in St. Andrew's, in the Forenoon. When he got to the reading of the *First Gospel* he stopped, entered the Pulpit to Preach, and had proceeded with his Sermon for about 10 minutes, in his usually lucid style, when, all at once, he came to a dead stop,—hesitated a little, as if he had suddenly lost the thread of his Discourse, then quietly sat down in the Pulpit. There was no commotion in the Church; a sort of silent awe, which expressed more than words, seemed to pervade the whole Congregation; and there were more than 2000 people present. Apprehending the nature of the case, Dr. Hay left his seat and entered the Vestry, where, finding the Rev. Wm. Gordon, he entreated him to go to the Pulpit, and, if possible, prevail upon the Bishop to leave it. This was done, but without avail; he refused to move. Knowing there was no time to waste, Dr. H. went and again besought him to come to the Vestry; but he refused peremptorily. "What right," said he, "have you to interfere with me? I must finish Mass—leave me." He whispered to him, "Bishop, you are unwell; I am your Medical attendant, and advise for your good; 2000 people are looking on; I am unwilling to use force; but I must be obeyed." He then submitted passively, and was led to the Vestry. There was evident partial compression of the brain; and, at the moment, having the counsel and assistance of some Medical friends, remedial means were at once used, and, after a little time, he was conveyed to his room, and put to bed. The Dr. remained with him some time, and then left him in a quiet placid sleep: he returned again in two hours, and finding him still asleep, dismissed the nurse for a little while, and sat down at the bedside, wishing to be present when he awoke. The Bishop seemed surprised to find the Dr. sitting beside him. His questions were numerous, short, but quite coherent and rational. Being anxious to learn whether he had any distinct recollection of what had occurred, the Dr. asked him at what hour he had Said Mass. "I Said the Forenoon Mass, of course; ah!—let me recollect myself." Having bethought himself for some time, he then added—"Yes, I Said Mass on to the *First Gospel*,

then Preached for,—let me see,—for a very short time.” He again pondered for some time, and continued :—“After being in the Pulpit a few minutes, I cannot recall to memory, one single iota of anything that may have taken place, up to the moment when I awoke and found you sitting there.” Not to depress him, what had occurred was recounted briefly; and he seemed particularly pleased that there had been no confusion in the Church.

He was not long confined to his room; but, after consultation, his Medical advisers deemed it prudent to forbid his entering the Pulpit, for at least 12 months. His mind remained clear as ever, and with the exception of Preaching, he discharged all the duties of his Episcopate. Bishop Scott having died in 1846, no Coadjutor was appointed for Dr. Murdoch, till near the end of 1847. In the beginning of 1848, he began to fret at still being debarred the Pulpit. However, the year's probation came to an end in May; and as there had been no symptom of any return of the complaint, the prohibition was withdrawn. On a Sunday, about the middle of the Month, he again entered the Pulpit to Preach, and went on for about the same length of time as on the previous occasion, when the same interruption supervened, and the same scene was enacted, though in a modified form, as the attack was not so violent on this occasion. When he recovered, it was held to be the safest course to advise him to eschew Pulpit duty altogether. When this result of the Medical consultation was communicated to him, he assented, seemingly without hesitation, but, by the tone of his voice, he seemed to feel keenly the weight of the blow. When taking leave, he simply said, “Dr., you have heard me Preach my last Sermon.”

Though usually taciturn before strangers, the Bishop could, at times, be agreeably communicative. Taking advantage of one of these happy moments, when alone with him, during this last illness, Dr. H. asked what were his sensations when the interruption took place during his Sermon. “Well,” he said, “I could not say it was the fault of memory; for I saw distinctly on my mind's eye, the sentence which ought to follow, but couldn't pronounce the words.” The attack was therefore conjectured to be a mild form of the

cerebral complaint to which modern Pathologists apply the term “Aphasia.”

For four months during the Winter of 1848-9, Asiatic Cholera was, for the second time, epidemic in Glasgow; and the demand upon the services of all the Catholic Clergymen of the City was necessarily incessant. Still, during the whole of that period, the Bishop displayed to the full as much energy and zeal in his attention to the sick and dying as any of the younger and more athletic of his Clergy. After the abatement, he took up his residence, for some time, at St. Mary's, Abercromby Street. This he had seemingly done for the purpose of enjoying a little repose and relaxation, leaving the more onerous portion of the Episcopal duties to be borne by his Coadjutor, Dr. Smith.—Having a professional engagement at the East end of the City, one Sunday forenoon, Dr Hay took the advantage of attending St. Mary's to Hear Mass. The Bishop officiated, and, after the conclusion of Mass, what was his surprise and sorrow to see him enter the Pulpit to Preach! He spoke for nearly an hour, and his Sermon (if Sermon it could be called) was, at the best, only a painful but ineffectual effort to render his Subject intelligible. How truly were his words verified! *He had, indeed, heard him Preach his last Sermon.* Where all those thrilling bursts of eloquence that were wont to enchain the attention of his auditory? Alas! gone for ever!

Dr. Hay called on him the following day, and, the moment he entered his room, the Bishop anticipated his errand by saying—“You need not remonstrate, Dr.; I appreciate, as I ought, your kind solicitude, but I must Preach. The other Clergymen have more than enough to do, although they are most anxious to relieve me of Pulpit duty; but I cannot, in conscience, permit them. Die I must some day, and it may as well be in the Pulpit as anywhere else; and God knows, between you and me, I care not how soon.”—Ingratitude oppressed him sorely.

In 1850, Dr. H. removed to a distance from the City, and Dr. James Scanlan became his Successor as the Bishop's Medical attendant. When in Rothesay Dr. M. invariably called at his old friend's house. Conversation, on those occasions, was always social and friendly,—enlivened by remarks on the current topics of

the day, or recollections of some amusing incident of bygone times.

The Bishop continued to perform his ordinary round of duty, with his accustomed earnestness, till about 1858, when he complained of a peculiar sense of feebleness in his limbs; a complaint which slowly, but gradually, progressed, and which was just another phase of the same Nervous disorder which had affected him 11 years before. In 1862-3, it had so far attained the mastery that, on occasions when it was his intention to speak for some time, he had to be accommodated with a chair. This was a painful sight to those who had known the Bishop in the prime and vigour of his earlier years. Still, notwithstanding the blight which was evidently withering his physical organisation, his intellect remained unclouded; and, at times, even his ordinary conversation was lively and animated.

Bishop Murdoch had now, for more than 40 years, Ministered in Glasgow; and, during that long period, had commanded the universal respect of Protestants as well as Catholics. Thousands, whom he had Baptized, Instructed, &c., looked up to him as their common Father.—And is it possible that one (so unsullied and self-denying) should be held up, in his declining years, to contempt and reproach as an oppressor, a partisan, and an embezzler of other men's goods? Yet true it is; and the pens which gave birth to such Lies were wielded under shelter of a Newspaper which gave itself out as the Exponent of Catholic Opinion in the West of Scotland, viz., "THE GLASGOW FREE PRESS." This Newspaper was started in February, 1851. After having been under the Editorial control of several hands, viz., Hamill and Monahan, Donnelly, J. B. Bryson, Daniels, O'Keefe, P. B. Hall Holland, Mark O'Malley, and the Rev. S. M. Harper (a Convert from the English Church), it came, in August, 1862, under Augustus Henry Keane; and lastly, under Peter McCorry.—*Lawsuits for Libel* were filed against the two last Editors, who were often in Courts.

The whole machinery of Scottish Catholic administration and management in the temporal matters of the Missions and Chapels were condemned and lampooned with many sparkles of ready Irish repartee. The Bishops keeping Sentry and "herding Paddy," at the Door-

Collection Plates were specially Paraphrased. A deal of personalities and private matters were introduced. Special Missions, Missionaries, and "Parish Priests" were singled out, as never out of debt; albeit, the unending begging which the Irish were subjected to. Injudicious comparisons were made between Scotch and Irish Priests. The former were nicknamed "The Hielan Clique," and travestied in "Oh! the Bonnie Hielan Heather." Their mean origin was upcast, and what their fathers and mothers, brothers and sisters, were and did. They were upbraided as "bad men of business," because picked out, at an early age, from outlandish Glens and amid illiterate Clannish caterans, and sent off to be educated upon some Charities. And those who did possess "business habits," were held up to scorn as "worldly-minded,"—and that they ought to be "bereaved of the gifts of sharp Accountants." Whereas, the latter were perfect "gentlemen born," in every sense,—“always patient, meek, and inured to every kind of ill-treatment,—reduced, by an ill fate, to eat the bitter bread of Exile in this thankless and barren Heretical land.”—"Nepotism," it was declared, "with all its inherent evils, has, for half a Century, held undisputed sway in the Scotch Mission; where laziness, incompetence, routine, absolutism, and tyranny are the leading features that characterize an alien usurpation of power and position in the Church."

At length, the Sequel (in Italian and English) was printed and largely circulated, viz. :—

"The Case of the Irish Catholics in Scotland Stated; Being a *Memorial* on the Present State of the Catholic Church in Scotland, addressed to His Eminence Cardinal Alex. Barnabo, Prefect of the Sacred Congregation of Propaganda Fide. By A. H. Keane, B.A., Editor of 'THE GLASGOW FREE PRESS.' Glasgow: 'FREE PRESS' Office, 3 Park Place Foot of Stockwell Street; Dublin: Jas. Duffy. 1864. Price 3d."

Week after week the raging fire was kept up, and a continual call was made on the Irish Priests to come forward, and show, by some overt act of their own, that they really desired to be emancipated from those grievances which had lain over too long, and were still unredressed. Accordingly, TWENTY-TWO IRISH CLERGYMEN, belonging to the Western Vicariate, met at Glasgow on the 27th January,

1864, and responded to this Appeal in a long Declaration of Fifteen Resolutions. They complained that, while more than nineteen-twentieths of the Faithful, and one half of the Priests of the Vicariate, were, by Birth and Parentage, IRISH,—the *Scotch* were, for the most part, Trustees of all the Ecclesiastical Properties, Lands, Churches, Chapels, Houses, Schools, Colleges, Convents, Orphanages, Reformatories, Cemeteries, &c., &c., which were grossly mismanaged. They gave, as a Cure for these and such like Grievances, the appointment of mixed Clerical and Lay Committees,—the establishment of a Hierarchy in Scotland,—and that IRISH Bishops should be appointed, and not exclusively the small Scotch Element.—This *Memorial*, together with the Resolutions, were forwarded to the Holy See on St. Patrick's Day, and was answered on 25th Feb.

Not only is the Litigation unprecedented in Scotland, but the holdest and most defiant in action since the "Reformation." No Protestant Sect could seek after more downright usurpation. This warfare operated severely on Dr. Murdoch's naturally sensitive temperament, and on his now enfeebled health. Efforts at Peace were attempted in a Correspondence between him and Mr. A. H. Keane, which only made bad worse. The Bishop writes, in April, 1864, thus:—

"I think it my duty, even at the risk of offending you, to draw your attention to the fact that the Prohibition of the Cardinal to continue to expose and discuss Ecclesiastical matters in *The Free Press* seems to have produced no changes in your line of conduct. . . . I would again, before I conclude, appeal earnestly to your regard for your Religion, and for your own Spiritual welfare, and implore you to stop your present, and adopt a more Christian and Catholic course. Do not suffer yourself to be induced by the praises or commendations of other parties, whether Ecclesiastical or Lay; for the hour will come, and God grant it may come in time, when you will bitterly regret your present line of conduct. Aided and encouraged—as I now know *for certain*—as you have been, and still are, by *Priests*,—I attach, I must say, less blame to you than I once did. . . . Again, beseeching the Almighty to forgive you and your abettors the manifold wrongs you have done me, and assuring you and them of my forgiveness, I am, my dear Sir, yours in Christ,

† JOHN MURDOCH."

It seemed, for a while, as if the very Demons of Insubordination had been let loose to run riot. The Scotch Clergy could neither think, speak, nor do any single thing to please those who were in the heat of the Irish faction. Dr. Murdoch continued to admonish and exhort as long as Nature held out: at last, he bowed his head to the storm of vituperation; for wearing anxiety and increasing bodily infirmities were making fast inroads upon his constitution. The once dignified bearing of the Spaniard, which was wont to cow, had now all gone.

God's Priests are often weak, fallible, and culpable; albeit, they have been chosen and set apart for Sacred functions and to save souls,—and the worst cannot but have these things at heart. The judgments of the Almighty have often fallen markedly upon those who have needlessly interfered with and molested them.

In Sir Henry Spelman's *Fate of Sacrilege*, many instances are given of the strange afflictions and divers kinds of deaths which have befallen Families who have laid hands on Holy Things, and shared in Ecclesiastical plunder. Striking casualties can, also, be counted as coming direct from Heaven upon those who have been turbulent towards and set at nought God's Anointed. Their lives have been unhappy ever after; what they did has daily haunted them; and they have had no peace of Conscience:—even a seeming worldly prosperity has at times but ill veiled self-reproach or vituperative feeling, which lay underneath.—The deplorable cabal, which originated in Bishop Scott's Vicariate, and which has continued to harass good men, furnishes alas! modern instances of God's vengeance against such as have mocked, resisted, and grieved their Fathers and Pastors.

The following Congratulation and Reply, (26th Feb., 1864, the morrow after the Date of the Answer to the above Memorial,) took place at the Presentation of a Carriage and Pair to Bishop Murdoch, which ultimately were given to a Lottery for behoof of the Nunnery in Charlotte Street. A handsome Brougham was, before this, Presented by Mrs Wallace, which the Bishop gifted to the Convent at Dalbeth:—

"MY LORD,—May it please your Lordship, We, the Clergy-men of the Western District of Scotland, beg to approach your Lordship with sentiments of profound respect and filial affection. We deem it our duty to your Lordship, our people, and ourselves, to make known our sense of

the injurious attacks to which your Lordship has now, for a long time, been exposed in a *Journal* which calls itself 'Catholic,' and would claim to be regarded as the organ of the Catholic Body in Scotland. We take blame, indeed, to ourselves for not having sooner come forward to give public expression to the feelings of indignation with which we have viewed the un-Christian, unmanly, and scurrilous nature of the course adopted by that *Journal* in relation to your Lordship, to declare our utter want of sympathy with it, and to repudiate its pretensions to be regarded in any point of view, as the organ of the Catholic Church in this Country. That we have not done so hitherto must be attributed in a great measure to the belief that we entertained, that the unworthy manner in which so many gross charges and low insinuations have been levelled at your Lordship's person and administration constituted in itself a sufficient refutation of these charges, and furnished ample disproof of any alleged title on the part of the *Newspaper* in question to be considered the representative of any body of right-thinking men, far less of a Christian community. We believe, indeed, that such will be the conclusion arrived at by the public at large, and that, so far from the attempt to spread disunion and discord throughout the Catholic Body in Scotland attaining the result desired by its authors, its only effect in our Congregations will be to cause the People to rally round their Pastors with increased esteem and confidence, and both Clergy and People to surround their Bishop with a stronger defence of love and veneration. Still, lest some of the weaker ones of our Flock should suffer scandal, and our silence be misunderstood or misinterpreted, we think it right no longer to refrain from publicly recording our abhorrence of the unjust accusations brought against your Lordship, our respect and love for your person, our unabated confidence in your virtue, integrity, prudence, and wisdom.

Delicacy would, under other circumstances, have forbidden us to allude, in your Lordship's own presence, to the personal grounds of our love and confidence—to your unaffected humility, your unpretending piety, your guileless candour, your patient forbearance, your constant desire of doing good, and zeal for the salvation of souls, your charity to the poor, the sick, and the dying, your disinterestedness, simplicity, and singleness of purpose; but these virtues have become public property, during the long course of your Lordship's career as Priest and as Bishop, and may therefore be appealed to without impropriety on the present occasion. Your example has been a model—nay, too often a rebuke to us all in the discharge of the duties of our sacred calling. It has urged on the lukewarm and faint-hearted amongst us, and stimulated the most zealous to work on their way with greater earnestness, deeper devotion, and brighter hope.

But we pass on to other motives of confidence in your Lordship's spiritual rule—the fruits which have been developed under its fostering influence. These are best realised, by contrasting the present state of the Church in the Western District with its condition at the period when your Lordship commenced your Episcopal labours. At that time there were about half-a-dozen Churches and Chapels in that portion of the Western District which was committed to your Lordship's charge; there are now, within the same limits, more than fifty Churches and Chapels. Then there were only eight Priests in the same portion of the District; now there are nearly eighty. Then there were no Conventual or Religious Institutions; now there are settled in the District the Fathers of the Society of Jesus—the Vincentian Fathers—the Marist Brothers—the Sisters of Charity—the Ladies of the Good Shepherd—the Nuns of St. Francis—the Sisters of Mercy—and the Little Sisters of the Poor,—all labouring, according to the spirit of their respective Institutes, in the cause of Education, Religion, and Charity. Then the appliances for training or reclaiming the youthful members of the Church were scanty and limited; now Schools are in operation in nearly every Parish, while two Reformatories, two Industrial Schools, and an Orphanage—the special offspring of your Lordship's fatherly care—are contributing their share to the great work of Social and Religious amelioration which is in progress in the Catholic Body.

Such are the wide and solid foundations which your Lordship has been instrumental in laying down as the basis of a more perfect and glorious superstructure. Such

have been your works in the day of small things, in the period of beginnings and transition in which your lot as a Spiritual Ruler of the Church has been cast; a period involving so many delicate relations with those outside the Church, so many adverse circumstances, unlooked-for contingencies, and novel combinations within. Your prudence, singleness of purpose, and persevering energy have surmounted all these difficulties with a success which is already exhibiting its measure in the improved spirit of Religion within the District, in the more regular compliance of the Faithful with all their Religious duties, in their zealous and effectual support of the various Institutions of the Church, and in their readiness to come forward on every occasion when the interests of charity and truth require some sacrifice at their hands. Such, my Lord, are some of the results of your labours, results which are a sufficient evidence of the merits of your Administration, and which have earned their due meed of appreciation and praise in other Lands than our own.

It is with reluctance and pain that we now turn to the specific *Charges* which are brought against your Lordship. —We will not dwell upon the qualifications of those who have stood forward in the face of the Public as the promoters of these Charges for the office into which they have thrust themselves:—they are estimated at their proper value by all who are in possession of the necessary means for forming a judgment on the question. We will not pause to analyse the motives of those persons; these we remit to a higher tribunal. To stoop to personalities in a case like the present would but derogate from the strength of the Protest which we wish to record against the Charges themselves.

One accusation that is brought against your Lordship is that of *Partiality and Prejudice in your relations with your Irish Subjects*.—Your whole career, my Lord, is the best refutation of this Charge. The love for your Irish People, which led you to decline a Bishopric amongst your own Countrymen in another Land, and to embrace, in preference, the laborious sphere of duty to which you have since consecrated your life, was not likely to wax cold under the influence of that warm affection with which that same Irish people has responded to your exertions on their behalf.—But we beg to notice in particular one ground of complaint which is alleged as a sufficient justification of the Charge of *National partiality* which is brought against your Lordship. It is stated that this *partiality* especially shows itself in the Clerical Appointments and Changes, which must, of necessity, be made from time to time in so extensive a District as the Western. We are convinced that complaints of this kind rest on no solid foundation; on the contrary, that a full investigation into all the facts and circumstances connected with the Appointments or Changes, which have been produced as evidence of the alleged *preference* of Scotch over Irish, would have the effect of rendering many of those who have been led to entertain distrust the foremost in appreciating the purity of your motives, the wisdom of your action, and the impartiality of your choice in the cases in question.

We will advert to one other point which is brought forward as a grievance. It is said that your Lordship *renders no account of the Monies received by you in aid of the Mission*.—The Money received by your Lordship comes chiefly from one source; and of the Distribution of that sum you give a yearly statement to those who bestow it. With reference to the Monies contributed by the various Congregations,—they are not entrusted to you, but to the Pastors of the respective Churches. They, therefore, and not you, are primarily responsible for the proper disposal of such Funds. Wherever the Money goes, it is most certainly not into your Lordship's pocket. In corroboration of which statement, we presume to say that we have reason to believe that *if the whole of your Lordship's personal estate were realised to-morrow, it would barely be found adequate to meet your Funeral expenses*.

We Protest, moreover, against the principles which have been promulgated in respect of this matter as erroneous, and calculated to spread mistaken views amongst our People. It is assumed that your Lordship is directly accountable to the Inferior Clergy, nay, even to the Laity for the administration of the ordinary Contributions upon which the Church depends for support in the District.—We deny this assumption as false in itself, and as savouring of a Schismatical spirit; in so far as it proposes to

substitute the arrangements with reference to Temporalities of Religious bodies which have separated themselves from her Communion for the regulations of the Catholic Church. Your Lordship is accountable to the Holy Father, as Vicar Apostolic; and, if there exist ground of complaint, appeal lies to him whose ears are ever open to the petitions of the lowliest of his children; but not to the Inferior Clergy, not to the Laity of your Flock.—With respect, indeed, to *Lay Management* in the present condition of the Catholic Body, there has been no want of cases in America where it has been tried, and has so disastrously failed, as to hold out no encouragement for a repetition of the experiment on the score of expediency alone.

But, in giving utterance to these principles, we would not have it supposed that your Lordship, or we ourselves, are actuated by any unseemly desire for the exclusion of Lay help in carrying on the great work of the Church. So far from it; we acknowledge, with thankfulness, the benefits which accrue from such help when afforded by those whose earnestness, ability, and piety, have prompted them to undertake a task which makes so large a demand upon their zeal and self-sacrifice; and we gladly avow our conviction, that the Church is then in her normal state when Clergy and Laity are not only working together harmoniously hand in hand, but even trying to outstrip one another in all which may advance the Salvation of Souls and the Cause of God's Truth.

In conclusion, we beg your Lordship to accept this feeble Expression of our desire to afford you some support and consolation under the circumstances by which you have been, of late, so recklessly and so cruelly tried. It is hard that you, who are the common Father of the Faithful in this District, should receive such an unworthy recompense from those who call themselves your Children, for all your sacrifices and labours in their regard. But we believe your Lordship to be upheld under these troubles by the sentiments of the Apostle—that the *Sufferings of this present time are not worthy to be compared with the Glory that shall be revealed hereafter*—and that you look upon these storms which have assailed you so cruelly in the evening of your days, as a sure pledge and token of the peacefulness of the Eternal Day, and the fulness of the Eternal Reward, which we humbly pray may be your portion when all dark things shall be unfolded before the Judgment-Seat of Christ.

We have the honour to subscribe ourselves, my Lord, your Lordship's most faithful and devoted Children in Christ, in name of the Clergy.

(Signed) F. SMALL, Chairman.
J. KERR, Secretary.

Bishop Murdoch's Reply:—

"I should deem myself, Rev. dear Brethren, heartless indeed, were I not more deeply touched with the affectionate Address, just read to me, than I can, in words, express. In the utterance of this short sentence, I am sure you will give me credit for sincerity. I dismiss all farther attempt to convey to you any idea of the depth of my feelings at this moment. At the same time, I am not so vain as to be insensible that the high commendations contained in the Address are rather the utterances of your kind hearts, than the dictates of your sober and severe judgment. You have thought it right, on this occasion, to shut your eyes, in a great measure, to my many deficiencies, short-comings, and faults, but to keep them fully open to any little merits or virtues which you think I may possess. These, I have no doubt, you have viewed through a powerful microscope, and so increased them beyond their real dimensions. Still, I do not say that you have meant openly to flatter, but that you have wished to be to my faults not a little blind, and to my merits, such as they are, not a little indulgent.

In proof of my merits, you appeal to the progress that Religion has made in the District, since it came under my charge. I thank God, a certain amount of progress has been made; but to what extent it is attributable to my instrumentality is another question. It is, I may in truth say, with a Bishop as with a General who has commanded a victorious army: the honour of the victory, according to the common mode of speaking, is given to the General; but, in reality, he is entitled to only a limited share. No doubt, he acted a conspicuous and a necessary part in the action; but the fighting, which was essentially the great

and indispensable element, was the work of his Officers and men. What could the highest Military talents and skill have effected, unless responded to and supported by a brave army? In like manner, a Bishop may direct, but Priests and the People are they who do the work, and secure the good result. I feel that I cannot, without intolerable presumption, lay claim to more than a very limited share, in so far as the advancement of Religion in the District is concerned. If I were to do more, I should resemble ambitious Roman Emperors, who sent their Generals and Armies to the field of Battle to fight and shed their blood, and then claimed for themselves the credit of the Victories won, and paraded the Streets of Rome amidst Triumphal honours. But God forbid, that Bishop, or Priest, or People, should, for a moment, entertain the thought of a jealous contest as to superiority, or to the work that has been done. No, no! Let us bless God that it has been done; and let each one, in his own sphere, comfort himself with the consoling thought, that, in as far as there is question of recompense, he is in the hands of Him Who 'will reward every one according to his works.'

Passing on from the matter of 'eulogium, allow me to address to you a few words, more immediately in connexion with your presence here, and the gratifying Address just read. I am not about to enter on any defence of myself before you. To say anything in this way, would, I consider, be to insult you, in as far as you are here. I conceive, to intimate to me, by your presence and by your declarations, that defence, on my part, is in your minds unnecessary, and that you have come to pour the balm of your sympathy into my bosom, and not to listen to the vindication of myself against the many charges that have been boldly laid against me by *The Free Press* and its abettors, during the course of the now long and systematic attacks they have carried on and still carry on against me.

I had long refused to believe that any Clergyman had aught to do with those attacks. But the knowledge that a few of the Priests of this District have, to some extent, identified themselves with my assailants, adds the bitterest drop to the cup of my affliction which, week after week, I am condemned to drink even to the dregs. It is sad enough that Religion should have to endure blows from its Lay professors; but it is melancholy, beyond measure, that even one of its own Ministers should stand in the ranks of the assailants, and should assist unscrupulous Laymen to drag it through the deep mire, and thus expose it to the laughter and scorn of its external enemies. It is very lamentable that they should compel Religion, bleeding, to exclaim '*His plagis plagatus sum in dono eorum qui diligebant me!*' Charity, no doubt, calls upon me to excuse them, on the ground that they have been driven into the hostile ranks by their consciences; but it is hard for me to comprehend how any Clergyman could consider himself justified in joining in a war, carried on by such men as the writers in the *Free Press* have proved themselves to be. It is some consolation for me to know, that even now, at the eleventh hour, and after the storm has in a great measure exhausted its fury, my Clerical opponents have seen the propriety of separating themselves from their Lay allies, taken their own separate ground, and adopted a mode of procedure more in accordance with the ways and customs of the Catholic Church. If I am not misinformed, I may, at any hour, have handed to me a Document detailing the errors and abuses of my government, and the grievances of a certain portion of the Clerical body under my jurisdiction. To this mode of proceeding I do not, I have no right to object. But I do confess, it did grieve me to think of a Priest standing shoulder to shoulder, with a man who has been and is, at least the ostensible Leader, in the late attacks, which, if just and well-founded, have left me without a shred of character. Had the limits of truth or anything like truth been observed in my regard, I would not have had such cause to complain; although it would have been ill the part of Priests to drag their Bishop before the tribunal of Public Opinion, and expose his faults to the gaze of the world, especially in such a Country as this; instead of imitating Constantine the Great, who, while yet but a Neophyte, is recorded to have said, 'that if he saw a Bishop sinning he would cast his cloak over him, in order to hide him from the view of the People.'—But I have suffered myself to be carried further on this theme than I intended. I can scarce help alluding, before I conclude, to

the two main charges which, as you have noticed in your Address, are preferred against me. The first is maladministration of the District; nay, even base and foul peculation, in as far as its funds are concerned.—To the first portion of this charge, I will only say, that I have governed the District to the best of my judgment, although, no doubt, I may have committed many errors,—that I have ever been actuated by an earnest desire to act up to the Motto engraved on my Official Seal, *'Omnia pro bono.'* My intentions, God is my witness, have been ever pure and good. The other portion of the accusation I cast from me with contempt and indignation; leaving those who made it to answer at the Tribunal of God for so foul an imputation. The second charge is of undisguised partiality to Scotch, and unconcealed neglect and unjust treatment of Irish Priests; and finally, a deep-rooted prejudice and bitter antipathy to the Flock I have had for so many years under my care, and solely on account of their Country and Race. This triple-pointed shaft has pierced far and deep into my breast, and its presence there would be intolerable, if every feeling in my bosom did not utter a loud Protest against it, and proclaim that my opponents have borne false testimony against me.

Here I intended to have stopped. But, Gentlemen, a second object which you have met to-day to carry out, compels me to say a few words more. I feel humbled by your request that I should accept the splendid Gift which your affection has provided for me. Advanced as I am in years, yet, it is not willingly that I would hear it said I am to Ride through Glasgow in my own Carriage. But, assured as I am that your request is the spontaneous manifestation of your immovable devotion to the principles of Religious authority and of attachment to my person, if in yielding to your wishes I am foolish, in the words of the Apostle, *'You have compelled me to it.'*

Finally, Gentlemen, I thank you cordially for the welcome manifestation of your devotion to me, which your Address conveys; and for the Gift which your considerate affection has provided for me in my declining years."

In the Summer of 1865, the Bp., instead of improving in health, as was hoped, got gradually weaker and more enfeebled in his limbs, till, on the approach of Winter, he was urged to eschew all business. This, however, he declined, and continued, even when his time out of bed was only a few hours daily, to write up his Correspondence, and sometimes give audience on matters connected with the District.—Dr. Hay writes:—Being in Glasgow early in November, I breakfasted with and congratulated him on being able to appear at table so early in the day.—He said it was one of his "good days," and as he had some little writing to do, he hoped to be able to get through it.—"But," said he, "I have got a troublesome pain just at my lower ribs, which annoys me at times, and is getting worse."—I found he had not consulted his Medical attendant,—and, knowing his propensity to procrastination in everything connected with his own health, I resolved to see to that before leaving. He promised to attend to this the following day; but I wrote to him that same night, in which I pressed on him the absolute necessity of taking advice. I also wrote to his Coadjutor, Bp.

Gray, to summon the Medical Attendant at once, without any consulting thereanent. In return, I received a Note from him, acquainting me that the Doctor was already in attendance, having been called in by the Bishop himself. About a fortnight later, I had another Letter from him, informing me that Bishop Murdoch was no better, and that he (Dr. Gray) wished me to come and consult with Dr. Scanlan what was best to be done. We both agreed that, as the malady had now exhibited symptoms of a malignant internal disease, we should call in the assistance of Professor Gairdner. This was done on the following morning, and our worst fears were verified: no power on earth could now save the Bishop's life.—His ailment latterly, was an affection of the Liver, complicated by Inflammation of the bowels. From this time till his death, which occurred fifteen days later, I visited him several times; and during the night immediately preceding that on which he died, sat with him some hours. He bore his acute pains with the most Christian fortitude; and there were moments when he was even cheerful.—In the early part of the evening, numbers of his old attached friends crowded the house, eager to receive his Blessing ere he died. I was afraid that, if this continued long, it would annoy him; and asked him to say whether it fatigued him, and I would instantly put a stop to it.—"Oh, no," said he, "the refusal to be admitted would vex and disoblige them more than the fatigue of receiving them can do me harm now;—but Jessie will be wearied showing them in and out." So anxious was he, even to the last, to promote the happiness of others, rather than to study his own comfort. Late at night, I urged the housekeeper, Jessie,—who was his sick-nurse—to seek a few hours' repose; and she, consenting, placed an easy Chair at the bedside for my accommodation during my self-imposed vigil; at the same moment whispering to me, that it was *the Bishop's Chair*; meaning to do me an honour. But the Bishop overheard her and said, smiling kindly, "Nay, Jessie, you are wrong there. It is not my Chair; it was given to me only during my life, which is now fast coming to an end; then the Chair reverts to its former owner, who is"—but here his memory failed him, he could not remember the name. In a little while he con-

tinued—"But you know her, Dr., she was one of your most exemplary Monitors in the Sunday School, more than 30 years ago, and is now a Nun in the—— Convent, in England." I named the lady to him. "Yes," he continued, "you are right; when she embraced the life of a Religious, having no further use for that Chair, she gave it to me to use during my life; at the end of which, it was to be returned to her. You will see to that, Jessie; for she is now feeble in health herself, and the Chair may be useful to her."—During the hours of midnight he slept, except when awakened by a quick accession of pain, which was very frequent. But he never complained, though his sufferings at times were most severe. At such times, when I looked at him, calm and placid in his agony, lying before me, I could not help being deeply moved. He had been for nearly 40 years my Spiritual Father, my willing Counsellor in trouble, my best and truest Friend. And now what a wreck had his enemies made him? Held him up to scorn and ridicule; heaped upon him unmerited rancour and reproach, till their incessant railing finally crushed his energy and broke his heart. I had learned that, on the afternoon of the day immediately before that on which he died, the two principal Writers and Proprietors of *The Free Press* had, at their own earnest importunity, stirred at last by some compunctious misgivings, been permitted to see the Bishop; and that they had, in tears and on their bended knees, besought his forgiveness and blessing; which were most readily and willingly accorded them by their meek Christian Pastor, whom they had hunted to death. And thus, the Unfortunates when they pressed their polluted lips to the cheek of their dying Bishop, Judas-like betrayed their Master, and at the same moment, their own souls, with a kiss.

Scarcely had the Vault been closed over the mortal remains of the Bishop, when *The Free Press* threw off the mask it had worn so long, and declared itself the organ of the "Fenian Brotherhood;" whose avowed object was the establishment of a "Republic" in Ireland by force of arms.

For two years after the death of Bishop Murdoch, this Newspaper continued to pursue its career. At last, ROME spoke out through His

Eminence Cardinal Alessandro Barnabo, Prefect of Propaganda, and the "GLASGOW FREE PRESS" was condemned and crushed out of existence. That this Papal interference (the first in Scotland since the "Reformation") was justifiable, even commendable, may be concluded from the fact that of the whole Protestant Press of the Country, not one disapproved, and some openly and frankly applauded the act. Its short-lived successor (under another Sign-board) was "*The Irish Catholic Banner*."

Shortly before 3 o'clock on the morning of Friday, the 15th December (the Octave of the Immaculate Conception), Dr. Murdoch died in the back bedroom, above the Parlour, at 52 Great Clyde Street, Glasgow. He sank, day by day, till Thursday afternoon, when, about 4 o'clock, he became insensible, in which state he continued, with brief intervals of consciousness, till he expired. During the last few hours his couch was surrounded by Bishop Gray and a number of Priests.—On Wednesday evening, the 20th inst., at 6 o'clock, the Body of the Bishop was removed from the Chapel House, upon the shoulders of six men, into St. Andrew's, preceded by The Rev. James Macintosh, who said the Office for the Dead, and who superintended the last dutiful acts on earth.

As soon as the Coffin had been placed upon the Bier, the Church was opened to the Faithful, in order that they might inspect the arrangements, and pay their last homage to their late revered Prelate. The people passed in regular order down the centre passage, and, after having been gratified with a sight of the Coffin, retired by the Side door. In this manner several thousands visited the Church up to 10 o'clock p.m., when it was closed for the night. The Church was re-opened at 5 o'clock on Thursday morning (St. Thomas' Day), when it again became filled with an anxious and mournful multitude, whose sobs but too plainly indicated their sorrow. Mass for the repose of the soul of the deceased was celebrated at intervals from 5 up till 9 o'clock, when the Church was under preparation for the *Requiem Mass* at 11.

The Church was draped with black, and on a Catafalque raised about 4 feet from the floor, placed in front of the Altar, covered with a black velvet Pall, and flanked on each side by

three large Candles, was placed the Coffin. The outer Coffin was covered with crimson velvet, and richly ornamented. A leaden one, as usual, contained the Body. On the top were placed the jewelled Mitre and Crozier of the Bishop, and the following Inscription was engraven on the lid :—

REVERENDUS DOMINUS JOANNES MURDOCH,
EP. CASTAB.
ET
VIC. AP. DIST. OCC. SCOT.
NATUS DIE 11TH NOV. 1796.
OBIIT 15 DEC. 1865.
R. I. P.

A brazen Crucifix was placed immediately above this. The Sanctuary Lamp was draped, and flickered over the Corpse lying beneath.

Shortly before 11 o'clock, between 80 and 90 Clergymen, including almost all of those connected with the Lowland part of the Western District, took up their positions, occupying the first six seats in front of the Altar. They were Vested in Soutan, Surplice, and Beretta. Several of the Marist Brothers were also present. Bishop Strain, of Edinburgh, acted as Celebrant; the Rev. Daniel Gallacher, of Partick, as Assistant Priest; Rev. John Vassal, as Deacon; and Rev. John M'Lachlan, of Kilmarnock, as Sub-Deacon. Mr. J. H. De Monti presided at the Organ, and Miss Murie, Soprano Vocalist, was specially engaged to give additional strength to the Choir. The Choir was led by The Rev. Eugene Small, who knows Music well.

An Acolyte having distributed Candles to the Clergymen present, the service was commenced by the Choir singing the *Requiem Deternam*, from Mozart's Grand Mass, followed by the *Kyrie Eleison*, from the *Missa Brevis*, by the same Composer. There was afterwards sung the *Dies Iræ*, from Mozart's *Requiem Major*. Each of the Clergymen then lighted his Candle, and the reading of the First Gospel was engaged in.—This having been completed, the Rev. Peter Forbes, of St. Mary's, ascended the Pulpit, and most feelingly Preached the Funeral Panegyric, which was printed.

On the conclusion, Mass was proceeded with, the Choir singing the *Offertorium*, from the Major Mass of Mozart. The *Sanctus* was next sung, followed by the *Benedictus* and the *Agnus Dei*. This concluded the Service of

the Mass, which had lasted fully three hours. Then followed the Ceremony of the Absolution, in which the two Bishops present and four of the senior Clergymen took part. Without divesting themselves of their Vestments, the Clergymen then formed in procession, and, to the strains of the *Dead March in Saul*, walked up the centre passage of the Church, each having a lighted Candle, to the Carriages, which were drawn up in front, in waiting to convey them to St. Mary's, Calton. The Presbyterian Steeple Bells rung during the Procession. On arriving, the Coffin was removed from the Hearse by the attendants and conveyed to a Bier, erected near the Altar, tastefully draped in black. Here the Office for the Dead was repeated, and immediately thereafter twelve young lady Boarders of Charlotte Street Convent, attired in white, and under the direction of the Reverend Mother Vincent, approached the Coffin, and bestrewed it with flowers. The Body was lowered into the Vault and placed alongside that of Bishop Scott. Thus, were united in death, as they had ever been in life, two bright ornaments of the long-depressed Catholic Church of Scotland.

XXI.—JAMES KYLE

Was Born at Edinburgh on the 22d September, 1788. He was received into the Seminary of Aquhorties on the 23d October, 1799. Hav-



ing concluded his Studies, he was appointed Professor in that Seminary in 1808, and was Ordained Priest on the 21st March, 1812. He remained in Aquhorties till January, 1826, when he was sent to St. Andrew's, Glasgow. On the 13th February, 1827, Briefs were issued appointing him Bishop of Germanicia, and Vicar Apostolic of the new Northern District. He was Consecrated at Aberdeen on the 28th Sep-

tember, 1828. His Lordship was honoured at Glenlivat by a Jubilee on the 50th Anniversary of his Priesthood. He resides at Preshome,—ripe in years and rich in Good Works. His Antiquarian lore, and valuable Library and Archives are well known.—[For interesting details of Preshome and the Northern District, see *Bishop Hay's Life—Passim.*]

XXII.—JOHN GRAY

Was Born at Buckie, Banffshire, on the 16th June, 1817. He went to Blairs College in July, 1831,—whence to the Scots College, Rome. He



MATRIX BRASS.
The Motto is erroneous: being the *Scott* Arms instead of the *Gray*:—"Fast."

received Minor Orders in St. John Lateran's there. He was Ordained Priest in the Vicegerent's Private Chapel by Archbishop Canali. He remained two years in Rome, after Ordination, to Say Mass instead of Abbé M'Pherson (then ailing) in the Private Chapel of the Scots College. On his return to Scotland, he served in St. Andrew's, Glasgow, for three years; then went to St. John's, Portugal Street, as the first Parish Priest of that Chapel. His activity and success there speak for themselves.—In 1861, while Priest at St. Andrew's, he was Presented by his People with £200. Of this, he gave in Charity £150, before he left the Platform, and the other £50, he gave away to a Charity some few days after:—thus inheriting the large heartedness of his maternal uncle, the noble Bishop Scott, who made over all he had in the world (about £4000) received in Donations, on occasion of the Trial of M'Gavin. All went to help to clear St. Andrew's of Debt; and his Lordship went out at the Door of Great Clyde Street Clergy House, with one Half-Crown, to pay his Passage to Greenock. On Bishop Smith's appointment to be Bishop Coadjutor, Mr. Gray succeeded him at Airdrie, where he remained for about 6 months, when both started for North America on a begging mission, where they remained for nearly 12 months. After his return, Mr. Gray again took charge of Airdrie for a short time, when he was again called to St. John's, Glasgow, for about a year, after

which he took charge of St. Andrew's, first as Parish Priest, then as Vicar General.

On Sunday, the 19th October, 1862, by virtue of an Apostolic Mandate received from the Holy See, he was Consecrated in St. Andrew's, Glasgow, Bishop of Hypsopolis, in *partibus Infidelium*, with right of succession, to the Right Rev. Dr. John Murdoch. The Consecrating Prelate was the Right Rev. Dr. David Moriarty, Bishop of Kerry; the Assistant Bishops were the Right Rev. Dr. Kyle, Bishop of Germanicia, and V.A. of the Northern District; and the Right Rev. Dr. Murdoch, named above. The Consecration Sermon was Preached by the Rev. William Gordon, of St. Mary's, Greenock.

The Clergy who filled Offices at this Solemn Function, and at the Pontifical Mass, were the following:—Assistant Priest—the Very Rev. John Strain, President of Blairs College, who read the Apostolic Mandate for the Consecration: Deacon—the Rev. John Vasall, of St. Andrew's, Glasgow: Sub-Deacon—the Rev. David Macdonald, of Blairs College: Chaplains to the Bishop Elect—the Rev. Peter Forbes, of St. Mary's, Glasgow, and the Rev. Patrick Hanly, Springburn: Chaplains to First Assistant Bishop—the Rev. F. Robert Whitty, Dalkeith, and the Rev. John J. Kyle, Preshome: Chaplains to Second Assistant Bishop—the Rev. Daniel Gallagher, Partick, and the Rev. Donald M'Eachen, of St. Patrick's, Glasgow. The Chanting of the Litany and of the Anthems proper to the Consecration was performed by the Rev. Eugene Small, of St. Mungo's, Glasgow, assisted by several other of the Clergy; the Musical Department was conducted by the Rev. Alexander Reid, of St. Andrew's, Glasgow; and the whole Ceremonial was under the charge of the Rev. Dr. Macpherson, New Abbey, assisted by the Rev. James Macintosh, of St. Andrew's, Glasgow. Besides the above, a considerable number of the Clergy, in Surplice and Beretta, were present in the Sanctuary.

XXIII.—JOHN STRAIN

Was Born at Edinburgh on the 8th December, 1810. In 1819, he commenced Classical Studies at the High School, Edinburgh; in 1820, he went to the Catholic College of Aquhorties, Aberdeenshire; in 1826, thence to the Scots College, Rome; in 1833, 9th June, he was Ordained

Sub Deacon and Deacon at St. John Lateran's, Rome; and, on the 9th June, Priest, in the Chapel of Propaganda. In 1833, he returned



GOLD SEAL.

to Scotland in September; in December of same year he was appointed Assistant to The Rev. W. Reid, Dumfries; in 1835, he removed to the charge of the Mission of Dalbeattie, which included the greater part of the Stewartry of Kirkcudbright, having Congregations at Kirkcudbright and Gatehouse as well as at Dalbeattie, and smaller Stations in other parts of the County. In 1857, he returned to Dumfries to take chief charge of that Mission; in 1859, he went as President to St. Mary's College, Blairs, near Aberdeen; in 1864, he was Nominated Vicar Apostolic of the Eastern District of Scotland, and was Consecrated Bishop of Abila by his Holiness Pius IX., in his Chapel at the Vatican Palace, on 25th September. He returned to Scotland in the following month. In 1867, he went to Rome for the Convocation of Bishops, on occasion of the Centenary of St. Peter. He was Nominated Bishop Assistant at the Pontifical Throne, June 17, 1864.

XXIV—JAMES LYNCH

Was Born at Dublin on the 19th January, 1807. He received his Classical Education at the College of the Fathers of the Society of Jesus, Clongowes' Wood, Naas, Ireland, and his Ecclesiastical training at the College of Maynooth. He was Ordained Priest by the Archbishop of Dublin, (Dr. Murray.) He joined the Congregation of St. Vincent de Paul, early in his Missionary career; and was for many years Professor in the College of Castleknock, whence he was transferred to the Rectorship of the Irish College of St. Patrick, Paris,—some eight years before his appointment as Bishop Coadjutor of the Western District of Scotland.

As the Ceremonies attending his Consecration, were more than usually interesting, the details are here subjoined. A Paris Correspondent wrote :—

The Old Quartier Latin was fairly puzzled for the past few days. Carriages with purpled occupants continually drove towards the Irish

College, disturbing the monotony of the Classic hill. People wondered what it all meant, and the *curiosité Française* was not easily satisfied. However, the secret eked out on Saturday; and it was not long until it was known, even at the Tuilleries, that the Rector of the Irish College was about to be Consecrated Bishop of Arcadiopolis and Bishop Coadjutor of the Western District of Scotland. Early on Saturday morning, Nov. 3rd, the immediate preparations for the Ceremony were commenced; and, although there was no lack of excitement, the enthusiasm was heightened by the arrival of M. Lacroix, Administrator, accompanied by a complete Staff from the Tuilleries, bringing a supply of Tapestry, Draperies, Trophies,—everything necessary for the embellishment of the Court, Halls, and Chapel of the College.

The College is a fine old, lofty, Building, founded in 1578, by John Lee, and is in good preservation; it forms three sides of a Quadrangle. It is entered from the Street, *La Rue des Irlandais* (just beside the Pantheon), by a large folding Door-way in the centre of the middle Wing. In the Wing on the left is the Refectory,—in that on the right are the Chapel and Library. The whole Building is skirted with a Colonnade, rising as high as the first storey. A series of some fifteen columns in bronze, support its arched roofing, which is of green varnished zinc, and plate-glass. The interior of the Colonnade was well adapted for displaying, at the Bishop's Consecration, the rich Tapestry sent from the Tuilleries, and for exhibiting the beauty of the groups represented on them. These splendid Works of art, some of which are 20 feet long by 14 high, were from the celebrated *Tapissierie Imperiale* of the Gobelins, executed in the reign of Louis XIV., of immense value, consisting chiefly of Scripture allegorical Pieces after Raphael, the originals of some of which are to be seen at the Louvre, or Tuilleries. These were sent for the *fête*, by the Emperor Napoleon, through the Minister of State, to Canon Owen Lacroix, Administrator of the Irish Establishments in France, and Secretary to the Emperor's Almoner. In the niches of the Windows of the *Rez-de-chaussee*, and in the spaces between the Tapestries, were arranged piles of Standards, representing the Escutcheon of the Napoleon Family. Collec-

tions of Standards of this description are called *Trophies* by the French, but the use of the English word is not the same.

Over the Door, in the centre of the grand Court-Yard, was raised a Cross, under which were engraved *Protegit una Duas*; on one side the word *France*, on the other *Irlande*; over the whole, the French Eagle was supported on each side with tricolour Flags. Above, floated the Papal Flag; and, on the Porch, the Green Flag of Erin, with Harp of gold.

On one side of the above was a Scutcheon bearing the Arms of Glasgow, with the Inscription—"Evangelizare pauperibus misit me." On the other side a Cross, with the Arms of Ireland and Scotland, and the Thistle and Shamrock entwined together.

There was a time when Scotland had its College, too, in Paris; and not far from the Pantheon, over the Gate of a fine old Building, is still to be seen on a black marble Slab, the Inscription in letters of gold, *College des Ecossois*.

Splendid Candelabras between the columns in the great Court-Yard; tricolour Flags floating in the air; the names of every Diocese in Ireland inscribed in letters of gold, (souvenirs of the past,) arranged around the Canopy, richly ornamented, and raised for the occasion; the names of Scotland, Ireland, and France on every side; the Cross of St. Andrew, and the Banner of St. Patrick, beautifully painted on Scutcheons; the rich and costly Hangings; the gold and silver Ornaments;—formed an ensemble of decoration rarely seen in France in a private *fête*. At the Entrance on each side were two Statues, one resembling John Lee, Founder of the College, with the date, 1578; the other, of the Administrator, Canon Owen Lacroix, 1866.

At an early hour on Sunday morning, the few who were invited to assist at the Ceremony arrived in the little Chapel situated in a Wing of the College. It was ornamented with rich Hangings, in velvet and gold, and decorated with exquisite taste. A Canopy of the richest description overhung the High Altar, the folded Hangings just permitting the beautiful marble Statue of the Madonna to be visible. Two gorgeous Chandeliers, with 16 Branches and numerous cut-glass Pendants, adorned each side, whilst two others of great beauty were

hung in front. The varied hues of the light, refracted and reflected, looked like an immense collection of Irish Diamonds. The large Candles on the Altar were adorned with the Arms of the Consecrating Bishop and Bishop Elect. The carpets on the Sanctuary were of the Gobelins' manufacture. The Tribunes were in union with the rest of the Church.

High Mass and the Ceremony of Consecration commenced on Sunday, 4th November, 1866, at 8 a.m.; the whole Community having formed in the Sacristy, whence the Procession started. The Right Rev. Dr. Keane, Lord Bishop of Cloyne, was Consecrator; Right Rev. Dr. Gillooly, Bishop of Elphin, and Right Rev. Dr. O'Hea, Bishop of Ross, Assistant Bishops. These three Prelates were residents in the College in their early days. The Chaplains and other Officers of the Ceremony belonged to the College. There were also present—Rev. Father Jean Baptiste Etienne, Superior General of the Congregation of the Mission; the Rev. Superior of St. Esprit; Rev. Neil McCabe, C.M., the newly-appointed Superior of the Irish College; Rev. Canon Lacroix; Rev. Canon Lynch, Dublin, (brother of the Bishop Elect); Rev. Canon Perraud, Orat., Author of the celebrated "*Etudes sur l'Irlande contemporaine*;" Rev. Father Burke, O.S.D.; and a number of other distinguished Personages, Lay and Clerical, residing in Paris.

The Ceremonies occupied more than three hours, and were peculiarly grand and imposing. The bearing of the revered Ecclesiast, who has been placed amongst the number of the Princes of the Church, was most touching and edifying throughout the Ceremony. The Mitre was a great blow to the humility of the unassuming Rector;—and, towards the close of the Ceremony, when installed on the Throne with Crozier in hand, the strong emotions of his heart were vividly pictured on his countenance. But he looked the Bishop in every sense of the word; and, when he rose to bestow the Benediction on his children, the majesty of the good Father impressed all hearts.

At one o'clock, the Bishops and Dignitaries met in one of the large Halls, together with the Professors and Students. A *Presentation*, consisting of a superb Mitre and Crozier was made to Dr. Lynch. The Crozier bore the following

Inscription:—*R^{mo}. D^o. Lynch, Episcopo Arcadia-politano, Alumni Collegii Clericorum Hibernorum, Parisiis, in signum singularis amoris et gratitudinis, dono dederunt, anno salutis, 1866.* On the Mitre were the words:—*Memento Alumnorum tuorum Collegii, Hibernorum, Parisiis.*—An Address was also read, in which the Youths, whilst begging the acceptance of their Gift, and congratulating his Lordship on his new Dignity, expressed their sorrow at the great loss they were about to sustain by his removal from amongst them. Dr. Lynch replied with much feeling and warmth. He said, the Crozier, which was the emblem of authority, reminded him of his happy connexion with the Irish College; for, throughout the long term of his government, he was never called upon to exercise any power but the influence of the heart. The other Bishops, as well as the new Rector, Rev. N. McCabe, addressed the Students.

At 6 o'clock a grand Dinner was given in honour of the elevation of the President to the See of Glasgow. It is not often that so many distinguished Irish have met in Paris. Besides the four Bishops, there were the great Irish Preacher, Dr. Burke, (the Dominican,) in the dress of his Order; the Rev. Mr. Hogan, the eminent Professor of Theology at St. Sulpice; the Rev. Mr. Barnard, of the Passionist Fathers; Abbé Perraud, Author of the great Work on Ireland; the distinguished Superior of the Priests of Saint Esprit.

About 160 sat down to Dinner. After sunset the Court and Galleries were illumi-

nated, and presented quite a romantic appearance. The scene on all sides was magnificent. The light from the Chandeliers, falling on the rich Tapestries, was reflected out among the long rows of Chestnuts planted around the Court, and had a very brilliant effect. The different groups and figures wrought on the Hangings could be easily discerned from the centre of the Plateau.

The first work on the right was *The Beheading of Holofernes*. On the left was *Leo the Great meeting Attila outside the Gates of Rome*. The appearance of the *Illuminated Cross to Constantine*, with the words, "In hoc signo vinces;" *The Judgment of Solomon*; *Constantine's Victory over Magentius*; and *Esther before Assuerus, holding out the golden Sceptre*, were some of the principal.

XXV.—JOHN MACDONALD—(Elect)

Was Born in Strathglass, in 1818. He went to the Scots College, Ratisbon, in 1830; and thence to the Scots College, Rome, in 1837. He was Ordained by Bp. Kyle at Preshome, in 1841; and was first placed in charge of the Congregation of Tombae, Glenlivat,—then of Glenmoriston,—then of Inverness,—then of Fasnakyle,—and now of Eskadale, Strathglass, and acts as Chaplain, also, to Lord Lovat. The Gaelic, being his mother-tongue, he speaks and preaches fluently. Just while this Work is being Printed, a Telegram has been received from Rome of date 30th Nov., 1868, intimating that he has been appointed Bishop-Coadjutor to Dr. Kyle; but the Bulls, necessary for his Consecration, not having arrived, nothing has been arranged as to when or where he is to be raised to the Episcopate.

MEMORABILIA AND OBITUARIES

OF

MISSIONERS IN SCOTLAND, AND MEMBERS OF THE SOCIETY OF JESUS.

ABERCROMBY CHRISTOPHER—Occurs as "Procurator of his Brethren"—at Paris, 18th June, 1686. From a Letter of F. James Forbes, Rector of the College at Douay, dated 26th January, 1691, it is evident that F. Christopher was then assisting him at Douay, and could ill be spared for the Scotch Mission. In a subsequent Letter, however, dated Paris, 24th November, 1692, he states that F. Christopher was then proceeding to the Mission. After this I lose sight of him.—[*Oliver's Collect.*]

ABERCROMBY DAVID.—This Father, as I find by a Letter of F. James Forbes, dated 10th Sept., 1680, was shortly expected in Scotland. "*D. Davidem Abercromium, quem a multo tempore paternitas vestra nobis tam benigne concessit, hic in Scotia brevi expectamus.*"—[*Oliver's Collections.*]

ABERCROMBY ROBERT.—We learn from F. Tanner's *Lives of the Confessors*, S. J. p. 106, that, on the failure of Gaudanus' Embassy to Mary, Queen of Scots, (to which he had been appointed by Pope Pius IV.) his companion, F. Edmund Hay, succeeded in bringing away from Scotland, James Tyrie, John Hay, William Murdoch, and Robert Abercromby, *qui datis societati nominibus in viros egregios evasere, quibus plurimum Scotia debet.*—After spending 23 years in assisting Catholics abroad, and in training the Novices of the Society; and after labouring during 19 years in the Scotch Mission, and enduring Imprisonment for Christ, he Died peaceably at Braunsberg, 27th April, 1613, ætat. 80. (See F. John Drew's *Fasti*, S. J. This Posthumous Work contains 516 pp.)—[*Oliver's Col.*]

ABERCROMBY THOMAS—Had been serving the English Mission for several years with little danger or suspicion, when he ventured into Scotland in June, 1610; but, owing to the heat of the Persecution raging there, he deemed it prudent, at the end of two months, to return to his former situation. With great difficulty he effected his escape, as he informs the General, Claudius Aquaviva, in a Letter dated 3rd Oct., 1610. His Death occurred in England, 4th Feb., 1644.—[*Oliver's Collections.*]

ABERNETHY THOMAS.—I find by his Letter, dated Douay, 16th August, 1633, that he had safely arrived there from Rome. He was a Missionary in Scotland in 1636, and attached to the Family of the Marquis of Huntly. Further particulars I cannot recover.—[*Oliver.*]

ABERNETHY THOMAS—Was Born, I believe, in the Diocese of Aberdeen, and entered the Scotch College at Rome, in 1624. Here he remained only a few months, leaving it to become a Jesuit. After going through the usual course in that Order, he was promoted to the Priesthood and sent to Scotland, where he soon Apostatized. Besides the great scandal which his Apostasy brought on Religion, he occasioned much harm to Catholics in general, but more particularly to the few Clergymen that were then in that Country, by turning Informer to the Covenanters against them. His former character as a Clergyman, and as a Missionary, gave him good opportunity of being well informed of every circumstance relative to the Catholic Clergy and Laity, of which he took all the advantage he could, during the time of the great Rebellion, and caused many of them to be apprehended. His activity in that respect is mentioned by Spalding, in his *History of the Troubles in Scotland*, Vol. I., p. 166. I have not been able to learn how he finished:—considering his crimes, we may suppose, not in a pious nor edifying manner.—[*Abbé M'Pherson's MS. Cat.*]

ADAMSON GEORGE.—This was a Character very opposite to the one mentioned above. He was Born in Grange, in Strathbogie, of very respectable Parents. He first was sent to the Scotch College at Paris, where he finished his Humanities. Feeling a desire of visiting the holy Places at Rome, and of being more nearly acquainted with the City, which forms the Centre of Catholic Unity, he petitioned his Superiors to be sent to the National College there. At this time, that House was very scarce of Students. The Superiors had repeatedly desired some might be sent; but from various causes, and especially for want of Money to bear their Charges, the Clergy found it difficult to comply with the Superiors' request. Mr. Adamson's desire, on this account, met with less difficulty. Though sorry to part with such an excellent Subject, yet, considering every circumstance, the Superiors at Paris allowed him to depart, accompanying him with a high Character, such as his Talents and Virtues merited. He entered the College at Rome in 1690, being 19 years of Age. Then, having with great applause finished his higher Studies, he was promoted to Holy Orders, and left Rome

in 1697, with intention of going directly to the Mission. Arriving at Paris, the Superiors there standing greatly in need of a Prefect of Studies, and well knowing Mr. Adamson's Piety and Learning, obtained permission from Bishop Nicolson to keep him for some years in that capacity. He continued in this Charge, to the great satisfaction of all concerned, till 1703, at which time he went to the Mission; where, for the following four years that he lived, he faithfully discharged every duty of an Apostolic labourer. After Bp. Gordon, he, by every one, was deemed the fittest to be Coadjutor to Bp. Nicolson; and, undoubtedly, had Mr. Gordon continued obstinate in refusing the Office, Mr. Adamson would have been chosen. It did not please Allwise Providence to prolong his Banishment much, in this Valley of Tears. He was called to receive the reward of his Virtues on 18th May, 1707, to the universal regret of every one that knew him. Bishop Geddes mentions him as follows:—"I have heard those who knew this Gentleman, saying, that he represented the Character of Thomas-a-Kempis, to a very eminent degree, and notwithstanding he was most agreeable in Conversation, yet they could easily observe he had ever his mind fixed on the contemplation of the Divine Presence." When he came to the Mission in 1703, he was threatened with Decline, from which he almost recovered. Dr. Alex. Gordon, Brother to Bp. Gordon, was his Physician. By fatigue, he relapsed and Died, as mentioned above, where he had been Missionary. He was Buried not far from the South-east corner of the ruined Church of Peterkirk, on the ruined Banks of the Devon; where is yet to be seen an Inscription over his Grave, though it is now much effaced. He Died in the 10th year of his Priesthood, and 38th of his age. He was very much regretted by all ranks, even by Protestants. — [*Abbé M'Pherson's MS. Cat.*]

ALLAN WILLIAM—Was Born in Edinburgh on the 8th December, 1825. His father was a member of the Legal profession, and for some time he himself studied for the Bar. Meanwhile, his attention was directed to the Scottish Episcopal Church, in which he proposed to take Orders; and, with that object in view, he attended the Course of Lectures under Bishops Terrot and Russell. After receiving Deacon's Orders, he was appointed to the Charge of the Episcopal Congregation at Dumbarton.—He was a tall, dark, fine-looking figure.—He gave up this Charge, and was received into the R. Catholic Church at Glasgow on the 20th August, 1848, by The Rev. William Gordon; and Confirmed, on the 23rd of the same month by The Right Rev. Dr. Murdoch.

He soon after proceeded to Paris, entered the Seminary of St. Sulpice, and devoted henceforth his attention to the study of Theology. His application here was intense. His Superiors promoted him to the Clerical Tonsure at the

Trinity Ordination, 1849, and to Minor Orders in the Advent Ember Week of the same year. In due course, he was Ordained Subdeacon at Trinity, and Deacon in Advent of the following year; and, finally, he was raised to the Priesthood on the Eve of Trinity, 14th June, 1851. All these Orders were conferred upon him by Monseigneur Sibour, the Archbishop of Paris.

On his return to Scotland, Bishop Murdoch, finding that the severe mental application to which he had subjected himself, had enfeebled his health, and that he required some relaxation, desired him to spend some short time in recruiting his strength. A few weeks after, he entered on his Missionary career in St. Andrew's Parish, Glasgow, on the 23rd August, 1851.

His great zeal and unceasing labours, combined with the severity of Missionary duty, soon began to make a serious inroad upon a constitution which was never robust. Still he struggled against every difficulty, and it was but at the peremptory order of his medical adviser that he could be induced to retire from Glasgow, in the Summer of 1852, to the Mission of Dumbarton, which had been his former Charge. His friends fondly hoped that the change of scene and relief from arduous duty would soon re-establish his health. But in this they were disappointed; for Consumption had marked him as its victim. While his bodily strength diminished, the "zeal of the Lord's House" seemed only to consume him the more intensely; and it was with evident reluctance, that, at length he yielded to the oft-repeated injunctions of his Superior, and withdrew from the labours of his Mission. After several months of continued infirmity and suffering, which he bore with the most edifying resignation and patience, he desired to remove to his mother's house in Edinburgh, where, on the morning of the 6th June, 1853, in sentiments of the firmest hope, he resigned his pure soul into the hands of his Redeemer.—His body was interred in Edinburgh on the 10th following.—[*Cuth. Direct.*, 1854.]

ANAND GEORGE—Was Born in the Diocese of Aberdeen. He was received into the Scots College, Rome, in 1623; was Ordained Priest, and left Rome, in 1625. He went to Ratisbon, and entered among the Benedictine Monks there. This is all the information I could gather concerning him.—[*Abbé M'Pherson's MS. Cat.*]

ANDERSON JAMES—All that I can learn of him is, that he governed the Scotch College at Madrid a very long time.—[*Oliver's Coll.*]

ANDERSON JOHN—Was Born in Glenbucket, in the Diocese of Aberdeen; was admitted, when very young, into the Bishop's Seminary at Scaln, where, having learnt the first rudiments of Latin, he was sent to Rome, and entered the College there, in 1772, being then 14 years old. There he remained till 1781, when, on his own accord,

imagining he was not called to the Ecclesiastical State, he left it to return to his Parents and the world. He embarked at Leghorn, on a Tuscan vessel, and was taken by an Algerine Corsair, and, together with other passengers and whole crew, was carried to Algiers. He was stripped of everything, even his Clothes, and would have been sold for a Slave by the Corsairs, had he not been fortunate enough to get the English Consul informed of his situation. The Consul claimed him as a British subject, and he was liberated accordingly. But, having no money or credit to carry him home, after loitering there for some time, he engaged on board of an English Ship of War. There he served till peace was made with the Americans. He then, perfectly tired with the world, returned home, and applied to the Bishops to be re-admitted to prosecute his Studies. Though they wished to facilitate his retreat from the world, they did not deem it prudent to admit him among the Clergy, for fear of the instability of his Character. Thereupon, he was advised to embrace a Monastic life, to which he readily agreed, and went to the Scots Benedictines at Wurtzburg, where he took the Habit, and gave great satisfaction.—[*Abbé M'Pherson's MS. Cat.*]

ANDERSON PATRICK—Was Born in the County of Elgin. His mother was sister to Dr. John Lesley, Bishop of Ross. After attending the Grammar School at Elgin, and then the University of Edinburgh, Patrick went abroad, and joined the Society of Jesus at Rome in 1597; and, in due time, he acquired the reputation of an eminent Linguist, Mathematician, Philosopher, and Divine. Being ordered to the Scotch Mission, he reached London in Nov., 1609, and after a short stay in that Capital, prosecuted his journey towards his native Country. Admirable were the fruits of his Apostolical career, in the Conversion of the old and the young, of the noble and the poor, even of several members of his own respectable Family, amongst whom may be mentioned his Brother, whom he reconciled to God, and whom he prepared to die in the most edifying sentiments of piety. In his Missionary excursions through the Highlands and Lowlands, he had to encounter incredible fatigue and privations; every place was full of suspicion and danger; and his hair-breadth escapes from the hands of his fanatical persecutors, as detailed in his Narrative, manifest the special interpositions of a kind Providence in his favour. Twice he was in immediate peril from the information given to the Privy Council and its cruel President, Lord George Hume, Earl of Dunbar, by two false Brethren, one of whom the Father had actually employed as Secretary; but, when his apprehension was deemed quite certain, God was pleased to rescue him from danger. To these false Brethren and their families, the good Father rendered the kindest offices and benefits; and he remarks that nothing is more becoming a Member of the Society of Jesus, than to repay

good for evil, and to return a blessing for a curse. Receiving orders from his Superior, F. James Gordon (Huntly), to meet him in France, he quitted Scotland late in 1611.

It is a remarkable fact, that, at the time of his departure, there was but one Priest in all Scotland, and he very old and infirm.—Two worthy Secular Priests, Andrew Creighton and Roger Lindsay, had been apprehended in August, 1610; and, after suffering Imprisonment, had been sentenced to perpetual Banishment. This Lindsay, of Mains, was a relative of the Abbot of New Abbey, and had, some years before, returned as Missionary from the Scots College of Louvain. It is pleasing to find, that, under Lindsay's ministrations, New Abbey, in 1608, was the seat of "the papist chieffes," and that, in 1609, when "minister Murray" was banished from Leith to New Abbey, he settled rather in Dumfries, since "he had not such a fair occasion to preach at New Abbey." However, he extended his visits to Troqueer, "where the parishioners were for the most part, popishlie affected." Lindsay's zeal soon drew the Priest-hunters on his trail. Although we know that he was apprehended in 1610, at the same time as the Rev. Andrew Robert Crichton of Invernietie was captured in Perthshire; yet, no notice of him is to be found in the Criminal Records published by Arnot and Piteairn, nor in the manuscript Collection of Lord Strichen.—Father Patrick Anderson, S.J., in a Letter dated 11th March, 1611, says that Lindsay, after suffering Imprisonment, had been sentenced to perpetual Banishment. This must have been the commutation of the Sentence, if we may judge from the Trial of his Fellow-prisoner in the Tolbooth of Edinburgh. Mr. Crichton, who was sentenced to be hanged at the Market Cross, was to be dismembered and forfeited, after six months' confinement in that loathsome Prison, had the capital punishment commuted into perpetual Banishment, under pain of death against return.

When F. Patrick Anderson reported to his Superior that there was in 1611 only one Priest in all Scotland, he surely meant to convey that there was only one aged *Secular* Priest, now that the two above-mentioned had been Banished; for, within three years after, we find the Protestant Archbishop Spottiswood numbering the Priests (or "Jesuits" as he styles them) in Scotland, as twenty-seven. To supply this dearth, F. Anderson collected nearly 100 promising Youths in Scotland, eager to serve God and the Church, as I find in a Letter written by F. Gordon, and dated the 11th March, 1611.—In Scotland the dreadful engine of Excommunication had, at this period, directed its full force against the Catholic Body. When once that Sentence was pronounced by the Kirk against the Catholic victim, he could neither inherit property nor enter into a legal covenant, nor claim a debt, nor form the Marriage union.

At the end of a year's absence from the Parish Conventicle, the Catholic was liable to be cited by "the Preacher of the Word," who alone was to decide on the sufficiency of his reasons for such absence. Should the Catholic prove contumacious, the frightful Sentence was fulminated; his property at once became confiscated to the Crown; his person consigned to safe custody; and such was the envenomed hatred of the Scotch Puritans to the professors of the ancient Faith, that they would neither break bread with them after such Sentence, nor speak to them, but would shun them as if infected with pestilence. In England, our recusants, who possessed interest or wealth, might, comparatively speaking, live at their ease.—After recruiting his strength and filling the office of first Jesuit Rector of the Scotch College at Rome, F. Anderson was allowed by his Superiors to return to Scotland. Finishing his visitation of the Highlands, he proceeded to the South, when he was betrayed on St. Patrick's Day, 17th March, 1620, into the hands of the Magistrates of Edinburgh, by a pretended Catholic, *Alexander Boyd*, who could not resist the bribe of £75 Stg. During his rigid confinement in the Tolbooth, the good Father, whose constitution was greatly impaired, had to stand several examinations, during which he gave evident proofs of superior learning and invincible constancy. He was threatened with the barbarous torture of the *Boots*, in which the legs of the Prisoner were so compressed that the blood and sometimes the marrow started from the compressed part. But nothing could intimidate his generous soul, which panted for martyrdom. "*Quis mihi tribuat?*" he says, "*ut pro dulcissimo Domino Jesu moriar? O felix hora, qua comparatur eterna illa felicitas!*" But, whilst in daily expectation of death, he was restored to liberty, at the intercession of, as it is thought, the French Ambassador, the *Marquis Deffiat*, who chose him for his Confessor. He Died quietly in London, on the 24th of September, 1624, *etate* 49.—[See pages 193, 194.]

We have from his pen *The Ground of the Catholicke and Roman Religion in the Word of God*, 4to. 1623. It is divided into three Parts, the first containing 60 pages, the second 150 pages, the third 174 pages. F. John Mambrecht, S.J., in a Letter dated London, 31st of December, 1624, states that F. Anderson had prepared for the Press two other Parts of the above-mentioned highly esteemed Work, as also a little *English Manual for Scotland*. Whether they were ever Printed I cannot ascertain.

The learned Alban Butler, in a Note to the Life of *St. Felan* (9th of January), and again in his Life of *St. Duthak* (8th of March), and of *St. Constantine* (11th of March), refers to the MS. Memoirs of the Scotch Saints, compiled by a Scotch Jesuit, and preserved in the Scotch College at Paris. The Compiler was no other than *F. Patrick Anderson*. For, in his original Letter

addressed to the General of his Order, Fr. Mutius Vitelleschi, and dated 14th of May, 1620, from his Prison in Edinburgh, I read, "*Commendo Paternitati vestre Alumnos Collegii Scotorum, quibus consolationi erit non mediocri, ut typis mandentur VITE SANCTORUM SCOTORUM, quas ego magno sane labore in unum congesti.*"—[*Oliver's Collections, and Cath. Direct.*, 1855.]

ASLOAN GEORGE—Of Garroch, near Dumfries, was Ordained Priest at Rome in 1619, and returned as a Secular Missionary to Scotland, where he still was in 1623, very probably labouring in his native District of Galloway. He withdrew to Rome, and finally to Germany, where he Died in the arms of his brother, the Abbot of Wurtzburg.—[*Cath. Direct.*, 1855.]

BADENOCH ALEXANDER—Was educated at Douay and at Valladolid. He commenced his Academical course at the Scottish College of Douay, and was in that Place when it was entered by the Revolutionary bands of Paris, who had figured in the Massacres of Aug. and Sep. 1792. The immediate proximity of the Seat of War, however, and the insecurity of life in the midst of the Banditti who had deluged the French Capital with blood, together with the certainty of approaching hostilities between Great Britain and France, forced him to quit Douay, and make the best of his way to this Country, which he did with much difficulty, and no inconsiderable degree of danger. On his road to the Coast, he passed through the Austrian lines; and was for a short time an eye-witness of the Bombardment of Lisle by the Austrians. Soon afterwards he proceeded to the Scottish College at Valladolid, then under the Presidency of Dr. Cameron, where he completed his Academical education; and, having returned to this Country, he was Ordained Priest, and appointed Professor in the College of Aquhorties, then newly established by Bishop Hay. From that Seminary he was removed in 1804 to the Charge of the Congregation of Strathavon. Thence in 1808 he was called by Bishop Cameron to Edinburgh, where he remained for nine years. He was subsequently removed to Preshome, and thence, for the second time, in 1826, to the Seminary of Aquhorties, where he resided for three years, conducting that Establishment with ability and success. In 1829 he returned to Edinburgh, where, under successive Bishops, he uniformly maintained the same place in the esteem of all; and, like his illustrious friend, Bishop Cameron, contributed essentially to abate the prejudices which formerly existed against R. Catholics, by his mild and gentle virtues, his never-failing practical good sense, and that truly Catholic liberality, which formed so distinguishing a feature in his character.

As a Preacher, Mr Badenoch had none of the external recommendations of an Orator. His voice was feeble, his articulation thick and by no means remarkable for distinctness; and, when he delivered his Discourses, he stood motionless

in the Pulpit. But, with all these disadvantages, it was impossible to listen to him, with any degree of attention, without being impressed with the conviction that he was a man far above the ordinary stamp. In fact, he was a profound Theologian, Logician, and Scholar; there was no Doctrinal Truth which he was not prepared on the instant to establish, no "heretical" opinion which he was not ready to discuss, with equal learning and moderation; the whole History of the Church lay open, as it were, before him; and, as to the Scriptures, he had them, to use a familiar expression, "at his fingers' ends." Hence, his Discourses were models of lucid order and logical arrangement. He had the art of compressing more solid instruction into a short Discourse of 20 or 25 minutes, than some men would convey in a month. Hence, his Instructions were always best appreciated by those of the most cultivated minds; and, even in his latter years, when the decay of his strength made it painful to see him ascending the Pulpit with slow and tottering steps, the innate vigour of his mind was such, that no falling off was discernible in those peculiar attributes for which he had always been distinguished.

Charity was with him both a principle and a sentiment; it was not only part of his creed, but part of his nature; it regulated all his opinions and entered into all his actions. The greater portion of the little pittance he received, as a Clergyman, he dispensed to the poor, without distinction; and he acted as Almoner to many good and excellent individuals, who thought their charity twice blessed in passing through his hands; and who preferred the secret consciousness of thus contributing to relieve their fellow-creatures, to that ostentatious benevolence which blows a trumpet before it. In private life he was one of the most delightful and most instructive of companions. His information, alike various and extensive, was ever ready at his command; in the more minute, as well as in the more comprehensive departments of Literature and Philosophy, he was equally at home; whilst his correct judgment, refined taste, and original habit of thinking, united with a certain dry humour peculiar to himself, which stole upon one unperceived, gave a raciness as well as a stamp of character to his observations, which rendered them inexpressibly attractive. In ready, polished, and somewhat caustic wit, few men have ever approached him. The most sudden and unexpected onset was always that which found him best prepared, and which he was most certain to repel with decided success. The harder an antagonist struck him, the more fire was elicited by the blow. His wit, like all his other qualities, was attempered by the native benevolence of his character; and if on any occasion he indulged in a little sarcastic severity, it was merely in reproving folly or in checking presumption, the only thing for which he had no toleration.--May his example be

copied, and may the fruits of his lengthened and holy labours appear in the growth and extension of that heavenly Charity, without which Religion is nothing but an empty name!

Without any premonition of his approaching end, he was suddenly removed from the scene of his earthly labours on Sunday the 9th October, about 8 o'clock p.m. He had long been a sufferer from extreme bodily debility, originally brought on by severe labour and intense application; but the spring of his fine masculine intellect retained its elasticity to the last; and, not ten minutes before he expired, he spoke with as much firmness, and evinced as complete possession of his faculties, as at any period of his life. The thread of his existence, however, was spun out; and it snapped so suddenly, as scarcely to allow time for Administering to him the last Rites of the Church. He Died in the 63rd year of his age, and in about the 40th year of his Priestly ministry, esteemed by all who knew him, whether Catholics or Protestants.—[*Cath. Direct.*, 1837.]

BAGNALL THOMAS PETER—Was Born in 1761.—The Bagnalls of Staffordshire had been participators in the plunder of Ecclesiastical property in the time of Henry VIII., and, of course, shared the fate consequent on Sacrilege. Sir Simon Degge, in a Letter dated 22d February, 1662, wrote that the Estate of "Dieulaere was given to the Bagnalls, which, like a mushroom, rose on a sudden, and vanished as soon as the first generation."—(Spelman's Hist. of Sacrilege, p. 220. London, 1846.) The subject of Memoir was eight years old when his father, Robert Bagnall, removed to Scotland and settled in Glasgow, where he established a Manufactory of Pottery. Thomas was probably studying in the Scots College of Douay, when, in 1779, *The Lord George Gordon Mob of Glasgow* attacked the house and Manufactory, and burned all his father's property. At that period there were in Glasgow only three Catholic families, one of which was that of the late Rev. Dr. Sinnot of Greenock. Mr. Bagnall removed from Douay to the Scots College of Valladolid, where he spent eight years—latterly acting as Professor of Humanities. On the 1st of April, 1794, Bishop Hay recalled him to the Mission, because "of the great straits we are in here at present for want of hands."—In 1795, Mr. Bagnall returned to Scotland, and, on the 25th March of that year, was introduced by Father Pepper, S.J., to the Kirkconnell Congregation—a Charge then vacant by the removal of Mr. McGillivray.—In 1823, he retired from Kirkconnell to Kinderhouse, which he rented. One of the Rooms served for two years as a Chapel. Meantime he busied himself for the erection of a Chapel and House in the Village of New Abbey. In 1824, he spent 16 weeks in England soliciting Subscriptions for the undertaking; and so successful was his quest that, on the 22d June of that year, he laid the Founda-

tion Stone of his little Establishment. On the 26th May, 1825, he entered on possession of the new House, and then set out on the 31st for England, to continue his tour of questing. He returned on the 6th October, and, on the following Sunday, said Mass, for the first time, in the new Chapel. Both Chapel and House are built in the Tudor Style. The Chapel measures 60 feet by 33; height of wall, 20 feet; sittings, 150. Mr. Bagmall did not survive long. While on a visit to Dumfries, he was struck with Apoplexy, and Died on Saturday, 27th May, 1825, aged 65, in the 31st year of his ministry. He was a thorough Missionary, a good Catechist, a pious Clergyman. His remains were interred in the ruined Abbey Church of Sweetheart, contiguous to the Chapel, on Thursday, 1st June.—[*Cath. Direct.*, 1853; also, page 313.]

BAILIE ALEXANDER — Was received into the Scots College, Rome, in 1612. I have not learnt from what part of Scotland he was, nor how long he remained in the College. What I have been able to gather is, that he became a Benedictine Monk in our Monastery at Wurtzburg; was a man of parts, and was Abbot there. He Published, in 1628, a Book entitled “A True Information of the unhallowed Offspring, Progress, and Impoisoned Fruits of our Scots Calvinian Gospel and Gospellers.” It consists of 225 pages, 10mo., (?) and contains some curious Anecdotes.—[*Abbé M'Pherson's MS. Cat.*]

BALLENDEEN WILLIAM — Went to the Scots College, Rome, in 1621, and, being Ordained Priest, returned to Scotland in 1626. I know not the particular Place of his Birth, nor have I been able to learn how long he continued on the Mission, nor any other circumstances concerning him. — [*Abbé M'Pherson's MS. Cat.*]

BALLENDEEN WILLIAM — Was Born at Douglas, or Douglasdale, in Lanarkshire. He entered the Scots College at Rome, in 1641, and having received the Order of Priesthood, left it in 1642, and went to the Mission. His paternal Uncle was Lord of Session, with the name of Lord Newhall. His mother was of the Cockburns of Spirling. He had studied for some time at the College in Edinburgh; but, going abroad, he was Converted to the Catholic Religion at Paris, from whence he was sent to the College at Rome. In his Classes, he made a considerable figure, and twice defended Theses publicly, which he dedicated to Lord James Douglas, Son to the Marquis of Douglas, and Colonel of the Old Scotch Regiment. After leaving Rome, he stayed in the Scotch College at Paris, preparing himself for the Mission, till Spring, 1649, when he went to Scotland. There, he Converted some Persons of quality, and had the happiness of reconciling to the Church, his own younger Brother, who had been Page to the Prince Elector Palatine, and afterwards Major in the

Covenanters' Army. This young man Died with sentiments of great Piety, soon after his Conversion. Mr. Ballenden, or Ballentyn, on his first arrival in Scotland, was apprehended by the Covenanters, and stripped of his Books, Papers, and every other thing he had. This did not discourage him. He found that a vast deal of good could be done by the Clergy in Scotland, if they were properly directed, and united in a regular Body, under a prudent Head. Hitherto, ever since the beginning of “the Heresy,” when the dignified Clergy were obliged to leave the Kingdom, though many Priests returned, they, having no subordination, and little connexion with each other, did little good. Every one went and stayed where he pleased. The difficulties they had to encounter were many, and too great for a dispersed and disorganised Body. The Jesuits, even, were their declared enemies. Those Religious, who, in general, for all their subordination and union, were not of great advantage to the Catholic Cause, wanted no Partners to labour in that Evangelical Vineyard. They were particularly averse to the Clergy, prejudiced the People against them, and threw every other difficulty they could think of, in their way. Hence, few of the Clergy had talents and resolution sufficient to resist such a formidable complication of disadvantages and opposition. Thus, in general, after a very short struggle in the Mission, they gave up the Cause in despair, and retired to other Kingdoms. At various dates, some of the most intelligent among them had represented these unhappy circumstances to Rome, proposing, as the sole effectual remedy, to name a Bishop for that Kingdom. But Rome, though persuaded of the propriety of such a measure, was so strongly influenced by the powerful ascendancy of the Jesuits, and not a little biassed by other Political considerations, waived the execution of it. All these obstacles were well known to Mr. Ballenden, and he resolved to make a vigorous effort to surmount them. In this view, in the following year, 1650, he returned to Paris to consult with his friends there, and with united force, to make a bold push in behalf of his Country. There he met with his intimate friends and Co-disciples at Rome, Mr. Walker, Mr. Wm. Leslie, Mr. Thos. Lumsden, Mr. James Chrichton, and Mr. John Smith. All these readily entered into his views, and offered to accompany him immediately to the Mission. He made them observe, that though they, during their lifetime, would remain united and subordinate to a Head chosen among themselves, the advantage that would result to their Country might still be precarious, and at least of short duration. It was necessary, therefore, to use every endeavour to obtain from the Holy See, a legal Superior with the Episcopal Character, or at least a confirmation of the Superior by themselves chosen; that, moreover, it would be

highly advantageous to procure from the same place some pecuniary assistance for the Missionaries that they, without any thought of providing the necessities of life, might attend to the Spiritual benefits of their Countrymen. By these or such like means, only, he observed, a permanent stability could be procured to their undertaking. But, as negotiating this at the dilatory Tribunals of Rome would, on the one hand, require much time and no small diligence; while, on the other hand, their Country stood so much in need of their assistance, and could ill brook such delays, he submitted to their consideration, if it were not proper that one of their own number should be sent to Rome with full powers from the rest to manage all the business. Fortunately, at this very time, Card. Ch. Barberini, who was at Paris, was acquainted with all these gentlemen, and had already, on different occasions, expressed a desire that some one of them should enter into his service as Preceptor to his nephew. To this Cardinal, Mr. Ballenden opened all his plans, and was glad to find his Eminence highly approve of every particular, and promise all the support in his power to the completion of it. Mr. Wm. Leslie was the person they appointed to be their Agent at Rome. He immediately entered the Cardinal's Family, and set off for his destination, while Mr. Ballenden, with his five companions, departed at the same time for Scotland, where they arrived happily, as did also Mr. Leslie at Rome. The Scots Jesuits in France, had penetrated Mr. Ballenden's design. They immediately gave the alarm to their friends at Rome, whom they exhorted to oppose such measures with all their might. Our Scots Jesuits then stood in need of no spur to such an opposition, and Mr. Leslie found, at the very beginning, a wide enough field to display his active, strong talents. One circumstance rendered his negotiations easier at this period than it would have been in former times. This was the establishment of the *Congregation of Propaganda Fide*, which had now existed upwards of 20 years, and already had done much good. During this period, that Congregation found sufficient motives to complain of the Regulars in general, and especially of the Jesuits in Foreign Missions, and to see that the Clergy were the only proper subjects for such a work. This made his business easier for Mr. Leslie than it otherwise would have been; and though he did not succeed in the main point, which was to obtain a Bishop for Scotland, he was successful in his other Proposals,—got the Mission to be erected in a regular manner. Mr. Ballenden, with large powers, named *Prefect*, and 500 Roman Crowns a year, appointed for the support of 10 Missionaries. All this, however, cost him the labour of near three years; for the Decrees of that Congregation to this effect, were only made in 1653. Meantime, Mr. Ballenden and his Companions were successful in their Apostolic labours in

Scotland, and were greatly animated by the good news they received from Mr. Leslie, of the issue of his endeavours at Rome. Mr. Ballenden, besides many other Conversions, was fortunate enough to reclaim and receive into the Church, the Marquis of Huntly; and, in that Nobleman's House, he principally resided during the remainder of his days. His Companions were also happy in the Conversion of a great many; and Religion began to assume a more promising aspect in Scotland. In the midst of their mutual congratulations and happiness, an unfortunate Event happened that pierced him to the soul. This was the Apostasy of Mr. Crichton.—In 1656, Mr. Ballenden was requested by the Marchioness of Gordon to go over to France to assist at the Religious Profession of her Sister. The Vessel he was in, was taken by an Ostend Cruiser, and carried to that Port. Discovering who he was, Mr. Ballenden, met with much civility, and was immediately set at liberty. An English Nobleman, who had been taken on the same Vessel, observing all this, on his return to England, informed Cromwell of what he had seen. Cromwell supposed Mr. Ballenden a person disaffected to his Government, and that he had gone to the Continent to plot against him. He gave strict orders to watch his return and arrest him. Accordingly, on his landing at Rye, in Suffolk, where he had left his horse, a circumstance which the above Nobleman learnt from himself, he was made Prisoner and carried to London, where he remained in Confinement for nearly two years. During that time, Thurlow, Cromwell's Secretary, had frequent conversations with him, and admired much his good sense and Piety. At last, the Secretary set him at liberty, and even paid a part of his Jail fees out of his own pocket. He, however, was obliged to submit to Banishment, and return to Paris in great poverty. From thence, he wrote to Propaganda as full an Account as he could of the state of the Mission. During his Confinement, and to pay his Journey to Paris, he was obliged to borrow £50. Mr. Leslie got Propaganda to send him that sum; and, moreover, what was necessary to defray his Journey back to Scotland, and purchase Vestments, and other Sacred Utensils, of which the Mission stood in much need. Being thus supplied with Money and necessary Church Ornaments, he began his Journey for Scotland, where he arrived, 18th May, 1660. Immediately on his arrival, he paid a charitable visit to his old acquaintance and friend, Mr. Crichton. God gave His Blessing to his endeavours to reclaim that poor man, who was again reconciled to the Church. After having visited his Brethren, Mr. Ballenden retired to Elgin, to the Marchioness of Gordon, who resided there with her orphan Son, only 11 years old. From thence, he wrote an account to Propaganda of what he had done since his return,

and of the state of the Mission. In the month of July, the following year, he fell sick, and after 40 days' illness, expired on 2nd Sept. O.S.—The following is the Account sent in a Letter to the Secy. of Propaganda of his Death, by Messrs. Winstner and Lunsden, dated prope Aberdeen, 10th September, 1661:—"We hope your Lordship received the account our worthy Prefect, Mr. Wm. B., sent to Rome in the month of last year, of what concerned Religion in this Kingdom. We now have to inform your Lordship, that it has pleased God to call that man to himself, on 2nd of curt. month, after a sickness of 40 days. Few were the events that could have occasioned this Mission greater sorrow or loss. And we can truly say, that, for many years past, there has not happened a death of a private person that has been so much regretted by every class of people, Protestants as well as Catholics. The former, though they bear the most inveterate hatred to our Holy Religion, loved and esteemed our Prefect. For, Almighty God had endowed him with such a singular degree of prudence, with a modesty and humility so engaging, as to render him amiable to every one with whom he conversed. Twelve years he had laboured, with unrelenting assiduity, for the propagation of the Faith in this Country. From the time of his late long Imprisonment, he never enjoyed good health. In July last, it pleased God to visit him with his last sickness, which carried him off, as we have related. All the helps of Physicians and Medicines this Country could afford, were liberally provided for him by the pious Marchioness, in whose House he expired. He received all the Sacraments three days before his demise, with a resignation and devotion that gave edification to every one; and, as his whole life was pious and exemplary, so his death resembled that of the Just.—The day after his Death, the Divine Service in the Marchioness' Private Chapel being ended, the Corpse was carried to the Great Hall, where it continued, surrounded with a great number of Torches and other Lights burning till three hours of Night. Then it was carried, with great solemnity, and more than fifty Torches, to the Sepulchre, accompanied by the Magistrates and Citizens of the Town, as likewise by many Country gentlemen, who, though Protestants, were happy to give that last token of their esteem and respect for the deceased. The Corpse was laid in the Tomb belonging to the Marquis of Huntly's Family, in the Cathedral Church of Elgin."—This is the substance of all I have been able to collect relative to this truly Apostolic man. Even the Jesuits, and among them, F. Man. Christie, who was remarkable for his jealousy of the Clergy, pays due (?) to the virtues of Mr. Ballenden. His humility, mildness, piety, learning, and eloquence, drew just praise from his most determined adversaries.—[*Abbé M'Pherson's MS. Cat.*]

VOL. I.

BARCLAY ROBERT—Entered the Scots College at Rome in 1651, and left it the following year to be a Jesuit.—[*Abbé M'Pherson's MS. Cat.*]

BECAM THOMAS.—This Scotch Jesuit was living in Spain in Aug., 1593, and probably Died there.—[*Oliver's Collections.*]

BENNETT ALEXANDER—Was Born at Paton Laws, on the Estate of Blairs, Kincardineshire, on the 25th July, 1839. In August, 1852, he was sent to the Scots Benedictine Seminary of Ratisbon, whence, having completed the usual course of Studies, he returned in August, 1861. Not having attained the age for Ordination, he spent nearly a year at Blairs College, and was at length Ordained Priest at Preshome, on the 29th July, 1862, by the Right Rev. Dr. Kyle. Soon after, he was sent as junior Clergyman to Dumfries, where he laboured with much zeal and success, especially among the young members of the Congregation. On the 6th January, 1865, he was transferred, as second Priest, to Perth, and had also the Charge of Crieff. He had been in Perth only about two months and a half, when he caught Typhus Fever, while attending the sick, to which fatal malady he fell a victim on the morning of the 25th March, 1865. The Funeral Service took place in St. John's Catholic Church, Perth, on Tuesday the 28th. High Mass for the Dead was Celebrated by the Right Rev. Dr. Strain, attended by the Very Rev. A. Macdonald as Assistant Priest, the Rev. L. Dume as Deacon, and the Rev. Jer. Brie as Subdeacon; while the Rev. P. Macmanns, the former Colleague of the deceased, the Rev. Dr. McCorry of Murthly, and the Rev. R. Clapperton of Falkirk, gave their able assistance in the Choir. After Mass, the customary Prayers were chanted by the Bishop. At one o'clock the Funeral Procession, attended by the whole male portion of the Congregation, and by a large number of respectable Protestants, in deep mourning, bent its way to the new Cemetery at Wellshill. During its progress the Population evinced the most marked sympathy and respect. A handsome Monument to his memory is erected over his Grave, at the expense of the Perth Congregation.—[*Cath. Direct.*, 1866.]

BENNETT JAMES—Was Born at Mill of Buckie, Enzie, Banffshire, on the 29th January, 1832. He entered Blairs College 31st July, 1844, and was sent, 4th October, 1851, to the College of Propaganda, Rome. Having returned in bad health, January, 1853, he re-entered Blairs on the 14th August, of the same year, and there received the Tonsure and Minor Orders, 17th December following. He was Ordained Sub Deacon 18th April, Deacon 6th October, and Priest 22nd December, 1855. He left Blairs on the 28th, for Preshome, and was appointed to the Mission of Peterhead in February, 1856. Having fallen again into bad health, he was relieved from that Charge in 1859; and, having

spent some time at Preshome and elsewhere, he went, early in 1861, after a partial recovery, to assist Father Anselm Robertson in the management of the Boys' Reformatory at West Thorn, Parkhead, near Glasgow, where his aid was of the greatest service. He Died of Consumption on the 26th of March, 1866, in the 35th year of his age, and 11th of his Priesthood,—much regretted.—[*Cath. Direct.*, 1867.]

BETTIE THOMAS—Was Born in the Diocese of Galloway, and was received into the Scots College, Rome, in 1616; was Ordained Priest, and left Rome in 1624. He went straight to Scotland, where he laboured,—but I know not how long. In 1643, I find him among the Oretarians in France. Probably he had been Banished from Scotland. He is said to have been a man of great learning.—[*Abbé McPherson's MS. Cat.*]

BIDEN JOHN XAVIER, S.J.—Died on the 28th June, 1862, at Stonyhurst College, Lancashire. He came to Glasgow in August, 1859. He assisted at giving the Mission at St. Joseph's, and then began teaching at St. Aloysius' College, Charlotte Street, just then opened; in which occupation he continued till Feb., 1862, when his health entirely gave way. He rallied sufficiently to be capable of travelling to the South, where it was thought he would have more chance of recovering. But his Disease (that of the Heart) was incurable, and he gradually lingered away, till at last God took him to Himself.—[*Cath. Direct.*, 1863.]

BLACK ALEXANDER, alias RUSSEL—Was certainly Chaplain to Lady Seaforth, in September, 1712. He was Born in 1675, and entered the Novitiate in 1695.—[*Oliver's Collect.*]

BLACK ANDREW—Was Born in Glasgow, on the 10th March, 1826. He, along with his brothers, John and Bernard, was early destined for the Church; and the three became Priests. He was received into Blairs College on the 18th July, 1837; and, after a residence of two years in that Establishment, he was sent to prosecute his Studies in M. Poiloup's Institution at Vaugirard in the Suburbs of Paris. On completing his Classical course he passed to the Seminary of Issy for Philosophy, and to that of St. Sulpice for Theology. On the breaking out of the Revolution of February, 1848, he returned to Scotland, and was re-admitted into Blairs on the 17th March following. There he continued his Theological studies, and was Ordained Subdeacon on the 31 November of the same year, and Deacon on the 21 of June, 1849. He received these Orders from the Right Rev. Dr. Kyle. His health having given way, he left Blairs on the 17th September. On recovering soon after, he was promoted to the Priesthood by Bishop Murdoch, on the 18th December following, in the Church of St. Alphonsus', Glasgow, to which Church he was then attached. In November, 1850, he was Translated to St. Mary's, in the same City. Early in 1852 he was removed to

Greenock; and in July, 1854, he was appointed to the Charge of Rothesay in the Isle of Bute.

Upon his arrival in the Island, and taking a view of his position, the prospect before him was anything but cheering. There was, indeed, a Chapel, which had been erected in 1849; but from its position it was exceedingly inconvenient, being situated at Kames Bay, fully two miles distant from Rothesay, and consequently from the people. In addition to this inconvenience, there was no Catholic School in the Town, where the children of the Congregation might acquire even the mere rudiments of education, or be brought under the salutary influence of Moral training or Religious instruction. All this was disheartening to a degree; but the young Priest was not to be baffled. "We must do with the Chapel," said he, "for some time yet where it is, but a Schoolroom we must have, and that too in the very midst of the people." When about to purchase, with borrowed money, the ground in Columhill Street, where not only the School, but also the Presbyterium and our Church, erected in 1866, now stand, being asked where he expected to get the means to build, even if he had the ground, "Let me secure the ground," said he, "and I will trust in God for the means to build." The Ground was acquired, and the present spacious Schoolroom erected in 1857, little more than three years after his arrival. It is a fact little known, that the first Subscription towards the building was a sum of £40 from His Holiness, Pope Pius IX. Although the erection of the School, Presbyterium, and Church, together with the purchase of the Ground, involved Mr. Black in a considerable debt, yet his courage never deserted him. Efforts were made by him to clear off this burden, and at the time of his lamented death the liabilities were reduced to a comparatively small sum.

The disease of which he died was Typhus Fever, which he is supposed to have caught while in the discharge of his duty, attending a sick woman. At all events, from that period he complained of feeling unwell; still he persisted in performing all his duties, having Celebrated forenoon Mass on the Sunday preceeding his death. By this time, however, the malady had taken a firm hold, and he sunk under it on the morning of Easter Sunday.

His Funeral took place on the Thursday after his death in the beautiful Church which he had so lately raised. The sacred Edifice was crowded in every part, and about 35 clergymen were present. The *Requiem Mass* was celebrated by the Right Rev. Dr. Gray, assisted by the Rev. John Black, the brother of the deceased, the Rev. Messrs Vasall and Macintosh, the Rev. Mr. Cameron acting as Master of the Ceremonies. After the Absolution, the Members of the Society of St. Vincent of Paul resident in Rothesay raised the Coffin on their shoulders,

and after bearing it round the Church, deposited it in the Vault erected for the purpose under the Altar.—[*Cath. Direct.*, 1868.]

BLACK BERNARD—Was born at Glasgow on the 1st Oct., 1830. He entered Blairs College on the 5th July, 1841, and there received the first rudiments of his education. In Oct., 1844, he was sent to the College of Aire, in the north of France. On finishing his Rhetoric in that Institution, he was received, in Oct., 1848, into the Minor Seminary of Arras, where he went through his first year of Philosophy, and in the beginning of Oct., 1849, he passed into the Great Seminary of that Town, where he studied Philosophy for another year, and Divinity during the three following years, and was Ordained Subdeacon on the 4th July, and Deacon on the 17th Dec., 1852, by Monseigneur Parisis, Bishop of Arras. Having returned to Scotland, he was promoted to the Priesthood on the 3rd Oct., 1853, by the Right Rev. Dr. Murdoch, and soon after appointed Assistant in St. Patrick's Parish, Glasgow. During the brief period of his Pastoral labours, which was of little more than three months, he was seized with Fever, which, in a few days, terminated fatally. He Died on the 11th February, 1854, in the 24th year of his age. His remains were removed, on the Tuesday after his Death, from the Chapel House of St. Patrick's to St. Mary's Church, and on Wednesday a solemn Mass of *Requiem* was Celebrated by the Right Rev. Dr. Murdoch, assisted by the Rev. Messrs Andrew Black (the brother of the deceased), and Roderick Chisholm, as Deacon and Subdeacon, in the presence of a considerable number of the Clergy of the District, and a large concourse of the Faithful. At the conclusion of the Funeral Obsequies, the Coffin was lowered into the Vault under the Church.—[*Cath. Direct.*, 1855.]

BLACKETT CHARLES, S.J.—Was Born on the 2d Jan., 1823, went to Stonyhurst College in 1835, and to the Noviciate of the Society of Jesus (Hodder House, near Stonyhurst) in 1841. He completed his Studies (which he made partly in England, and partly in France) in 1849, and was Ordained in that year. He was on the Mission at Holywell, in Flintshire, until 1853, when he was sent to Edinburgh, and thence, in 1860, to Glasgow, where his happy Death took place on the 18th October, 1861, aged 38 years. He was then at St. Aloysius' College, Charlotte Street, of which he had been Superior till the last three months of his life, when his illness, (Dropsy and Disease of the Heart) freed him from this world's cares and trials.—[*Cath. Direct.*, 1862.]

BLACKHALL GILBERT—Was, I take it, from some circumstances of his life, a Native of the Diocese of Aberdeen. He entered the Scots College, Rome, in 1626, was Ordained Priest, and returned to Scotland in 1630. On his arrival there, he went to his own native

County; where he met with a reception from the Catholics, which he could not have expected. The Jesuits occupied all the Places in that Country; and, indeed, with a few exceptions, throughout all the Kingdom; and very unkindly used every means to prevent any of the Clergy settling anywhere in it. Mr. Blackhall could scarcely obtain a night's quarters from his own near Relations. F. Wm. Christie, the Superior of the Jesuits, refused lending him the necessary Utensils for Saying Mass, though Mr. Blackhall had all the necessary Documents and Faculties from Rome, showing he was an Apostolic Missionary. Finding he could do no good, nor even be provided with the necessaries of Life in Scotland, he soon left it, and went to Paris, where he took up his abode with M. Dorsay, a Councillor of Parliament; who, in his old age, had taken Holy Orders, and needed an Assistant in Saying Mass and Reciting his Breviary. At the same time that Mr. Blackhall occupied this Office, he was made Confessor to Lady Isabella Hay, eldest Daughter to Francis, Earl of Errol, who had gone over to France, to enjoy the free exercise of her Religion. Mr. Blackhall was of great service to this Lady. He went to Brussels, and represented her case so well to the Infanta Isabella Clara Eugenia, that he got a Prebend for her, which rendered her, for the future, independent of her Protestant Connections. M. Dorsay dying in the year 1635, Mr. Blackhall came to England in the year following, and was, for some time, Chaplain to an Uncle of Lord Witherington. Towards the latter end of 1637, he went to Scotland, hoping to meet with a better Reception than formerly. He did so. The Jesuits, finding that they had no Competitor in Aberdeenshire among the Clergy, became remiss in visiting the Catholics, and performing Parochial Duties. Many of their Flocks became, on that account, disgusted with them, and made Mr. Blackhall very welcome. Among these were Mr. Alex. Hervey of Grandhome, near Aberdeen, the Laird of Shivas; Patrick Conn, of Cotrachy; Robert Blackhall of Little Miln of Cluden, Cairnbarrow, and Craig. Once every month, he visited each of these gentlemen, who now gave to him what they were wont to give yearly to the Jesuits, which was about 40 Marks from each. The Jesuits, particularly F. Wm. Christie, still claimed the money, and was much displeased with the refusal. Lady Sophia Hay, sister to Isabella, who had been so much obliged to Mr. Blackhall, stayed at Aboyne, mourning the unhappy fate of her husband, Viscount Aboyne, who had been burnt in the Tower of Frendraught with Gordon of Rothiemay and others. At first, Mr. Blackhall abstained from paying her a visit, though she was a good Catholic, lest the Lady should think that he went thither to court thanks for his services to her sister. At last, at her own desire, he waited on her, and

was received with great kindness; and, being a man of address, prudence, activity, and piety, he became soon her Chaplain; to the no small mortification of F. Andrew Leslie, and the other Jesuits. Mr. Blackhall was of great service to this Lady in Temporals as well as Spirituals. During her lifetime, he made her House his principal habitation; but did not neglect his former Flock; nay, served Catholics in Aberdeen, Strathbogie, and elsewhere; besides those who had before been under his care. Every year he accompanied Lady Aboyne on a Pilgrimage to the Chapel of *Our Lady of Grace*, at Orton, on Speyside. She travelled the last two miles on foot, and one of them, next to the Chapel, barefooted. The pious Lady was remarkably charitable to all, especially to Catholics, who, in those turbulent times, were greatly persecuted by the Covenanters, both for their Religion, and for their attachment to the Royal cause. Her house, her purse, and her table, were always open to them. Among those who partook of her charity, was one Duncan Gordon of the Lesmore Family, and his wife, Agnes Barclay, of the Family of Gartly, who had, by persecution, been reduced to extreme indigence. Lady Aboyne had taken the wife into her service, and offered to do the same to the husband, which he declined, because for age and infirmities, he thought he could be of no use to her. She, however, frequently gave him some money, and he passed his time among his friends, visiting Lady Aboyne four times in the year, and staying each time some weeks at her House. The last Visit he made was at Christmas, 1639, and remained to Candlemas, when he sickened, and, after a month's illness, Died. During his ailment, the Lady visited him thrice a day, with great goodness. The night after his Death, he appeared to her in her Sleep, and told her not to be so anxious concerning her Death, because he would come to warn her of it six months before it would happen, that so she might have full time to prepare herself well. Accordingly, on the 12th Sept., 1641, Duncan again appeared as before, to the Lady, and told her she had only six months of life remaining. Next day, she informed Mr. Blackhall of what had passed, and he wrote down the date, in order to observe the event. She fell sick immediately, and for the whole following half-year, was greatly tormented with pains all over. During that time, she Confessed and Communicated every week; and after every Confession, she begged of Mr. Blackhall, even on her knees, when she had strength to do it, that he would use the same Charitable attention for Henrietta, her only surviving Daughter, that he had shown to herself; and particularly, that he would take care she should be brought up in the Catholic Religion, being then only 14 years old. He promised nothing should be wanting on his part, in complying with her pious injunctions; and the Lady, with great resigna-

tion and hope, departed this life, on 12th March following,—exactly the time foretold by Duncan Gordon. Mr. Blackhall retired to the house of Donald Farquharson, in Braemar, where, finding that there was danger of Lady Henrietta's perversion, recommended her to her Grandmother, the Marchioness of Huntly, who excused herself on account of poverty, taking her into her Family, as Mr. Blackhall desired. He, determined to fulfil his engagement to his departed Friend, lost not courage, resolved to take a trip to France, and procure an invitation to his Pupil, from the French Court. At the very outset of his journey, he was in danger of being apprehended at Aberdeen, by orders of the Presbyterian Assembly, which was sitting there at the time. But he was put on his guard by Patrick Chalmers, Clerk to the Assembly, who, in his heart was a Catholic, and did all the service in his power, to the Professors of that Religion. On his arrival at Paris, he communicated his errand to his Countrymen and Fellow-Collegians in Rome, the two Messrs Chalmers and Mr. Leith. This last gentleman was then Superior of our Parisian College. All of them considered the attempt as romantic; and Abbé Thomas Chalmers pressed him to return to the Mission, when there was so much need of able, active, men like him. He even offered to pay his journey, and fix a yearly pension on him during his abode there. This Mr. Chalmers was in affluent circumstances, having been successively Almoner to Cardinals Richelieu and Mazarin. But Mr. Blackhall refused every offer of the kind, till he should have exerted his utmost, to secure the welfare of his Ward. In fact, he managed matters so well that he obtained Letters of Invitation to Lady Henrietta, from the King and Queen of France, pressing her to go to that Court. With these, Mr. Blackhall left Paris in Feb., sailed from Dieppe, and arrived at Holy Island on Easter Sunday, during a great Storm; in which he was fully convinced to have owed his safety to the Intercession of the good Lady Aboyne; for three other Ships perished near him. He conducted the young Lady to Paris, where they arrived on 14th Aug. Lord Aubigny presented Lady Henrietta to the Queen, who treated her very kindly. All that is above is extracted from Mr. Blackhall's MS. which was for some time in my possession, and which I left in Scotland. I do not recollect what became of him after this, whether or not he returned to Scotland. At any rate, he Died at Paris, and was a man of strict honour, great activity and zeal, and much beloved by his acquaintances.

[Mr. Blackhall's MS. is preserved at Presbiterian, and was Printed by the Spalding Club. See *Introduction to this Volume*.]

[Abbé M'Pherson's MS. Cat.]

BOLT HENRY, *alias* M'INTOSH—Joined the English Province, but when, I cannot learn. The first time that I meet with him is at Watten,

in the Low Countries, in 1701. For several years he was Missioner at Spetchly, in Worcestershire. From 1734 to 1737, he filled the Office of Rector of the English College at Liege; and he was declared Provincial of his Brethren, 20th July, 1737. His term of Office being expired, he returned to Liege, 15th Sept., 1740, and Died there, 9th Feb., 1743.—[*Oliver's Collections.*]

BOWER ARCHIBALD—Was Born at Dundee, 17th January, 1686; entered the Society at Rome, 10th Dec., 1706; and Died 3d September, 1766.—All lovers of Truth and Honesty regarded him, living and dying, as an unprincipled Impostor, and a disgrace to any Religious Denomination.—He was Buried in Mary-le-bone Cemetery: and his lying Epitaph may be seen p. 264, Lyson's Environs, &c., Vol. III.—“*Initium superbie hominis apostare a Deo: quoniam ab eo qui fecit illum, recessit cor ejus.*” Eccl. x.—[*Oliver's Col.*]

BOWERS PATRICK—From the Diocese of Brechin, entered the Scots College, Rome, 1709, aged 16 years. He was Ordained Priest, and departed for the Mission, 1717. On his arrival at Paris, all our People there thought him extremely unfit for Scotland. The more they became acquainted with him, the more were they confirmed in their opinion. Hence, they desired Mr. Stuart, the Agent, to obtain a Dispensation for him from his Oath, which was accordingly granted, and he entered among those of the Congregation of St. Vincent a Paula.—[*Abbé M'Pherson's MS. Cat.*]

BREMNER JOHN—Was Born at Speymouth, Morayshire, on the 9th March, 1798. He entered Aquhorties College on the 24th Jan., 1809. Having gone through the Classical curriculum there, he was sent on the 2d Nov., 1816, to the Scottish College of Valladolid. On that occasion eleven Students set out for that House,—seven from Aquhorties, and four from Lismore; and these were the first that went to Spain, after the Peninsular War, subsequent to the French Revolution. They were accompanied by two Superiors, viz., the Rev. John Cameron, (who since the Death of the Rev. Alex. Cameron, was Rector of that College), and by the Rev. William Wallace, who returned home a few years afterwards, and was Chaplain at Traquair.—Having finished his Studies, Mr. Bremner was Ordained Priest, and came back to Scotland in the Summer of 1821, when Bishop Cameron appointed him one of the Missionaries in Edinburgh. During his residence there, he was remarkable for the earnestness and zeal with which he discharged the laborious duties which devolved upon him; and it is chiefly to his exertions that the Schools for male and female children, established then in Edinburgh, owed their existence. In 1827 he took an active part in the Controversy that agitated the Mission in that and the following year, regarding the dismemberment of what was then called the Lowland District, and the partition of Scotland into three Vicariates—a measure to which he was strongly opposed.

In November, 1828, he was removed to Huntly; and after remaining there for a year, he was appointed to Paisley, of which he had the principal charge till his Death.—The first subject that engaged his attention on entering upon this Mission, was the heavy debt with which the Chapel was encumbered. He set on foot among the Congregation a Subscription, by means of which he soon relieved it from the greater part of that burden. Finding that his People were widely scattered, and that a considerable body of them lay at too great a distance for attending Divine Worship regularly at Paisley, and for one Clergyman to be able to discharge in a suitable manner towards them, the various duties of a Missionary, he resolved, with the consent of his Superior, to divide the District into three distinct Missions. But this he could not effect without having two other Chapels. These he also determined to erect. Accordingly, after having employed some time in collecting Subscriptions, for this object, both in Ireland and Scotland, he raised the two commodious Structures of Barrhead and Houston, and got a Clergyman appointed to each of them. In the Chapel of Paisley he also effected extensive repairs, made many improvements in the interior, and provided it with a large and powerful Organ. But his Pastoral zeal was not confined to the securing of proper accommodation for his extensive Flock; he displayed it also in procuring for them, in seasons of privation and distress, that justice which they whose duty it was to relieve them, were unwilling to grant, under pretence that they had not resided in Paisley for a period sufficient to entitle them to Parochial relief. Previous to the alteration in the Poor Law, the time of residence that gave a right to relief was limited to three years. But on this occasion the Parish Authorities, with the view of cutting off many who were not natives of the Town, determined to extend it to a residence of ten years. This bore with peculiar hardship on many of Mr. Bremner's Flock; and, after many ineffectual remonstrances against this proceeding, he was compelled to appeal to the Press and to the Public. To save his People from actual starvation, he distributed amongst the most necessitous amongst them, whatever money he could command; he interested several influential persons in their behalf, got their case laid before the House of Commons, to which he himself was summoned as a Witness, and obtained considerable Contributions and Donations for their relief. In the discharge of his Missionary duties, Mr. Bremner was most zealous and exemplary. In the Pulpit he was an able Expounder of the Faith which he professed: his Discourses were earnest and expressive; and in the arena of Controversy he held a distinguished place. He had rather a celebrated printed Controversy with Mr. John Macnaughton, the Minister of the High Church,—now in Belfast. Though, as yet, scarcely past the prime of

life, his constitution had begun to bear too evident marks of the fatigues and anxieties consequent on a most active and laborious life. For nearly two years before his Death, his health had begun to decline. At length having caught Typhus Fever in attending the Sick, he fell a victim to it, and Expired on the 13th Jan., 1847, after a few days' illness. His Remains lie Interred in the Vault below St. Mary's, Glasgow.—[*Cath. Direct.*, 1848.]

BROCKIE MARIANUS—Was Born in Edinburgh, on the 2d December, 1687. Before proceeding to Ratisbon, where he joined the Scots Benedictines in 1708, he had finished his Classical Studies in Scotland. He was Doctor and Professor of Philosophy and Divinity, and for a considerable time, Superior, of the Scots Monastery at Erfurth. He was endowed by nature with good talents. His tenacious memory enabled him to make great progress in History. In 1727, he was sent to the Mission of Scotland, where he remained until 1739.—During this period he collected the materials for his Work, aided particularly by some friends connected with the Advocates' Library, in Edinburgh. After returning to Ratisbon, he was, for many years, Prior of St. James', during which time he wrote his *Monasticon*. He Died, leaving it unfinished, on the 2d December, 1755. It was afterwards continued and completed by Maurus Grant; but the Monastery was not able to Publish it, although a second Manuscript Copy was got ready for the Printer. "The Original contains, about 3000 Folio pages, and the Copy about 1300. As some leaves were wanting in both copies, I sent them to Dr. Gillis, in Edinburgh, in 1848. After his Death, I deposited them, with a number of other Documents concerning the Scots Monastery, in St. Mary's College, Blairs."—[*Information by Rev. Anselm Robertson, West Thorn, Glasgow.*]

The ponderous MS., *Monasticon Scoticon*, by Brockie, has been Bound in 7 Vols., which have been courteously lent by the Vicars Apostolic to the Editor of this Work for consultation and use in his *MONASTICON*.—[*J. F. S. G.*]

BROCKIE THOMAS—Was Born either at Edinburgh, or at Arbroath, in which last place, his Parents some time resided. His Father was a Protestant until a very short time before his death; his Mother was always a zealous Catholic, being, by name, Farquharson, of the family I think, of Finian. She suffered much for her Religion, and was even Imprisoned on that account, with two of her children, one of which was this Thomas, whom Alex., Duke of Gordon took a particular care of, and got him sent abroad to Ratisbon, where he studied, and was Ordained Priest of the Secular Clergy; for, as his brother Daniel was already a professed Monk among the Scotch Benedictines there, he could not enter among them, it being contrary to their Rules, to receive two Brothers. He

came to Scotland about the middle of June, 1731; was placed in Cabrach about the beginning of October, of the same year, and had a room at Howbog, where one George Yetham lived,—a very hospitable and virtuous man. Mr. Brockie, upon his removing to Shenval to live, got a Croft in tack from Dr. Gordon of Keithmore, until his death. He had under his charge the Catholics in Cabrach, Glass, Mortlach, and Skirdestan, or Aberlour. He Died at Shenval, May 5, 1759, and was Buried in St. Wallack's Church, near Beldorny, where there is a Gravestone, with an Inscription to his memory over his Body.—He was very much regretted by all his numerous acquaintances, and particularly by those who had been his Spiritual children; and that very deservedly, as all who knew him agree in extolling his prudence, charity to the poor, humanity to all—joined with innumerable other good qualities. He made two or three journeys to Germany during the time he was a Missionary. I think the last was in the year 1756.—[*M. Pherson's MS. Cat.*]

BROWN ALEXANDER—Was Born in the Diocese of Aberdeen, and went to the Scots College, Rome, in 1638, where he was Promoted to the Priesthood, and departed for the Mission in 1645. I know nothing further of him.—[*Abbé M. Pherson's MS. Cat.*]

BROWN GILBERT—Abbot of New Abbey or Sweet Heart, who, though not a Priest in 1758, was complained of as zealous in instructing the Family of Herries; and, in the following year, he was accused before the General Assembly as enticing the people within the bounds of "Papistrie." Having been Ordained Priest in Paris, he returned to Scotland in 1587, along with F. William Drury, S.J., whose zeal quickly drew on him the attention of the General Assembly, as "practising to and fro" in the South about Dumfries; although he had disguised himself under the name of Mr. William Laing. Abbot Brown, by a little interest with Lesley, Master of the Horse, had, it seems, notwithstanding his forfeiture, secured to himself a portion of his revenues.—Tradition assigns as his residence the Tower of Landes, now a Ruin, about a gunshot from the Abbey. Brown, in his zeal, was almost ubiquitous: now he was in Glasgow, then in Paisley, next in Galloway. In 1588, the General Assembly complained of his "busyness." Lord Herries then expelled the Ministers from Dumfries. In 1589, Commissioners were ordered by the Privy Council to see executed the Acts against Jesuits, Seminary Priests, and Excommunicated Papists; while the Ministers were deputed to cause all in the Stewartry to sign *The Confession of Faith*. All endeavours to stem the Catholic reaction proving unavailing, the General Assembly, in 1594, petition for Brown's apprehension by the Guard; because, from Home and Foreign Information, "places most dangerous in Scotland are the South-West."—The bounds of Galloway had be-

come "destitute of Pastors." There were no Ministers either at Dumfries or New Abbey from 1588 to 1592. In 1599, a written Controversy took place between Brown and the Reformed Freebooter, "Minister Welsh;" but although Welsh, according to himself, had it all his own way, and published his Book at a distance, in 1602; still, in that very year, Dumfries "had become the seat of Excommunicated Papists and Jesuits." No wonder; for, in Jan. or Feb. of 1602, the soul-stirring words of the Converted associate of Knox, Dr. John Hamilton, the same who discomfited Knox at St. Andrews, and who all but barred the way to the accession of Henry IV. to the Throne of France, had rung through the great gallery of Lord Maxwell's residence, in the very appropriate Text, Luke ix. 58, "The foxes have holes," &c. This great "traffiquer among noblemen" did not stay long, but moved northward, leaving the whole burden on Abbot Brown, who laboured unremittingly in this extensive Vineyard. During the Christmas Holidays of 1601-1602, the inhabitants of Dumfries had openly attended the Celebration of Mass; the most influential were cited to appear at Edinburgh, but, as Calderwood says, "they were for the most part suffered to return home without punishment." The Government aimed at a higher quarry: the Guard was ordered to hunt down the Abbot. He was at length captured near New Abbey towards the end of Aug. 1605: the country people rose in arms to rescue him, but were overpowered by Lord Cranston and his Guardsmen. Brown was first carried to Blackness Castle, and then transferred to the Castle of Edinburgh, where, if we are to credit Minister James Melville, he "was liberallie entertained upon the King's expenses." In Nov., Brown petitioned the Council for leave to withdraw out of the Kingdom. Only one of the Privy Council was favourable to his request, and that person was Sir John Arnot, Deputy Treasurer, who, having an eye to the expenses, exclaimed, "The devil sticke him! he is very deere." Some said, "give him three pund a day;" some "fourtie shillings;" some, "twenty;" some, "two pecks of meale in the weeke;" some, "bread and water." The Chancellor ruled that the Abbot should have "alse much as yee would give Mackgregore, a merk in the day." Eventually he was Banished; and this "famous, excommunicat, foirfaultit and perverting papist, named Mr. Gilbert Broone, Abbot of New Abbey, quho evir since the reformatioun of religioun, had continit in ignorance and idolatrie almost the haille southwest partis of Scotland, and had been continouallie occupyt in practising against heresy," Died (disgraceful to tell) in destitution at Paris on 14th May, 1610, aged 100.—[*Cath. Direct.*, 1855.]

BROWN GILBERT—Went to the Scots College, Rome, in 1626, was Ordained Priest, and departed for the Mission in 1630. How long he continued on the Mission, or what

afterwards became of him, I know not.—[*Abbe M'Pherson's MS. Cat.*]

BROWN JAMES—Was Born at Newbigging in the Enzie, Banffshire, on the 15th July, 1825. He was admitted into St. Mary's College, Blairs, on the 12th July, 1838, and, after a year's Residence there, was sent to the Scots College in Rome. Having pursued his Studies therefor several years, he at length began to show symptoms of an incipient Disease of the Lungs, and was obliged to return home. After an apparent recovery, he re-entered Blairs on the 13th July, 1846. He was Ordained Sub Deacon, on the 3d Nov., 1848, and Deacon on the 2d June, 1849, by the Right Rev. Dr. Kyle. He was promoted to the Priesthood on the 7th July, 1850, by the Right Rev. Dr. Gillis, at Dundee, to which Mission he was immediately attached as one of its junior Clergymen. In this wide field of action, he toiled while he was able, with exemplary diligence. Yet, the precarious state of his health often compelled him to interrupt his labours. He was removed to Dumfries on the 9th February, 1856. The Disease under which he laboured soon showed itself under a more aggravated form, and his already enfeebled Constitution was so exhausted that, during the two months he survived, he had been able to appear only once in the Pulpit. Though under the treatment of a most eminent Physician (Dr. Brown of the Crichton Institution), he yet gradually sunk. He received the last Sacraments with the greatest recollection three days before his Death. When spoken to on his approaching end, his only answer was—"May the Will of God be done." He calmly Expired at ten minutes to seven, on the morning of the 10th April, 1856, in the 31st year of his Age, and 6th of his Ministry, surrounded by the affectionate attentions of the Rev. Mr. Small, the senior Clergyman of Dumfries, and the Rev. John Strain of Dalbeattie. Except in so far as he might be of use to others, his life seemed to have but little attraction for him, and the whole earthly treasure he Died possessed of, was under £4 Stg. While in Dundee, his zeal, his cheerful and obliging disposition, won for him the highest regards of his Brethren, and the esteem and respect of the People, who evinced by very substantial proofs, how much they valued his services. He had a particular love for God's Holy Altar, and his greatest delight, while in the College, and afterwards, on the Mission, was to deck it out with the richest adornments, and the choicest flowers he could procure. He had also a singular aptness for the Ceremonies of the Church, which he frequently directed with the greatest correctness and propriety. His Obsequies were Celebrated in St. Andrew's Church, Dumfries, on Tuesday, 15th April. The sable hangings, bordered with white, that covered the Pictures and Fronts of the Altars, and excluded the greater part of the

light by covering the Windows, gave the Church a mournful appearance well suited to the occasion. High Mass of *Requiem* was Offered up by the Rev. Henry Small, Pastor of Dumfries, assisted by the Rev. G. Griffin of New Abbey, as Deacon; the Rev. D. McCartney of Kirkcudbright, as Subdeacon; and the Rev. J. Strain of Dalbeattie, as Master of the Ceremonies. The Rev. T. Witham of Kirkcconnell was on the right hand of Bishop Gillis, who, after the Gospel, delivered one of the most impressive Addresses ever heard from him. The Church was crowded with a most attentive audience of the Catholics of the Place and most respectable Protestants of the Town and Neighbourhood. The want of room deprived hundreds of admission. When the Funeral Procession left for the Catholic Cemetery of Holy Cross, the road was lined with spectators, while some 3000 people were assembled in the Burial Ground to witness the last Rites.—[*Cath. Direct.*, 1857.]

BROWN RICHARD—In a Letter of F. James Mambrecht, (Superior of his Brethren in Scotland) to the General Vincent Caraffa, and dated 29th October, 1646, Father Brown is recommended as a fit Successor in the place recently occupied by F. Robert Gall, who had been Transferred from the Mission to Donay. He says that he would be a most useful Workman in these difficult times; that he was well known to many in Scotland, and that he would be well received by them. Fr. Brown remained in Scotland for some years; but about 1663, he was obliged by the violence of the Persecution raging there, to quit it. The time and place of his Death are not known. He had a talent for Preaching, and before he went to Scotland, had taught Philosophy in the French Provinces.—[*Oliver's Collections.*]

BROWN VALENTINE—Was Born at Laon in France, and went to the Scots College, Rome, in 1684; there he was made Priest, and went first to Ireland, but afterwards to the Mission in Scotland, which is all I know concerning him.—[*Abbé M'Pherson's MS. Cat.*]

BRUCE ALEXANDER—From the Diocese of Aberdeen, went to Rome in 1631, and being there made Priest, left in 1638. I do not find he returned to Scotland. He was made Chaplain to a Scotch Regiment in France.—[*Do.*]

BRUCE ROBERT—He occurs as a Brother of the S. J., in a Letter of F. George Christie, dated Edinburgh, 16th March, 1625.—[*Oliver.*]

BUCHAN ALEXANDER—Eldest son of the Family of Auchmacoy, near Aberdeen, was Born in 1659; joined the Society at Madrid in 1678; made his solemn Vows at Donay 18 years later; within two years after he came to the Scotch Mission. Dying in Aberdeen or Buchan he was Interred in the Family Burying-Ground. I find him described in a Letter, in 1716, as "*Apostolicis laboribus probatum et spectate prudentie.*"—[*Oliver's Collections.*]

BURNET ALEXANDER—Of the Diocese

of Aberdeen, Entered the Scots College at Rome, 1667; departed Priest, 1671; was made Prisoner at London, on his way home; was condemned to death as a Priest, but was afterwards set at liberty and Banished. He Died at Paris, 1672.—[*Abbé M'Pherson's MS. Cat.*]

BURNET DAVID—Probably a Native of Aberdeenshire;—went to the Scots College at Rome in 1661. He had been Converted to the Faith in France in 1660, by F. James Macbreac, Procurator for our Scots Jesuits at Paris, who placed him for some time in the *House of New Converts* in that City. He afterwards sent him to our College in Rome; because, finding him a young man of great abilities, he judged him a proper subject for the Society. Of all this Macbreac gave timely information to his friends at Rome. On Mr. Burnet's arrival there, he was received with much kindness by F. Dempster and the other Superiors of our College; and finding him answer the high recommendation given of him by Macbreac, and making sure of him for their Order, they congratulated each other on the acquisition they had made. After being for some time in the College, they began to tamper with him, and gradually assailed him with their usual Arguments and Sophisms. He communicated what was going on to some of his Companions, and Mr. Leslie, the Agent. This last, in particular, warned him of his danger, and so effectually pointed out to him all the fallacy of the Jesuits' arguments, that Mr. Burnet stood firm in his Vocation, and baffled all the Jesuits' artifices. Enraged at the disappointment, they did not rest satisfied by reproaching him of ingratitude, and treating him harshly—the common effects of their disappointments in such cases—but they resolved to come to the last extremity in their power, and turn him out of the College. But his behaviour being so irreproachable that they could lay no hold of any crime in his conduct, they resolved to represent to the Cardinal Protector, that he was so very deficient in talents, that he could not learn what was necessary to be promoted to Holy Orders. In fact, after the annual Examination, they did not miss to persuade the Protector of what they had proposed; and Mr. Burnet was turned out of the College *tanquam minus habens*.—Mr. Leslie remained astonished at such a piece of iniquity, boldly represented the enormity of it to the Cardinal, and got the young man examined in his Eminence's presence, by some of the ablest men in Rome, who not only were satisfied with his progress in his studies, but even admired his abilities and learning, which were greatly above the common standard. Mr. Burnet was, by orders of his Eminence, received again into the College. It is not recorded when he left the College, but he received the Order of Priesthood there, and only arrived on the Mission in May 1670. Being well advanced in his Studies when he went to the College, it is not probable he remained there above five or six years. The rest

of the time he may have passed at Paris, where the generality of the Roman Students stopped, some a large, some a shorter time, to perfect themselves in the necessary knowledge for the Mission. After having given great satisfaction on the Missions for more than six years, he was sent as Prefect of Studies to our College at Paris; but in 1680, was recalled to the Mission, being the person every one had in view as the fittest to be promoted to the Episcopal character. For, about that time, the Clergy had some grounds to hope a Bishop would be granted them. During the greatest part of the time he was on the Mission, his principal residence was the Enzie; where, when the Chapel of St. Ninian was built, he had the charge of all that Country. His Brethren wished greatly to make him known at King James' Court; persuaded that, were his Majesty well acquainted with him, he would think of naming no other to be Bishop,—so eminent were his virtues and his learning. But it was only in 1687, they could prevail with him to leave his dear Enzie Flock, and go to Edinburgh. He was made Head Chaplain and Preacher in the Royal Chapel of Rood House. Ever since he last returned from France, he had been chosen by the Clergy "Under Prefect of the Mission;" and continued in that Office till the election of Bishop Nicolson, which was only a few months previous to Mr. Burnet's death. At the Revolution, when the mob attacked the Chapel in Holyrood House, he lost all his Property there; but saved the Chalice, Ostensory, Incensory, with some other Sacred Utensils, which are still existing at Edinburgh. Loaded with these Articles, he fortunately made his way, without being discovered, to Leith; but not finding a passage that evening to Kinghorn, and fearing he might be known, if he remained all night in Leith, he went to the fields east of that Town, and there passed the frosty night of the 20th Dec., O.S. Next morning, hiring a boat at Newhaven, he crossed the Ferry, took horse directly, being desirous to warn friends in the North, of what had happened at Edinburgh, before the news could otherwise reach them, that they might take their precautions in case other Places should, as generally happens, follow the example of the Capital. Though he made himself known to no mortal in Kirkcaldy, and remained not a quarter of an hour in the Town, he was scarcely two miles out of it, when he was pursued by the Rabble. The same thing happened to him at Montrose; however, he got safe to Speyside. But neither there could he remain long in safety, and was obliged, together with Mr. Alex. Leslie, Brother to the Roman Agent, to lie concealed in the Hill of Ahmore, which lies between Pittrifney [Botriphnie] and the Enzie, for the space of a whole month; exposed, in the very depth of Winter, to all the inclemency of the weather in that cold Country. Other two months he passed in a wretched hut, built of dry stone

VOL. I.

from which, during daylight, he durst not stir for fear of being discovered. The walls being without cement gave free admission to all weathers; nor was it unusual for him to waken in the morning and find himself covered with snow. Finding he could be of little or no service to Religion in his Country, while he remained thus concealed; and seeing no appearance of being with safety able to act with more liberty for some time, he resolved on leaving the Country and going to France, and there remain till the persecution should abate of its present cruelty. He had, besides, another leading motive for such a journey. He well knew that almost the whole of the other Missionaries were much in the like situation with his own; that, having lost all their little property and deprived of the means to make their circumstances be known, they behoved in a short time to perish for want, and Catholicity be entirely lost in Scotland, unless some effectual remedy were soon found to the evil. He could not suppose that Catholics in other Countries could look with indifference on the ruin that threatened the very existence of the true Faith in a whole Kingdom. He particularly flattered himself that the French Clergy, a Body so numerous and so opulent, would cheerfully embrace so favourable an opportunity to shew their zeal and charity; and should they disappoint him, he had determined to proceed the length of Rome. Such of his Fellow Missionaries as he could consult on the subject, greatly applauded his resolution, and invested him with ample powers to act in the name of the whole Body. King James, it was known, had landed in Ireland; and it was deemed more expedient to take that Country in his way; because opportunities of crossing over to France would be more frequent and much safer. He began his journey in the month of April, travelled through Badenoch, Lochaber, and Mull; in all which Places, there was so great a Famine, that he would have perished for mere hunger, had he not taken the precaution of bringing a man along with him, carrying on his back what provisions he could; which were just sufficient to keep them both in life till they got to Ireland. From Dublin, Mr. Burnet wrote to Rome an account of the Revolution, the misery and persecution of the Missioners, together with his own views in undertaking the journey, and earnestly recommending the cause to the Roman Agent. In a short time, therefore, he himself was obliged a second time to fly from the fury of the Prince of Orange's partizans, who, after their success in Ireland, were marching fast to Dublin. Having little money to spend, he was under the necessity of walking 100 miles on foot to get a Vessel for France, where he at last arrived safe, and again wrote in Aug. to Mr. Leslie, informing him that all his expectations from French Catholics and French Clergy were vanished; that all his solicitations and petitions were dis-

regarded; that therefore when the heats were abated he would set off for Rome, and would pass the Winter in that City, where he hoped to meet with more compassion and charity. In the meantime, King James, returning from Ireland to France, thought it would be of service to his cause that Mr. Burnet, in place of Rome, should immediately go back to Scotland. This he accordingly did. Before he left Paris, he apprised Mr. Leslie at Rome of this alteration in his plans, and again from Dunkirk wrote to him, and also to Cardinal Howard and Propaganda, entreating them to relieve the distress of the Missionaries. What effect his Letters and Mr. Leslie's exertions had at Rome, I have not been able to discover. After his return to Scotland, he served the Mission, with his former zeal, till Jan., 1696, when it pleased Heaven to call him to receive the well-earned reward of 26 years' faithful service in the cause of Religion. — [*Abbé M'Pherson's MS. Cat.*]

BURREL HENRY—A Native of the Diocese of St. Andrews; entered the Scots College, Rome, in 1625, and, after ending his Studies there, became a Priest, and went to Douay. — [*Abbé M'Pherson's MS. Cat.*]

BURSCHINI JOSEPH—Was Born on the 11th July, 1836, at St. Vito, in the Diocese of Palestrina, near Rome. Having completed his Academical and Theological Studies at the Roman College, he was Ordained Priest on the 19th Aug., 1860. He was engaged by Bishop Smith to serve as a Missionary in the Western District, and arrived in Glasgow in July, 1861; and, after a residence of two months at St. Mungo's, he was stationed at St. Andrew's. In the Summer of 1862, he was removed to St. Vincent's Parish, Duke Street, where he laboured with exemplary energy and devotedness. He was struck down on the 3rd of Jan., by Typhus Fever, and Died at the Chapel House, Duke Street, on the morning of the 20th, 1865, in the 29th year of his age, and the 5th of his Ministry. On the Evening of the 22d, his Remains were removed to St. Andrew's Church; and, next Morning, a solemn *Requiem* Mass was Celebrated by the Right Rev. Dr. Murdoch. After the customary Absolutions, the Body was placed in a Hearse; and, the Funeral *cortège*, consisting of 28 Mourning Coaches, wended its way to the Cemetery of Dalbeth. — [*Cath. Direct.*, 1866.]

CARASSY JAMES—An Irishman, came to Scotland in Aug., 1681; went to France in July, 1685; returned in July, 1686; and continued in the Missions until Sept., 1704, when he Died, after having done much good in the Highlands. — [*Bp. Geddes' MS.*]

CALLENDER ROBERT—Went to the Scots College, Rome, in 1617; but left it the same year, and embraced the Order of St. Dominic. He was afterwards for some time in the Scotch Mission. — [*Abbé M'Pherson's MS. Cat.*]

CAMERON ALEXANDER—Was Born in Braemar in the Diocese of Aberdeen, was sent when young to the Bishop's Seminary at Scaln, and from thence to the College at Rome, in 1764, aged then 17 years. He departed Priest for the Missions in 1772, in his second year of Divinity, because there was a great scarcity of Missionaries in Scotland. On his arrival there, he was placed in Strathaven, where he remained till 1780, when he succeeded Bishop Geddes in the Rectorship of our College at Valladolid in Spain; while there, he was named Bishop and Coadjutor to Mr. Hay in 1796, because Bishop Geddes was now reduced by sickness to so weak a state that he could not even Say Mass. Mr. C., however, did not return to Scotland till Summer, 1802. — [*Abbé M'Pherson's MS. Cat.*]

CAMERON ALEXANDER—Rector of the Scots College at Valladolid, in Old Castile, Spain, Died on the 20th Sept., 1833, about the age of 66. He was sent to the Seminary of Scaln in Dec., 1777; went to Valladolid in Oct., 1779; returned home and was Ordained Priest in this Country in 1791. As a Missionary, he was employed first in the neighbourhood of Drummond Castle, Perthshire, and afterwards in Edinburgh, till 1798, when he went back to Spain as Vice-Rector. On the demise of the Rev. John Gordon, he was appointed Rector in 1809, and continued in that capacity till his Death. Of the diligence with which he discharged the duties of his Office, of the discrimination which he showed in the selection of those whom he sent home to the Mission as Clergymen, of his earnest desire that those brought up under his charge, should, by their talents and zeal, promote the interests of Religion, and do honour to the Establishment of which he had the superintendence, there are abundant proofs in the several learned and pious Missionaries who were educated under his care, one of whom has been raised to the Episcopal dignity. He was the nephew of Bishop Cameron. — [*Cath. Direct.*, 1834.]

CAMERON JAMES—Was removed from Stobhall to Kirkeconnell at Whitsunday, 1782; but was soon afterwards withdrawn. He appears in the List of Missions and Missioners appended in Bishop Andrew Carruthers' hand, to Bishop George Gleig's Letter to Bishop Geddes, Oct. 21st, 1794, as that year at Stobhall.

CAMERON ROBERT—Was Born in Glenlivet, on 3d Jan., 1823; and was sent, in 1838, to the Benedictine Monastery of St. James, Ratisbon. While he was diligently pursuing his Studies there, he made up his mind to enter into the Order of St. Benedict, and had already gone through the greater part of his Noviciate, when, finding his health declining, he was obliged, in 1844, to return to Scotland, in the hope that his native air would affect a change for the better. Having partially recovered, he was received into St. Mary's

College, Blairs,—where, having finished his Ecclesiastical Studies, he was Ordained Priest on the 17th October, 1847, by The Right Rev. Dr. Gillis. Immediately after his Ordination, he was appointed Assistant to the Rev. Paul MacLachlan in the Mission of Falkirk. But he had scarcely entered on his Clerical duties when the Organic Disease, (Consumption), under which he had so long laboured attacked him with renewed violence, and carried him off in the third month of his Priesthood. He Died at Falkirk, on the 11th January, 1848, and was Interred in the new Calton Burying Ground, Edinburgh.—[*Cath. Direct.*, 1849.]

CAMPBELL COLIN—Brother of Sir Duncan Campbell of Lochnell, was Converted to the Catholic Faith at Aberdeen, 1716, when he was an Officer in the Duke of Argyll's Army. He soon after went abroad, studied in the Scots College at Paris, whence he came, Sep. 11, 1722, and arrived in Scotland on the 26th Oct., having been Ordained Priest. He was in Moidart, 1728; went to Rome with Mr. John Tyrie, 1733; left that City, 1738, with his Companion and came to Paris, where they both stayed some time. Mr. Campbell came alone to Edinburgh, remained above six months in the Lowlands, and went in Aug. 1739, with his Bishop, to the Highlands. He was present at the Battle of Culloden, and was never heard of since; so that it is supposed he was killed there.—[*Bp. Geddes' MS.*]

CANARIES JAMES.—I do not find it mentioned in what part of Scotland he was Born. He had been an Adventurer, and had wandered to Rome, where, on account of the scarcity of Students, the Jesuits admitted him to the College. Many of that description had been received into it before the Clergy were invested with the exclusive power of naming all the Students. Canaries stayed a year only at Rome, then entered the College in 1679. On account of his scandalous behaviour, Mr. Leslie got him turned out in the following year. He, however, had acquired, and still enjoyed, the affection of the Jesuits. They strongly recommended him to their Brethren in our College at Douay, who received him into that House, got him Ordained Priest in spite of the Clergy, and lodged him on the Missions, where, to the great scandal of Religion, he soon Apostatized.—[*Abbé M'Pherson.*]

CARMICHAEL DONALD—Was Born in the parish of Weem, Perthshire, in May, 1782. His parents and the other members of his family had been converted to the Roman Catholic Faith, while he was still in his infancy, so that he was brought up as a Catholic. Having manifested decided marks of vocation for the Ecclesiastical state, he was sent to the small Seminary of Scanlan, in the Highlands of Banffshire, which he entered on the 8th April, 1795. That House having been given up as an educational Institution, he was transferred, in July, 1799, along with five other Students, to the more eligible Establishment recently founded by

Bishop Hay, at Aquhorthies, in Aberdeenshire. Having there completed the usual Course of Studies, and been promoted to the Priesthood by Bishop Cameron, on the 13th Sept., 1808, he was immediately appointed to the Mission of Strathavon, Banffshire, over which he presided, with great zeal and efficiency, for upwards of 29 years. In that remote District, the seed of the Roman Catholic Faith had never been completely eradicated. It was several years before the new order of things obtained a footing in Strathavon. But, as the Clergy became thinned by Exile or Death, the stringency of the Laws newly enacted against the education of Catholics, and especially of Priests, rendered it impossible to uphold a regular Succession of Clergymen in one place, and those who ventured to remain in the Country were obliged to look for shelter here and there, as they best could, in order to escape the fury of the Zealots, while they Celebrated the Sacred Mysteries and discharged the other duties of their Ministry by stealth, and often under cloud of night. For many years this Mission was served, or visited, as circumstances permitted, sometimes by Secular Priests, and at other times by Members of Religious Orders. Of these the last was Mr. William Grant, a Premonstratensian Monk, who was in Strathavon in 1745, and for several subsequent years. To him succeeded the Rev. John Reid, afterwards Missionary at Presnane. Then came the Rev. Alexander Cameron in 1772, who was removed in 1780, to become Rector of the Scots College of Valladolid, and who, for many years, was Vicar Apostolic of the Lowland District. During the next four years, Messrs. Austin Macdonald and John Farquharson served in this Mission, the latter, on leaving it, being named Principal of the Scots College of Douay. The Rev. Donald Stuart then held the Charge for 20 years. He it was, who, towards the end of last Century, erected the first Chapel in the Village of Tomintoul. The next Clergyman was the Rev. Alexander Badenoch, who was called to Edinburgh, when Mr. Carmichael was appointed as his Successor. On entering upon this first Charge, he applied himself with exemplary diligence to the discharge of all the duties of a zealous Pastor of souls. Being naturally of a keen and ardent temperament, he soon infused new life and energy into his Congregation. The good, he encouraged to perseverance, the backward and lukewarm, he stimulated to habits of virtue and fervour. In the life of a Missionary, it often happens that there are no extraordinary incidents to call for particular notice: it is a constant recurrence of the same round of Duties, the due performance of which, though attracting little observation from men, is nevertheless treasured up where the Reward shall be. The merit of the Clergyman is best seen in the effects produced; and, certainly, great was the amelioration which Mr. Carmichael soon

effected among his People; and, as he began, so he continued through life, always anxious, laborious, and indefatigable. Soon after he went to Strathavon, he improved and beautified the Chapel, which was a mere shell when he succeeded. Some years after, finding it too small for the Congregation, he increased the accommodation by the erection of a Gallery. But it was not long till, from some vice in the construction, the building threatened ruin, and it was found necessary to replace it by a more substantial and durable Edifice. To this undertaking, he applied himself with his wonted energy. He raised a considerable sum among his own People, who also drove the materials; and he solicited, by personal application, contributions from the Charitable, both in Scotland and England. This appeal was signally successful, and he erected the present Chapel and Chapel House, which are a lasting monument of his persevering industry. He also laid out the ground on both sides in front of the Chapel, as a Cemetery. All this he effected without leaving a shilling of debt on the property. On going to Strathavon, he entered upon the lease of the small Farm of Cults, which had been taken by the Rev. Mr. Stuart, and held by his Successor. Of this Farm a considerable portion was a mere waste, consisting of moss and moor. All this he brought, during his Incumbency, into cultivation; and so skilful and successful had he proved himself as an Agriculturist, that, on the Death of the Rev. James Sharp, in April, 1837, his Superiors cast their eyes upon him as the fittest person to succeed as Procurator and have the management of the temporalities of Blairs College. In the course of that year, he was appointed, and received the Charge, not only of the Home Farm, but of the whole Property, as well as that of the Farm of Aquhorthies, the lease of which was still held for behoof of the College. In this new sphere of action he displayed that activity and energy of character, for which he had been previously remarkable. He improved a considerable tract of waste land, and in this, as in many other respects, his services were of incalculable value to the College. For seven years, he paid weekly visits to Aquhorthies, where he officiated every Sunday, took charge of the small Congregation, and superintended the Farm. The lease having been given up to the landlord in 1844, his labours were confined solely to Blairs; but the fatigues he had formerly undergone had by this time seriously undermined his constitution; and, at length, finding himself unable, from bodily weakness, to discharge to his own satisfaction the duties of his Office, he resigned it in Oct., 1852, and withdrew to Ballogie. This Charge, consisting of two small Congregations—viz., that of Ballogie itself, and that of Deccastle, ten miles farther up the Country—though comparatively light, was not without its inconveni-

encies for a person of his advanced years. He therefore gave it up in Nov., 1853; yet, unwilling to retire altogether so long as he could be of any use, he accepted the small Charge of Peterhead, in which he laboured for a time with almost the vigour of youth. But, after a residence of nearly ten months, and with a constitution completely shattered, he became unequal to the task; and, after a short but severe illness, he Expired at Peterhead on the 18th Sept., 1854, in the 73d year of his age, and 47th of his Ministry—attended in his last moments by his venerable Bishop, The Right Rev. Dr. Kyle, who had been his College Companion, and whose esteem he had never failed to merit and to preserve.—Mr. Carmichael was a man of no ordinary stamp.—Gifted with much natural vigour and energy, he entered heart and soul into whatever he undertook, and spared no mental labour or bodily fatigue to execute, to the utmost of his ability, the task laid upon him. As a Missionary, he was ever active and persevering. In the Pulpit, he was always earnest and impressive; and though his Discourses might lack something of the polish and refinement of language which distinguish the accomplished Orator, yet he was surpassed by few, in that true eloquence of nature and of faith, which convinces the mind, persuades the heart, and rouses the whole being into action. As an Instructor of youth in the principles and practice of Religion, he also held a distinguished rank, and he spared no time or pains to engrave in the minds of the young generation of his Flock the saving truths of Faith and the precepts of Moral life. In temporal matters, such was the confidence of his People in the acuteness of his intellect, and the soundness of his judgment, that they never failed in any emergency to fly to him for advice, which he was always ready to tender. In private life he was cheerful and social; and if, at any time, there was a shade of temper, it was but as a passing cloud, and his innate goodness of heart shone forth the brighter. He had endeared himself to his Brethren by his uniform kindness of disposition, and had won the esteem and confidence of all with whom he came in contact in the various transactions of life. His Obsequies were performed on the 23d Sept., by The Right Rev. Dr. Kyle, and his Funeral was attended by a large concourse of the respectable inhabitants of Peterhead. He was Interred in the Churchyard of the Town; and, on the Stone which marks his Grave is the following Inscription:—

Orate, Fideles, pro R. D. DONALDO CARMICHAEL, Qui natus anno 1782, Presbyter factus anno 1808; cum houl Presbyterii officium diversis locis per 46 annos diligentissime implesset, pie obiit, Gregis Catholici in hoc oppido Pastor, die 18 Septembris, anno 1854.—Requiescat in Pace. Amen.

[*Cath. Direct.*, 1855.]

CARNEGIE JAMES—Was a Native of the Diocese of St. Andrews. He was converted to the Catholic Faith. This was followed by a Vocation to the Ecclesiastic life. He went to

Rome in 1691, being then 22 years of age. He was made Priest and left Rome in 1696; stayed some time at Paris, to inform himself in those branches of knowledge necessary for a Missioner, and arrived in Scotland, in 1697. He was an able, prudent, active man, and was in many respects of much use to Religion in his Country. Besides his own personal qualifications, his near connexion to the Earl of Northesk gave him influence. During the severe Persecution of 1710, he was deputed to London by the Scots Catholic Clergy and Laity to plead their cause at Court, where he succeeded beyond his expectations. On various other occasions, he was sent on the like errand, and every time displayed much prudence and activity. In 1726, he was commissioned by King James' friends in Britain, to treat with his Majesty at Rome, concerning some Political affairs. While at Paris, on his way to that City, our Scotch Jesuits in France found out that he intended going to Rome. Ignorant of the true motive of his journey, they presumed that he had been sent by the Clergy that he might be named Bishop, and knowing he had no great attachment to the individuals of their Body, and jealous of his abilities, they resolved to cross his enterprise. To that effect, they formally accused him to the Nuncio at Paris, of favouring the Jansenists; and made the Nuncio understand that the Jansenist party in Scotland, which they represented as numerous, designed getting him made Bishop, to establish the Heresy on a solid bottom in that Country. The Nuncio was mightily alarmed, and informed the Cardinal Prefect of Propaganda of the intelligence he had received. Good Cardinal Sacrapanti was then both Prefect of Propaganda and Protector of Scotland, and had already been made acquainted with Mr. C.'s journey and its cause. The worthy Cardinal, on receiving the Nuncio's Letter, sent for the Agent, Mr. Stuart, put it into his hand and said, smiling, "Observe the artifices of our Scots Jansenists, and mark the zeal and charity of our Scots Jesuits." The Letter remained with the Agent, and still exists among the Papers in my custody. On his return to Scotland, which was that same year, he Published, at his own expense, a new Edition of the Catechisms, which, assisted by Mr. Hacket, he had formerly Printed. Some evil-minded person informed the Presbyterian Minister of this, while the whole Edition, which had cost him £70, lay with the Printer. The whole was seized and burned at the Cross of Edinburgh, and it required great interest of friends, to save the Printer from Banishment. Mr. C.'s eminent good qualifications were so conspicuous and so greatly valued by Bishop Gordon and his Clergy, that he had their unanimous suffrages to be Coadjutor, in place of Bishop Wallace. But his humility, which was not the least of his virtues, withstood all their entreaties.—Again, after Bishop Wallace's

death, the eyes of all were turned to him as the fittest person, though now far advanced in life, for the office; and he again positively refused the charge. In 1728, he went Procurator to Paris in place of Mr. Alex. Smith. There he obtained a small Pension of 200 livres yearly, which he enjoyed during the short remainder of his life. In 1734, he returned to Scotland, and ended his mortal life at Edinburgh, on the 3d January, 1735, after four days' illness. His relations made great search after his Property, but were disappointed; for he had taken care to put it out of their reach, and secure it for the Mission. It, in after-times, formed a part of the Rents we received from Paris.—[*Abbé M'Pherson's MS. Cat.*]

CARRUTHERS JAMES—Was Born at New Abbey, being a descendant of the *Duchus*, an ancient Family of the Holmains in Annandale. He was a Brother of Bp. Andrew Carruthers. In his early life, he laid the foundations of that Literary and Mathematical knowledge for which he was afterwards distinguished. He repaired to the Scots College at Douay, where, for nearly six years, he prosecuted his Philosophical and Theological studies with marked success and applause. As a proof of the approbation with which he was then regarded, the general inspection and discipline of that House was committed to him during the two last years of his residence there. On arriving in Scotland, in 1753, he was ordained Priest by Bishop Hay, and appointed to the extensive charge of Glenlivet, the duties of which he performed for 9 years. As a relief from the extreme labours of this Mission, he was then, at his own request, removed to the lighter charge of Buchan, in Aberdeenshire. He continued there about 9 years, when, on the vacation of the populous Mission of Preshome in the Enzie, his experience and abilities pointed him out to Bishop Cameron as the fittest person to undertake that Charge, then the most important in the Lowlands of Scotland. He conducted the numerous Flock attached to this Station with great zeal and success during 12 years. He was thereafter appointed to the Chapel at Dumfries, nearer his own Native soil, where, though now far advanced in life, he continued his Missionary labours with unremitting assiduity during a farther space of 11 years. Finding his strength failing, he was induced to retire to the easy and quiet Charge of New Abbey, in the immediate vicinity of the place of his birth, where he terminated his useful life, after 45 years spent in "instructing others unto justice."

To whatever Charge he was appointed, it was remarked that he left it in an improved state of discipline and instruction. The spare hours of his late life he devoted to the compilation of a portion of *The History of Scotland*; the last Volume of which, embracing the eventful Period of Queen Mary and the change of Religion in this Kingdom, was scarcely from

the Press, when he fell into that illness, which, after six months, ended in his death. In the writing of this History, his principal object was to exhibit more correct and true views of whatever was connected with Religion; and, in this respect, his last Volume has been considered particularly useful. This distinguished Missionary was possessed of very considerable abilities and information. He was one of the best Preachers in the Mission—his style was simple and unaffected—his delivery serious and impressive. As a Catechist, he was almost equal to Bishop Cameron, who blended, with talents of the highest order, the rare quality of adapting his instructions to youthful prodilections; and, after the death of that great prelate, Mr. Carruthers stood unrivalled in that peculiar department. His disposition was singularly active and cheerful, even through the decline of life—accompanied with a buoyancy of hope that bore him constantly up under all difficulties. Open, frank, and forgiving, he was always willing to make great allowance for the weakness and imperfections of human nature. He had the happiness even to enjoy in a high degree the esteem of his Spiritual Superiors, and perhaps, even in a higher degree, the affections of his Fellow-labourers, by whom he was greatly beloved; and, mingling with Protestant society, where his duty led him, he had the talent to make himself acceptable, without ever failing to command the respect due to his character and Ministry. He passed finally from the scene of his labours on the 14th Feb., 1833, in the 75th year of his age.—[*Cath. Direct.*, 1833.]

CAVEN WILLIAM—Was Born in Galloway, on the 21st November, 1787. On leaving School, he was, for some years, engaged in Secular pursuits; and, when travelling as a Pack Merchant, being struck with the appearance and happiness of the Students at Aquhorthies, he was hereby induced to dedicate himself to God in the service of the Church. He made his wishes known to Bishop Cameron, who sent him to the College of Aquhorthies, where he arrived on the 9th December, 1811. Having made rapid progress in his studies, he was Ordained Priest in that House by the same Prelate on the 18th Oct., 1816. On the departure of the Rev. John Cameron to Valladolid, on the 2d November of the same year, Mr. Caven was appointed junior Professor, and remained at Aquhorthies in that capacity till after Easter, 1818, when he was sent to the Mission of Stobhall, near Perth. Having held that Charge about a year and a half, he was removed in November, 1819, to Paisley, of which he held the Incumbency for eight years and a half. He had also the Charge of the Congregation of Ayr, where he officiated at fixed periods till the Summer of 1822. The Mission of Paisley was then a very laborious one, extending over all the Towns, Villages and Country around. During his residence in Paisley, Mr. Caven erected

a large Gallery and made several improvements in the Church. In June, 1828, he was Transferred to Achinhalrig in Banffshire, to which the Congregation of Fochabers was then attached. In this latter place a Chapel had been erected in 1827 by the late Rev. George Mathison, but still there was no Chapel House. This want was supplied in 1848, by the building of a suitable Residence, and in 1852 the Congregation of Fochabers was provided with a Pastor for itself. Mr. Caven's health had, for some time, begun gradually to fail, and he had a slight stroke of Paralysis, from which he partially recovered, but was never afterwards able for much duty. On the Sunday previous to his death, he sustained another shock, followed by several hours of violent retching, after which he continued speechless, though sensible to the last. He Expired on Tuesday the 22d January, 1859. The Funeral Obsequies were performed on the 26th following, by The Right Rev. Dr. Kyle, attended by several of the neighbouring Clergy, and his Remains were consigned to the Churchyard of St. Ninian's, in the immediate neighbourhood.—There is a fine Painting of Mr. Caven, life-size, in the present Chapel House at Achinhalrig.—[*Cath. Direct.*, 1860.]

CHALMERS GILBERT—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1635, but left it to become a Monk at Ratisbon in 1637. He became afterwards Abbot of our Monastery in that City.—[*Abbé M'Pherson*.]

CHALMERS THOMAS—Born in the Diocese of Aberdeen; went to the Scots College, Rome, in 1628. He had studied his Philosophy in a Town in Germany, which the College Diary calls *Bransberg*, where he took the Mission Oath, which he received on entering the College. He was Ordained Priest, and went to Scotland in 1632.—[*Abbé M'Pherson's MS. Cat.*]

CHALMERS THOMAS—Likewise from the Diocese of Aberdeen; went to the Scots College, Rome, in 1630, and returned Priest to Scotland in 1637. He continued for some time in the Mission, from whence he went to France, and was made Almoner, first to Cardinal Richelieu, and afterwards to Cardinal Mazarin. He was much attached to his Country; and though he could not serve longer in the Mission himself, being probably banished for life, he assisted the other Missionaries with money and every protection he could procure for them. He offered to finish the High Altar of our Church at Rome, at his own expenses; but having, on various occasions, protected the Clergy in so far as he could, in the attempts made against them by the Jesuits, these Fathers refused the generous offer with scorn.—[*Abbé M'Pherson's MS. Cat.*]

CHALMERS WILLIAM—A native of the Diocese of Aberdeen; entered the Scots College, Rome, in 1616. He left it and became a Jesuit in 1618.—[*Abbé M'Pherson's MS. Cat.*]

CHALMERS WILLIAM—I know not of what Diocese. He entered the Scots College,

Rome, in 1661; but went to Ratisbon that same year, and became a Benedictine Monk. Having finished his studies there, he returned to Italy on account of his health. By Mr. Leslie, the Agent's interest, he was admitted to S. Scholastica, a famous Benedictine Monastery near Lubiaco. There he Died of an epidemic Fever, 1683.—[*Abbé M'Pherson.*]

CHISHOLM JOHN A.—Was Born in Strathglass, Inverness-shire, on the 8th August, 1826. He was received at Blairs College, as an Alumnus of the Western District, on the 13th August, 1839; and was sent, on the 4th September, 1845, to Aire, in the North of France. On completing the usual Classical curriculum in that Institution, he was transferred in October, 1848, to the great Seminary of Arras, where he was Ordained Sub Deacon on the 20th December, 1851, and Deacon on the 6th March, 1852, by Monseigneur Parisis, Bishop of Arras. He was promoted to the Priesthood on the 5th of the following June, at Cambrai, by Monseigneur Reignier, Archbishop of that See.—Having returned to Scotland before the close of that month, and after spending some weeks in Glasgow, and in his native Country, he was stationed as Missionary at Dumbarton. On the death of the Rev. William Paterson, in Jan., 1853, he was removed to the united Missions of Johnstone and Houston in Renfrewshire, and took up his abode at Johnstone. He had not been long in this laborious Charge, when his health began to be seriously affected by the inroads of Consumption; and, early in 1854, his Ecclesiastical Superior was constrained to relieve him from duties he was no longer able to perform. After a partial recovery, he was appointed to Fort Augustus, in the hope that the air of the Country would be of benefit to him. But these hopes proved delusive, and the assistance of the Rev. Donald Mackenzie of the Northern District was procured to discharge the duties of that Mission in his stead. Having retired to Strathglass, he Breathed his last at Inchully, after a lingering illness which he bore with the resignation of a Christian and the patience of a martyr. He was Interred on Friday the 23d November, in the Catholic Cemetery of Eskadale, Strathglass. He was nearly related to the late Bishops John and Aeneas Chisholm.—[*Cath. Direct.*, 1856.]

CHISHOLM JOHN—Was Born at Balnahaun in Strathglass, Inverness-shire, in Sept., 1789.—He was Educated at Lismore, where he was admitted in Sept., 1805, and there he was Ordained Priest at Easter, 1814, by Bishop John Chisholm. He remained in that Seminary in the capacity of Teacher till July, 1817, when he got the charge of the Fort William Mission. In October, 1819, he was removed to South Uist, where he had the care of the Catholics in the Southern division of the Island, and where he spent the remainder of a long and laborious life.—In 1827 he erected a Chapel at Daliborg, and,

in 1837, another at Bornish, both in that Island. Having, after many years of a Missionary life, become at length superannuated, he obtained, in 1861, the services of an Assistant Priest. He Died at Bornish, South Uist, on the 22nd July, 1867, in the 73rd year of his age, and 54th of his Ministry.—[*Cath. Direct.*, 1868.]

CHISHOLM RODERICK—Was Born at Balnahaun, Strathglass, Inverness-shire, on the 11th February, 1825, and was admitted into Blairs College as an Ecclesiastical Student on the 1st July, 1837. He was sent, on 27th July, 1839, to the Scots College, Rome, where he was promoted to Priest's Orders on the 22d April, 1849. Having remained in Rome for two years after his Ordination, he returned to Scotland in June, 1851; and, after discharging Missionary duty for some months in Badenoch, was appointed as one of the Clergymen of St Mary's, Glasgow. There he laboured for several years with untiring zeal, and latterly as Chaplain to both Poor Houses,—the Infirmary, and the Sisters of Mercy, Garngad Hill. His career was indeed short, in point of years, but long, if reckoned according to the number of Good Works which he executed or promoted during his Missionary life; and he crowned all his labours by a glorious death. His visit to Ireland, for the purpose of collecting money to pay off the debt contracted by the Sisters of Mercy on the purchase of their Property on Garngad Hill, had no doubt weakened a constitution, perhaps never strong; but the immediate cause of his decease was an attack of Typhus Fever, caught while attending his sick patients in the Infirmary. He Died at Glasgow, on the 23d February, 1862, in the 38th year of his age, and 13th of his Priesthood. A solemn High Mass for the repose of his Soul was Celebrated in St Andrew's, Glasgow, on Wednesday, 26th February, by the Right Rev. Dr. Murdoch, at which upwards of 40 Clergymen assisted. The Body was then transferred to Dalbeth Catholic Cemetery, where the remaining Funeral Rites were performed.—[*Cath. Direct.*, 1863.]

CHISHOLM WILLIAM—A native of Strathglass. He continued in the Braes of Lochaber till his Death, which took place in May, 1826. He was Buried in Killechrylle, where a Grave Stone, with a suitable Inscription, marks his resting place.—[*Cath. Direct.*, 1860.]

CHRISTIE or CRICHTON ALEXANDER—Was Born in the Diocese of St. Andrews; went to the College in 1674, where, having finished his Studies, he was promoted to the Priesthood, and went to Paris, where he remained applying to such Studies necessary for a Missioner, as had been neglected at Rome, till the following year, 1682, and then returned to the Mission. He was Imprisoned in 1689, and continued so till 1693; then was Banished and went to Paris, where he was supported for some time by the Superiors of our College there. Being in a bad state of health, which had been

ruined by long confinement in Prison, to a degree that rendered him unfit for the Mission, by Bishop Nicolson's consent, he was made Confessor to a Convent of English Nuns in France, [Dunkirk], where I find him mentioned for the last time in 1704.—Probably he Died soon thereafter.—[*Abbé M'Pherson's MS. Cat.*]

CHRISTIE GEORGE—Was Rector of his Brethren at Louvain, in 1598.—This little Community was founded by Dr. Cheyney, a Canon of Tournay, for his Scotch Countrymen, in 1576, but was removed to Pont-a-Mousson, by permission of Clement VIII., dated 5th April, 1594, to Douay; and after a short stay it proceeded to Louvain, where it remained till 1608, when it finally resettled at Douay, and continued to flourish under the direction of Scotch Jesuits, until 1765.—I meet with F. Christie, at Douay, in the Spring of 1622. Six years later, he was Chaplain to the Countess Linlithgow, who was privately a Catholic. Having completed 51 years in the Society, the good old man died most piously on the 14th of April, 1629, and was attended in his last moments by F. Robert Valens, one of the nine Jesuits then in Scotland.—[*Oliver.*]

CHRISTIE WILLIAM—Called the Junior, came on the Scotch Mission in the year 1625. F. John Mambrecht, in a Letter dated 7th April, 1628, says of him, that he was a model of Apostolic zeal and labour; that he had already reconciled to the Catholic Faith more than 400 persons. During this time he had no regular station; but subsequently he became attached to the Marquis of Huntly's Family, and assisted at that Nobleman's most edifying death, at Dundee, on the 15th June, 1636. Quitting Scotland, he reached the Continent, 25th of January, 1642, as I find, by his Letter of 6th March following. He succeeded F. Robert Gall, as Rector of the Seminary at Douay, 17th March, 1650.—Further particulars I am unable to collect.—[*Oliver's Collections.*]

CLARKE ALEXANDER—Was Born in 1669; entered the Order at the Age of 20; was Professed at Loretto, 2d Feb., 1706. This Father was certainly Rector of the Scotch Seminary at Madrid;—and I read in a Letter of F. Rd. Plowden, addressed 26th Oct., 1726, to F. Thos. Eberson, the Rector of the English College at Liege, "F. Clarke, the Scotch Jesuit, made Confessor to the King of Spain, in place of F. Bermudez, who has his Conge. This will promote the affairs of the Scotch College at Madrid; the change is attributed to the Queen."—[*Oliver's Collections.*]

CLINTON ALEXANDER—His real name was *M'Kensie*. He was Born 23rd of March, 1730, entered the Novitiate in 1749, and seven years later was sent to the London Mission. Here he had ample field for exertion, and was deservedly esteemed and admired for his fatherly attention to the poor, and especially to the unfortunate prisoners. In 1767 he was raised to

the rank of a professed Father. Thomas Well, of Lulworth, Esq., charmed with his merits and social qualities, engaged him for his Chaplain in 1781. Retiring from that situation about 14 years later, he went to Ireland, where he Died 5th June, 1800.

We have from his pen—1. An Edition of Dmlevy's Catechism. 2. The Spiritual Guide. 3. A Treatise on Frequent Communion, (dedicated to the venerable Bishop Challoner), 12mo, 1780, London, pp. 406. He Translated from the French of Pere Grou, Moral Instructions, extracted from St. Augustine's Works, comprised in 2 Vols. 12mo, Printed at Dublin, by P. Wogan, 1792.—The first Vol. contains 150 Pages; the second 167. 4. Characters of Real Devotion; 12mo, London, 1791. 5. School of Christ, 12mo, Dublin, 1801. Was he not also the compiler of "The Poor Prisoners' Comforter?" 12mo, London, 1764, pp. 228.—[*Oliver's Collections.*]

CODY THOMAS—Was Born in the County of Tipperary in 1814. He commenced his Studies for the Church in the Seminary which existed for some time at Youghal. Thence he passed to the College of Carlow. Having engaged to serve on the Mission in the Western District of Scotland, he was admitted for that District into the Missionary College of All-Hallows, then recently established by the late Rev. John Hand. There he was Promoted to the Priesthood on the 5th July, 1844, by the Most Rev. Dr. Murray, late Archbishop of Dublin. In the following September he came to the Western District, and was Stationed at St. Andrew's Church in Glasgow. In 1846, he was appointed to the Charge of Duntocher, and in October, 1847, he was Translated to Dumbarton. Having remained in the Charge of that Mission for about 4½ years, he returned, early in 1852, to St. Andrew's, Glasgow, and in November of that year he was appointed to the Parish of St. Alphonsus', in that City, as Successor to the Rev. Mr. Ryan. In 1854, he enlarged and considerably improved the Church of that Parish. He Died of Typhus Fever, which he had no doubt caught while attending the sick, on the 8th May, 1856, in the 42nd year of his age, and 12th of his Ministry. The Funeral Obsequies were performed on Wednesday the 14th May. The Body had been removed on Monday evening into the St. Alphonsus' Church, and placed before the Altar on a Bier covered with black cloth and surrounded with lighted tapers. The Altar was also clothed in black, and over the windows of the Sanctuary the same sombre hangings were suspended, thus giving a deeply imposing effect to the Sacred Spot from which the beloved deceased had so unceasingly and devotedly administered those thrilling exhortations to virtue and piety, as well as those stern rebukes to vice and wickedness, for which he was remarkable, and from which he had dispensed, day after day, the Bread of Life to thousands.

On that Evening, the Office for the Dead was solemnly sung by the Clergy. On Wednesday, a Pontifical Mass of *Requiem* was offered up by the Right Rev. Bishop Murdoch, at which no less than 36 Clergymen assisted, whilst a dense mass, composed of Parishioners and others, crowded the Church almost to suffocation. After Mass and the other usual rites, the Funeral *cortège* proceeded to St Mary's Church, Calton, in the Sepulchral Vault of which, after the blessing of the Tomb, the mortal remains were deposited amidst the tears and prayers of thousands.—[*Cath. Direct.*, 1857.]

COLLISON GEORGE—Was from the Diocese of Aberdeen; entered the Scots College, Rome, in 1661; there he remained till 1662; then went to Ratisbon and became a Benedictine Monk.—[*Abbé M'Pherson's MS. Cat.*]

COLLISON GEORGE—Entered the Society of Jesus, 1696, in the Province of Toulouse.—[*Oliver's Collections.*]

COLVIL DAVID—From the Diocese of St. Andrews, went to the Scots College, Rome, in 1608.—I do not find mention anywhere made of the time he remained in the College, nor if he was Promoted in it to Holy Orders. He, in process of time, was made Professor of the Hebrew Language in the Escorial in Spain, and was remarkable for his erudition. I recollect to have read somewhere, that he wrote and published some Books; but I do not remember on what subject.—[*Abbé M'Pherson's MS. Cat.*]

CONN ALEXANDER—He has left an interesting MS. Report of the Scotch Mission in 1633, where 12 Jesuits were then actively employed. He was in Scotland 10 years later. Though a great valetudinarian, he was employed at Paris in September, 1680, in negotiating the affairs of his Brethren.—[*Oliver's Col.*]

CONN GEORGE—From the Diocese of Aberdeen; was received into the College, 1619, but soon left it on account of his health, which being at the best very tender, became more so under the strict discipline observed in the College. Thomas Dempster, in his "Ecclesiastical History of Scotland," gives the following account of Mr. Conn:—"He is descended of an ancient noble Family in Scotland, which was connected with the Gordons, Leslies, Seaton, and other Nobility in that Country. His Father was Patrick Conn, and commanded a troop of horse in the Battle of Glenlivet, where he fought valiantly, and helped greatly to gain that complete victory. During the action, he had two horses killed under him. Being a sincere Catholic, he took good care to give good education to his children. George was sent to the Jesuits at Douay, and under them, finished his Philosophy. He was, thereafter, for some time, in the Scots College at Paris, pursuing his Studies. From it, he went to the National College at Rome, where his health did not permit him long to remain. From thence he

went to the University of Bologna, where he acquired so much reputation that the Duke of Mirandole made him Preceptor to his son. In that office he continued till 1623. Being now determined to enter the Clerical State, and judging his situation in that noble and potent Family too much exposed to dissipation, he resolved on leaving it. The Duke made him generous offers to remain; but he was fixed in his determination, particularly having a pressing invitation from Cardinal Montalto to enter his Court. He accepted of his Eminence's invitation, who conceived so high an opinion of his merit, that at his death, which happened six months thereafter, he left Mr. Conn a handsome legacy. On Montalto's death, Conn was engaged to be Secretary to Cardinal Barberini." When Dempster wrote the above particulars, Conn was with his Patron at Paris, where the Cardinal was Legate, and in writing his Work, *De Duplici Statu Religionis apud Scotos*. His virtues and his erudition rendered him dear to Pope Urban VIII., and all the Barberini Family. He was made Canon of St. Laurence in Damaso, and enriched with other Benefices. His influence at the Roman Court procured him many friends and many presents. He was made Secretary to the Congregation of Rites, and Domestic Prelate to the Pope; and his reputation increased so much that a pension was assigned him from the Court of Spain. Charles I. of England, and his spouse Henrietta, wished to be personally acquainted with him, and to see him promoted to the Sacred Purple. In fact, he succeeded Panzani as Envoy to Queen Henrietta, and arrived in England in 1636; he was greatly caressed by their Majesties, and returned to Rome in 1639, loaded with valuable presents. He was on the point of being declared Cardinal, both on account of his own merit, as likewise the strong recommendation from the English Court, when he unfortunately fell sick and died. He had accumulated a great fortune, which he left entirely to the Barberini Family, except a part of his Library, containing Copies of all the H. Fathers, Councils, and a great many other valuable Books, which he bequeathed to the Scots College. An elegant Monument, having the following *Epitaph*, was, by the Barberini Family, erected for him in St. Laurence in Damaso, where he was Buried.

D. O. M.—Georgio Connæo, Scoto Aberdonensi, Patrici domini de Achry, ex antiqua Macdonaldi familia, et Isabellæ Chyn ex Baronibus de Esselmont Filio, qui inter contemporaneos eloquentia et doctrina Ducet et Romæ haustis, librisque editis, immortalitati se commendavit, prudentia vero et agendi dextertate, summorum Principum et presertim Cardinalis Barberini, in cujus aula diu vixit, cujusque legationes Gallicanam Hispanicamque secutus est, benevolentiam maximam existimator, quanti fecerit, et ad Magnæ Britannia Reginam Henricettam, in Catholico solamen allegatione, et ingenti in ipsis morte quæ, ne in editorio loco positus clarior cluisceret, veterit, morore testatus est. Obiit die 10 Januarii, a. 1649, in ædibus Vicecancellarii, qui amico fuit amplissimum

in hac Basilica faciendum curavit, et monumentum posuit.

Φω; ἰς σκοτίαν φαίνι
καὶ ἡ σκοτία αὐτὸ οὐ κατὰ λαβεῖν.

Besides his Work mentioned above, he Published a "Life of Queen Mary," and other Pieces of less consequence.—[*Abbé M'Pherson's MS. Cat.*]

CORBETT WILLIAM JOSEPH—Born in Edinburgh, October, 1833; received his early education in the High School and University of that City. Being desirous of studying for the Priesthood, he was received into All-Hallows College, Dublin, in October, 1856, where he attended the usual course of Philosophy and Theology, and was Ordained Sub Deacon on the 30th March, 1861, by the Most Rev. Dr. Errington. Having returned to Scotland in June of the same year, and being adopted for the Eastern District, he was sent to Blairs College, where he received the Deaconship on the 2d October, and was raised to the Priesthood on the following day by the Right Rev. Dr. Murdoch. He arrived on the 6th October, at St. Andrew's Church, Dundee, where he served till 1863, when he was removed to Ratho. In 1864 he came to St. Patrick's, Edinburgh, where he died, 17th December, 1868.—[*Cath. Direct.*, 1862.]

CREITTON WILLIAM—This Father was possessed of considerable zeal and talent, but was deficient in judgment. To his misplaced confidence, may be principally ascribed the failure of Pope Pius IV.'s secret Embassy to Mary Queen of Scots.—[See p. 105, of Tanner's Confessors of the Society of Jesuits.]—From the Diary kept in the Tower of London, by the Rev. Edward Rishton, we learn that F. Creitton, on returning from Scotland, where he had Converted the Earl of Arran, was apprehended and committed to that Prison on the 16th of September, 1584. How long he remained in custody, I know not; but F. Parsons addressed Letters to him at Seville, in 1596. It is clear that James VI. of Scotland had actually employed him in a delicate embassy; for, in a Letter to F. Thomas Owens, dated 4th June, 1605, he says, "Our Kyng had so great fear of ye nombre of Catholiks, and ye puissance of Pope & Spaine, yt he offered libertie of Conscience, and sent me to Rome to deal for ye Pope's favor & making of a Scottish Cardinal; as I did shaw ye Kyng's Letter to F. Parsons." Having no guile himself, he suspected none in his weak and hollow-hearted Sovereign. He was living at Paris in 1615, and, in a Letter written 14th July that year, he says, "Verum est etatem me non gravare multum, quamvis anni abundant." The Date of his Death I have yet to learn.—The Rev. William Waytes visited Scotland (under the direction of F. Parsons), and whose Letter received by the latter 15th September, 1582, is to be seen, pp. 116-7-8 of F. More's History.—In 1582, Scotland had no Printing Press. P. 119, More's Hist.—[*Oliver.*]

CRICHTON JAMES—From the Diocese of Glasgow; went to the Scots College, Rome, in 1642; was Ordained, and went to the Mission in 1645. I do not know how long he remained in Scotland on this occasion, but in 1649 he was in France, and was one of those who accompanied Mr. Ballenden to the Mission in that or following year. For some time he behaved very well, but towards the latter end of 1655, or the beginning of the next year, he miserably Apostatized for some worldly consideration. This gave inexpressible grief to all the Catholics; but especially to his Brethren, the other Missioners. The Jesuits, in their Letters, seemed to triumph at the unhappy event. They had conceived a great jealousy of the formal institution of the Clergy-Mission, which jealousy was considerably heightened by the Conversions made by the Clergy, and the great repute they had acquired at home and abroad. Those Fathers thought this unfortunate Apostasy a favourable circumstance to humble the Clergy-Missioners; they did not neglect to publish it, both in France and Italy. At the time Mr. Crichton perverted, Mr. Ballenden, who had been all along his intimate friend, and who alone could have sufficient influence to reclaim him, was gone to France, and on his return, made prisoner in London, nor was it in his power to return to Scotland, till 1660. He no sooner arrived than he called on Mr. Crichton, and, with the Grace of God, made him enter into himself, and become extremely penitent. He wrote two full Recantations, one of which he sent to the Presbytery, and the other he got dispersed among the Catholics. Both of them breathed a true spirit of humility and compunction. Soon thereafter, he fell sick, and in a very edifying manner, departed this life towards the end of June, in that same year, 1660.—[*Abbé M'Pherson's MS. Cat.*]

CROOKSHANKS ALEXANDER—Occurs Rector of the Scots College at Douay, 30th Jan., 1748.—[*Oliver's Collections.*]

CRUICKSHANKS CHARLES—From the Diocese of Aberdeen, went to Rome in 1728, aged 14, and having finished his Studies, returned Priest to the Mission, in 1739. He was a prudent, pious, sensible man, much esteemed by all his acquaintance, and laboured with much zeal in the Mission, till 1788. He died at Edinburgh, on 13th May. Some time before his Death, he was quite disabled by divers complaints. He retired to that City, and lived with Bishop Geddes, till his last. It is true, on his first arrival on the Mission, he gave some trouble to the Bishops and other Missioners, by the wrong impressions he had received at Rome, from Messrs Campbell and Tyrie, concerning their Doctrine relative to Jansenism. But, in a short time, he became sensible of his mistake; and was ever after much beloved by his Bishops.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Same.—Of the Diocese of Moray; though, by a mistake, he is said, in the Registers of the Scots College, Rome, to be *Aberdonensis*, unless the Shire, and not the Diocese, is there meant. He was Born at Robistown, in Strathbogy; entered the Scots College at Rome, 1728; came thence Priest, 1739; travelled through Germany with Mr. Wm. Reid; arrived at Edinburgh in September; got the care of Glenrinnis and Morings, where he continued, I know not how long. He went to Flanders and thence to France an and returned in the month of an He was in Glenlivet some months in the year He was at Traquair in this year, 1761; and has been there for some years before, and was very tender in his health.—[*Bishop Geddes' MS.*]

CURLE HIPPOLITUS—In our Notice of *F. Geo. Christie*, we glanced at the original Foundation of the Scotch Seminary at Pont-a-Mousson, and its various movements. These were occasioned by the failure of funds, by the unhealthiness of Pont-a-Mousson, by the inconvenient distance from the Coast, by the Wars round Louvain, and by the absence of proper accommodations. It is true that several generous individuals came to their relief, and supplied the means of subsistence. Amongst these Benefactors we may particularize Mr. Cuthbert and George Christie, Canons of St. Quintin's Church, Picardy; Wm. Meldrum, quondam Precentor of the Cathedral Church of Aberdeen; Hon. Robert Seton, son of Lord Seton; Messrs. Lacy and Wilson; Rev. John Weymes, Chaplain of our Lady of Bruges; and Rev. John Grier, "*de familia Lagne in Scotia canonicus ecclesie S. Petri in Anderleb, in Flandria prope Bruxellas.*" But above all, Dr. Cheyney, whose Portrait in the Refectory of Douay, thus recorded their gratitude:—

Jacobus Cheyneus ab Aboyn Scotus, juris utriusque Doctor, Canonicus Tornacensis Collegium Scriptorum hæredem reliquit ex asse 27 Octobris 1602.

On the return of the Community to Douay, the Members took up their former lodgings in the "Refuge de Marchiennes," which the Walloon Jesuits had obtained for them. Whilst sheltered here, they applied to Philip III., King of Spain, for permission to purchase a site in the Town, for the erection of a College, which his Majesty readily granted, adding a considerable benefaction for the purpose. Having completed the purchase, they removed from their old quarters into some small Tenements that stood on their ground; but now arose the difficulty of building a suitable College, when a kind Providence visibly came to their relief.—Amongst the Students of the House was a youth of the name of *Hippolitus Curle*, son of Gilbert Curle, [Q. When did Gilbert Curle die? He was discharged from Prison by Queen Elizabeth 6th Aug., 1587] formerly Secretary to Queen Mary, by his wife Barbara Mowbray. He was study-

ing Poetry when the Account arrived of the recent Martyrdom at Glasgow of F. John Ogilvie, who had been an Alumnus of that College. It was publicly read in the Refectory amidst the tears of the Community. A second reading of the Narrative was called for; and the more it was discussed, the more they were overjoyed, that one of their Countrymen and Brethren was so happy as to suffer such a glorious Martyrdom. The tender heart of Hippolitus was sensibly affected; he sighed after the participation of the same happiness. This was in 1615. Three years later he defended Universal Philosophy with great applause, and then humbly petitioned for admission into the Society. He was accepted, and entered a Novice at Tournay. During the second year of his Noviceship, his aunt Elizabeth Curle died at Antwerp, on the 29th of March, 1619; and by her death he received a considerable accession to his fortune; for he had now the command of 60,000 Florins. Before he made his simple Vows he generously devoted the bulk of his Patrimony to the use of the Establishment. At the death of F. John Robe, 13th March, 1633, F. Curle, who may justly be called the second Founder of the College (for with his money it was erected) was appointed its Rector. For his perpetual remembrance, his Picture was set up after his Death in the College Refectory; near him was the correct view of his College, with the following Inscription beneath:—

"R. P. Hippolitus Curle, Presbyter Societatis Jesu ex Patre Scoto Regine Mariæ Stuartæ a secretis, alterque ab ea Collegii Scriptorum Parens, obiit 21 Octobris, anno 1638, ætatis sue 47, Religiosis 20."

After this statement of facts will not Dodd's account, p. 42, Vol. 2. Church History, be admitted to be grossly defective and inaccurate?—[*Oliver's Collections.*]

CUMMING THOMAS—Born in the Diocese of Aberdeen; went to the Scots College, Rome, in 1602. When he left it, I have not discovered; but it is known he entered one of our Monasteries in Germany, where he took the Benedictine habit.—[*Abbé M'Pherson's MS. Cat.*]

DALGLISH or DOUGLAS GEORGE—From the Diocese of Ross; went to the Scots College, Rome, in 1698, aged 17; but at Bishop Gordon's desire left it, being only a Deacon, in 1706. The Bishop placed him for some time in a Community at Paris, called Notre Dame des Vertus, to learn the practical duties of a Missioner. In the latter end of the same year, he went to Scotland, and knowing well the Gaelic language, accompanied Bishop Gordon on his first visit to the Highlands, and was by him Ordained Priest, at the House of Scotchouse, on the 25th July, 1707. He was a Nephew to Mr. Irvine of Cuttlebrae. He was an able Missioner, and did much good in the Highlands, where he laboured with great success, for 24 years. He Died in April, 1731.—[*M'Pherson's MS. Cat.*]

Another Account of the Same.—Of the Diocese of Ross; entered the Scots College at Rome, 1698; left it, being only Deacon, 1706, probably in company with Bishop Gordon, as they both came from Rome, in the same year, and both arrived in August. He was Ordained Priest, August 5, 1707, when Mr. Wallace was Ordained Deacon. He was in the Highlands, 1715, and particularly in Morar, with Mr. Peter Fraser, 1728. He Died in April, 1731. For some years before his death he had not been able to Say Mass, on account of a Palsy; but he heard Confessions, gave Instructions, and was also employed in going journeys on offices relating to the Missions, carrying money, and the like.—[*Bp. Geddes' MS.*]

DAVIDSON GEORGE—Was Born near Letterfourie, in the Enzie, Banffshire, on the 23d May, 1830; entered Blairs College on the 27th August, 1845, and was sent, on the 20th August, 1852, to the Scots Benedictine Seminary of Ratisbon. On finishing his Studies there, he returned to Scotland in Nov., 1855, and was raised to the Priesthood, at Blairs College, on the 22d Dec., of that year, by the Right Rev. Dr. Kyle, who permitted him to give his services to the Eastern District, and he was immediately afterwards stationed at St. Andrew's Church in Dundee. In June, 1860, he was appointed to the Mission of Lochce. He Died suddenly at Rothesay, on the 6th July, 1865, aged 35 years.—[*Cath. Direct.*, 1866.]

DAVIDSON JOHN—From the Diocese of Aberdeen. Entered the Scots College, Rome, in 1667; left it in 1671; entered among the Dominicans; and Died on his way to the Mission. He had been a Convert.—[*Abbé M'Pherson's MS. Cat.*]

DAVIDSON ROBERT—Born in the Diocese of St. Andrews; went to our College at Paris, where he finished his low Schools and Philosophy. From thence he went to the Scots College, Rome, in 1672, and left it Priest in 1677. After residing a year in Paris, to perfect himself more in his studies, he went to the Mission in November, 1678, where for many years he laboured with great zeal and prudence. In March, 1681, he went to France, I know not on what occasion, but, in a few months, returned to Scotland. At the Revolution in 1689, he, with many other Missioners, was imprisoned. During all that time Government allowed him not so much as a loaf of bread. He was supported by the charity of the Faithful, and money sent to England by the Pope, purposely to relieve the imprisoned Clergymen. In 1693, being banished for life, he went to Paris, where he was supported by our College there till 1695, when, after Mr. Nicolson's Consecration, he departed with him for Scotland. The Bishop being disappointed in not receiving at Dunkirk his Faculties from Rome, as he expected, could not proceed without them. Mr.

Davidson, in the meantime, meeting with a favourable opportunity, sailed to Scotland, where he arrived with the happy tidings of Mr. Nicolson's Consecration. In the heat of the Persecution excited by the Duke of Queensberry, in 1704, orders were given at Edinburgh to search all suspected houses, for Priests. On that occasion, Mr. Davidson was apprehended at Leith. After lying several months in Prison, he was Banished to Ireland, from whence he returned in the following year, and laboured with his former zeal in the salvation of souls, till May 2, 1711; when it pleased God to call him out of this world. He Died at Leith.—[*Abbé M'Pherson's MS. Cat.*]

DEANS ANDREW—From the Diocese of St. Andrews; went to the Scots College, Rome, in 1694, aged 25. Having finished his Studies, he left Rome in 1701, stopped all that year at Paris, and went to the Mission in the following. As Mr. Robert Gordon Died about that time, Mr. Deans was stationed in his place, at Huntly. He lost his health in 1704, to such a degree that he was judged to be in a Consumption. Though of little or no service to the people, he continued in the place till 1710, when, by the consent of the Bishops, and advice of physicians, he left Scotland, and went to Rome, where he arrived in April of the following year. Mr. Stuart had provided a decent livelihood for him in that City. He left it, for all that, in 1712, and went to Germany, with an intention of returning to Scotland, as now his health was perfectly recovered.—After his departure from Scotland, a vile woman (of the name of Macdonald) was brought to bed of a child, and accused Mr. Deans of being the father. This calumny gave great vexation to himself and to the Bishops, who would not agree, on account of the bad impression the calumny had made on the minds of the people, to his returning to the Mission.—The last account I find of him is a Letter he writes to Mr. Stuart from Prague, in 1715.—I have not learnt when or where he Died; but he never more went to the Mission.—[*Abbé M'Pherson's MS. Cat.*]

DEASSON JOHN—Was Born in Huntly, on the 1st February, 1774. When about 11 years of age, he entered the Seminary of Scalau to study for the Priesthood. After some years, he was sent to the Monastery of Ratisbon, where he arrived, on the 28th June, 1788. He continued his Studies at the College which had formerly belonged to the Jesuits in that Town, and his talents and proficiency were such that, during the five years he attended the Classes there, he always carried off the first Prizes. On the 29th Sept., 1793, he entered his Noviciate, and on the same day, 1794, he made his solemn Profession. He studied Philosophy under Abbot Arbuthnott, and Theology under Joachim Gray and some others of the Religious. He was Ordained Priest on the 11th March, 1797.—Such was the high opinion

entertained by his Brethren of his piety and prudence that, in 1803, though he was then the youngest member of the House, he was unanimously elected Prior, under the name of "Father Benedict." About that time there were twelve Religious in the Community. When the Monastery was threatened with secularization, he was the only one who refused his consent, and he said that, "rather than leave, he would suffer his body to be trampled to death." His opposition was not in vain, and, had he been properly seconded, the Monastery would never have been subjected to Bavaria, when Ratisbon fell under its power. About 1807 he had a severe illness, from which he never recovered entirely; and for 30 years, he was almost continually confined to his bed. But notwithstanding his bodily infirmities, his mental faculties were always fresh and unclouded; and he did everything in his power to rescue the Monastery from the hands of the Bavarian Government. He managed all the affairs of the House till 1851; from that time till his Death, he did nothing but prepare himself for it. He calmly Expired on the 21st Nov., 1855, in the 82nd year of his age and 62nd of his Religious Profession; having piously received all the Helps of our Holy Religion. So great were his modesty and humility through life, that he would never speak of himself or of his actions; and hence the reason why the incidents known of him are so few.—[*Cath. Direct.*, 1857.]

DEMPSTER FRANCIS—Went to the Scots College, Rome, in 1631. I find no mention of the time he remained in the College. In the Diary, it is only said that he entered the Noviciate and became Jesuit. He was a man of abilities, and was employed by the Society in teaching both Philosophy and Divinity. After ending these Courses, he was made Rector of our Roman College, and having finished his triennium in that Office, he went to the Mission in 1650, where, I believe, he was made Superior. On the 18th June, 1651, he was made Prisoner at Edinburgh, rather in a ridiculous manner. At this time, there was quartered in that City, a Regiment of English Soldiers. A sly Rogue amongst them somehow got acquainted with F. Dempster, made him believe he had two brothers Priests, and that he himself wished to be received into the Church. He carried on the farce with such art, that Dempster gave him not only full credit, but likewise treated him with great familiarity and confidence. When the Soldier perceived matters ripe for the execution of his design, he appointed the day and hour to make his Confession; and, in the meantime concerted with a party of his companions, to enter the house, and even Dempster's room, while he himself should be at this sham Confession. Everything went on as they wished. They found the fellow on his knees, and Dempster, with great gravity,

listening. The Soldier being asked by the party what he did there, gravely answered, he was telling his sins to his ghostly Father. Dempster was arrested and carried to Prison. All the Vestments and Ornaments of the Altar, together with his Books, and £37 in ready cash, were seized by the Soldiers. Nor was the Villain content with the booty he had made. He hired a room in one of the most frequented parts of the City; appeared dressed in Sacredotal Robes, and made each spectator pay sixpence, by which means he gathered a considerable sum of money. F. Dempster, while in Prison, sent a Challenge to the Presbytery of Edinburgh to dispute with him on Religion, of which they took no notice. He also wrote an Exhortation to Catholics to bear with patience the Persecution under which they smarted. All these Papers were carefully sent abroad, translated into Latin and Italian, and circulated with great industry, to do honour to the Society. Mr. Dempster was, in the following November, Banished, went to Rome, and, for the second time, was made Rector of our College, where he remained till 1663; returned again to Scotland, but went back to France in 1667; fell sick at Douay, and there ended his days that year.—[*Abbé M'Pherson's MS. Cat.*]

DEMPSTER THOMAS—Was Rector of the Scotch College at Rome, I believe, from 1647 to 1650; he is not to be confounded with *Thomas Dempster*, the author of the rare 4to. "*Apparatus ad Historiam Scoticam*," Bononia, 1662, and the "*Scotorum Scriptorum Nomenclatura*," printed at the same place and in the same year, and who Died a Layman at Bologna in 1625. Of the Jesuit I lose sight after 1650.—[*Oliver.*]

DEVOIR JAMES—Came to Scotland in August, 1681; went to France in July, 1685; returned in July, 1686; continued in the Missions until 1698; and then it seems he Died, or rather departed out of this Country. I suppose he had been an Irishman.—[*Bp. Geddes' MS.*]

DONALDSON JAMES—Of the Diocese of Aberdeen, having been Converted to the Catholic Religion, left Aberdeen, his native City, entered the Scots College at Rome, 1679; departed thence Priest for Paris, 1687; came to the Missions in May, 1688; resided for almost 30 years at Freshome, in the Enzie, first with Bishop Nicolson, *alias* Bruce, then alone; and in the end of his life, had Mr. John Gordon of Birkenbush for a Coadjutor. He got a fall in his room, in December, 1738, after which he was never able to stand upright. He Died piously at Freshome, March 17, 1740, in the 52d year of his Mission, and was Buried in St Ninian's Chapel. He was a very mortified man, and was careful of those under his charge, of whom I have known many, who had the greatest regard to his memory.—[*Bishop Geddes' MS.*]

DOUGLAS ARCHANGEL—Born of Scotch parents at Verdun, 27th April, 1677; joined the Society at Tournay, 24th Feby., 1692, and the

same year passed over to the Austrian Province.
—[*Oliver's Collections.*]

DOUGLAS FRANCIS—Was Educated from childhood in France, and evinced talents for the Pulpit. He reached Edinburgh as a Missionary on the 28th May, 1686; but became so alarmingly unwell, that his Medical friends urged his departure before that Winter to a warmer Climate. He actually embarked to go abroad, but was driven back by contrary winds, as I find by F. William Aloysius Lesley's Letter, dated Edinburgh, 7th Dec., 1686. Probably he Died shortly after his return to Douay.—[*Oliver's Collections.*]

DRUMMOND ALEXANDER—Studied in the Scots College at Paris, came thence in Sept., 1697; arrived in Scotland in the next month; went to Germany, 1704; returned, 1707; was at Drummond Castle, 1728, and 1733, where he had been, I believe, some time before, and was until his Death, 174 . . —[*Bishop Geddes' MS.*]

DRUMMOND CHARLES—Born 6th July, 1686; entered the Noviciate at Paris, 11th September, 1699; ten years later was a Student of Divinity.—[*Oliver's Collections.*]

DRUMMOND JOSEPH—From the Diocese of Dunkeld, entered the College in 1608. When he had finished his Studies, and was promoted to Holy Orders, he went to France, was made Grand Vicar to a French Bishop. He Died at Paris. I have not read that he ever went to the Mission in Scotland.—[*Abbe M'Pherson's MS. Cat.*]

DRUMMOND WILLIAM *alias* MELFORT—Born 24th Sept., 1686; at the age of 18, he Consecrated himself to God in Religion.—[*Oliver.*]

DUFFUS JAMES—Of the Diocese of Moray, having been Born, as I have been informed, in Fochabers; went to Rome with Mr. Godsmen and Mr. Lesly; entered the College there, Jan. 1, 1721, aged 18; left the College, having finished his Studies with difficulty, as his health was very bad; and, having been Ordained Priest, he left the College, I say, in the year 1731; arrived in Scotland in August, and was settled in Strathdown, where he continued until 1734, or 35, and was then removed to Deeside, which has been his place of residence until this time, in the year 1761.—[*Bishop Geddes' MS.*]

He was a man of great innocence and simplicity of manners.—I have not learnt what time he Died; but I heard him mentioned as having made a very happy end, and Dying in the odour of Sanctity.—[*Abbe M'Pherson's MS. Cat.*]

DUFFY JAMES—Was Born at Newtown-Limavady, County Derry, on the 6th of Jan., 1817. He studied first at St. Colomb's Seminary in Londonderry, then at the College of All-Hallows, Drumcondra, near Dublin. He was received into the Eastern District by Bishop Gillis, who Ordained him Sub-deacon on the 25th,—Deacon on the 27th,—and Priest on the 29th January, 1860, in St. Mary's,

Edinburgh. On the 9th of February following, he was sent as Assistant Clergyman to Dalbeattie, where he attended chiefly the out Stations. In Easter Week, 1861, he was removed to Galashiels, where he remained till Sept., 1863, when he was appointed to found a new Mission at Alloa, and there being affected with Asthma, he closed his earthly career on the 22d Nov., 1865, in the 49th year of his age, and 6th of his Priesthood. His habits of life were peculiarly retiring, modest, and unobtrusive. When he went to Alloa, he had great difficulties to contend with. Though the number of Catholics was considerable, there was no Chapel, nor House, nor provision made for the Clergyman. It was only after several fruitless attempts that, at last, a Place could be got in which to Say Mass. Yet, he persevered and bore all with exemplary patience.—His Remains were removed for Interment to his Native Place in Ireland.—[*Cath. Direct.*, 1867.]

DUGUID ALEXANDER—Born 5th March, 1711; Studied Humanities and Philosophy in the National College at Douay; entered the Noviciate of the Society at Tournay, 28th September, 1730. After passing through various Offices, he arrived in Scotland, 26th December, 1739, to serve the Mission; was admitted to the Profession of the solemn Vows of his Order, 3d May, 1747, at Aberdeen. He is said to have Died at Elgin, 21st September, 1789.—[*Oliver.*]

DUGUID CHARLES—Born 8th Jan., 1748, O. S.—Studied Humanities in the Scotch College, Douay; enrolled himself at Tournay amongst the Children of St. Ignatius, 28th September, 1764, and pronounced his simple Vows on Michaelmas Day, 1766. After teaching Humanities for one year at Mons, he was ordered to Pont-a-Mousson; but was forced to emigrate with his Brethren. He finished his Philosophical and Theological Course in the English College at Liege. But I suspect this is F. Chas. Leslie.—[*Oliver's Collections.*]

DUGUID GEORGE—Brother of Alexander. He Died about the year 1760; but I can recover no details.—[*Oliver's Collections.*]

DUGUID JOSEPH—Also Brother of Alexander. Born 6th January, 1713. After studying for a short period with his Brother at Douay, he proceeded to Spain, and thence to Rome, where he embraced the Institute of St. Ignatius, 20th January, 1731. When he had completed his Noviceship in that City, he applied himself to Philosophy; but the Climate disagreeing with his constitution, he returned to Douay, where he finished the remainder of his Studies. Proceeding to Scotland, he reached Edinburgh, 20th June, 1742. He was raised to the rank of a Professed Father, 24th March, 1747; and Died in Edinburgh, 28th February, 1775.—[*Oliver's Collections.*]

DUNBAR WILLIAM—Of the Society of Jesus, who continued as Missionary in Glengairn till 1734, when he was recalled by his Superiors

to the Continent, on account of his having shown some premonitory symptoms of aberration of intellect.—[*Cath. Direct.*, 1853.]

DUNCAN GEORGE.—He had also F. Kelly, an Irish Recollect; two Benedictines, FF. Robt. and Wm. Grant, and 4 Jesuits. FF. Strachan, and little John Innes, in Braemar and Glengarry. FF. M'Rae and Farquharson in Seaforth. In Sept., 1746, he was obliged, in the general confusion of the Nation, to make his escape to France, where he stayed until August, 1749, when he returned to Scotland. He was made Prisoner at Edinburgh, about the middle of July, 1755; where he was detained in custody, for about 14 days; after which he was liberated on bail, with the express condition that he should remain at Dunse in Merse; a Place remarkable, it seems, for bigotry in the Presbyterian Religion, or within two or three miles of it. He returned to Edinburgh against November 15, when his Trial should have come on; but it was deferred until the beginning of January, 1756; it continued until the beginning of March, when the sentence of Banishment was passed against him. . . . [This is a Marginal Note—its top line cut away in binding. It proceeds]—settled at last at Shenval, with Mr. Brockie, and after his death, with Mr. Jo. Geddes. Having lived there several years, he returned to his own District, passing the remainder of his days at Glengarry, where he Died, universally regretted, on the 12th March, 1773, and was Buried at St. Finian's.—[*Abbé M'Pherson's MS. Cat.*]

DUNCAN GEORGE.—Of the Diocese of St. Andrews, having been Born at Edinburgh: was Ordained Priest at Scalán, 1732; went to the Highlands in November, to teach a School, but returned next year, 1733, and was at Scalán. He was sent to Angus, 1734, where he continued until 1741, and perhaps longer; he was made Prisoner, in 1746, but was soon set at liberty. He went to Carlisle, and, with great intrepidity, heard the Confessions of Keanloch Moidart.—Mr. M'Donald of Teindoch [?]-and of some other gentlemen who were sentenced to Death; and he also Communicated them.—He was sent to Glenlivet an . . . and stayed some time at Scalán, having the charge of the Braes of that Country. In the Autumn of the year, 1759, he built a room for himself at Tomnavoulon, where he continued to live about a year and a half; for though his going to Strathyla was proposed in the beginning of the Winter 1760, yet it was not executed; but he remained in Glenlivet, until June 22, 1761, upon which day he set out for Edinburgh, according to a call he had got from Bishop Smith. Mr. Duncan arrived in a few days, safe to Edinburgh, together with J. D., a young companion he had with him, to be sent to Paris.—[*Abbé M'Pherson's MS. Cat.*]

DUNCAN JAMES.—From the Diocese of

Moray; went to the Scots College, Rome, in 1621; he returned Priest, to the Mission in 1627. I have not been able to learn how long he there remained. He certainly had left it in 1630, for I find him then Confessor to Nuns at Dieppe. Some time thereafter, he entered the Congregation of the Oratorians.—[*Abbé M'Pherson.*]

DURHAM STEPHEN.—This Father was at Edinburgh in August, 1704. I meet with him at Edinburgh, 9th Sept., 1712.—[*Oliver's Col.*]

DURHAM WILLIAM.—Was Born in 1651; entered the Society at Paris, 21st Dec., 1673; made his solemn Profession Feb. 4, 1689, in Scotland, while serving the Mission. In 1709, was Apprehended, and Banished the Realm. I have seen his Letter dated from Paris, 1st Oct., 1706, to the Assistant of Germany, imploring, as Procurator of the Scotch Mission, and as Consultor, that an *Italian* Jesuit might not be appointed for a third time to the Presidency of the Scotch College at Rome—that such Appointment would give displeasure to the English (Stuart) Court, who would prefer a Scotch Father.—[*Oliver's Collections.*]

DURIE JOHN.—Of Fifeshire. This Father is highly commended by F. Possevinus for his learning and eloquence. F. Southwell, (p. 440, *Bibliotheca Scriptorum*, S. J.) says, that F. Durie was living at Clermont College, Paris, in 1582. "*Jam tum Presbyter et Theologus,*" and that he Died in Scotland 20th October, 1668. (Query 1598 or 1608?) His elegant and victorious Confutation, in Latin, of Whitaker's Reply to Campian's *Decem Rationes*, was printed at Paris, 8vo. 1582, pp. 466, and at Ingolstadt, 8vo. A. D. 1585, pp. 856, bearing for Title "*Confutatio Responsionis G. Whitakeri ad x Rationes, quibus fretus Edm. Campianus Certamen Anglicanæ Ecclesiæ Ministris obtulit in causa Fidei.*"—[*Oliver's Collections.*]

DUTHIE or DORTHIE WILLIAM.—Of the Diocese of Aberdeen, had been Educated in the Protestant Religion; but was Converted to the true Faith; was sent abroad and Studied in the Scots College at Paris, where he was Ordained Priest, and returned home with Mr. Alex. Gordon, in July, of the year, 1738. He was placed at Kirkhill; the year following, he was in Glenlivet, or Garioch. In the year 1740-41, he was at Edinburgh. He got the care of Scalán some time before the Civil War of 1745, and continued there until the year 1758, when he went to Edinburgh; and, having stayed there for some months, he set out for Paris, where he arrived in April, 1759. He continued to be Prefect of Studies, there, in Aug., 1761.—[*Abbé M'Pherson's MS. Cat.*]

DUTHIE WILLIAM.—Now superannuated; continued to live in Huntly, but took no concern with the Congregation, after Mr. Maxwell arrived. He had been Converted at Aberdeen by Mr. William Shand, while studying with the view of becoming an Episcopalian Clergyman; and, showing an inclination for becoming a Catholic

Missionary, he was sent to the Scots College of Paris. There he was Ordained Priest, and on his return home, about the year 1742, he was made Superior of Scalán, which office he resigned, in 1758, and went back to Paris as Prefect of Studies. Thence he returned in 1761, and went to Huntly, where he Died, about 1782. —[*Cath. Direct.*, 1849.]

EGLIN — All that I can learn of this Father is, that he reached the Scotch Mission early in 1627; but, owing to weak health, he was forced to return to Douay within a twelvemonth. —[*Oliver's Collections.*]

ELPHINSTON WILLIAM. — What I can learn of this saintly Novice is from *Drew's Fasti*, S. J., who affirms that he Died at Naples, 16th April, 1548, a most devout Client of the Blessed Virgin Mary. —[*Oliver's Collections.*]

ELPHINSTON — This Father is mentioned as being aggregated to the French Province in F. James Gordon's Letter of the 11th March, 1612, to the General Claudius Aquaviva, and it was then proposed to send him to Scotland; but it seems that he was sent to Spain. After January 24, 1631, I lose all traces of him. —[*Oliver's Col.*]

ERSKINE CHARLES — Was received into the Scots College, Rome, in 1748, and left it, without receiving any of the Holy Orders, in 1753. He was Born in Rome. His father was Colin Erskine of Cambo, in Fifeshire, and nearly related to the Kelly Family. When a young man he came to Rome, with intention of applying to the Fine Arts. He there became Catholic, entered King James VIII.'s Court, and Married an Italian Lady named Agatha Gigli. His son, Charles, on leaving the College, applied to the Law, in which study, having fine parts, he became eminent. In a Cause in which Pope Pius VI. was interested, Charles Erskine had an opportunity of making his abilities be made known to his Holiness, who admired them much; and as he had always remained in a single state, the Pope, in 1782, promoted him to the Prelacy, made him Canon of St. Peter's and Promotore della Fede. In the Troubles of 1793, he was sent to England on Civil concerns, from whence he returned only in 1802; and shortly thereafter, was raised to the Sacred Purple. On Cardinal Albani's death in 1803, he was made Protector of Scotland; and, if the Political circumstances of the times had allowed it, he would have been of great service to Religion in that Country. In 1806 [*sic.*] he was made Cardinal Prodatario, and in the following year, Secretary of Briefs; in both of which distinguished offices he continued till the total overthrow of the Papal Government, and the expulsion of the Pope happened. For some months previous to that event, he was one of the Cardinals shut up with his Holiness in the Palace of Monti Cavallo. When the Pope was exiled, Cardinal Erskine retired to the country, where he passed all that Summer. In the latter end of Autumn he returned to Rome in a bad state of health; but, sick as he was,

the French forced him to go to Paris in the beginning of 1810. In that City he continued in a bad state of health, and Died on 20th March, 1811. He was Buried in the Church of St. Geneviève. —[*Abbé M'Pherson's MS. Cat.*]

FAIRFUL DAVID ANDREW — Born in 1648; at the age of 30 enrolled himself amongst the Novices; for a considerable period served the Scotch Mission, where he was twice Apprehended, and long Imprisoned. On the 2nd of February, 1697, was promoted to the rank of a Professed Father. He was famed as a Preacher; made many Converts in Scotland and elsewhere, especially at Douay. —[*Oliver's Collections.*]

FAIRFULL DAVID — Was certainly Rector of the Scotch College at Douay, in the Summer of 1708. Eight years later I meet with him at Paris. —[*Oliver's Collections.*]

FALCONER ROBERT — From the Mearns; went to the Scots College, Rome, in 1613. I find no account of the time he remained in it. He went to Spain on leaving the College, and entered among the Mercenaries. —[*Abbé M'Pherson's MS. Cat.*]

FARQUHARSON ALEXANDER — From the Diocese of Moray; entered the Scots College, Rome, in 1773, and being Ordained Priest, left it in 1784. He was placed at Scalán, to succeed Mr. John Farquharson, who went to Douay. Here he continued for some years; and by his imprudent management hurt the House very considerably. He was removed from thence, and sent to Cabrach. Here, too, he behaved very indifferently. The Bishops, at last, were obliged to withdraw his Faculties, and dismiss him entirely in 1793. He wandered to France, Germany, and Italy, to little purpose. The last accounts I had of him were from Portugal. —[*Abbé M'Pherson's MS. Cat.*]

FARQUHARSON CHARLES, S. J. — Died in 1797. —[*Oliver's Collections.*]

FARQUHARSON JOHN — Was Born in 1748, at Glenconlas in Strathavon. He was, for some time, at Scalán, and then was sent to Rome, where he was Ordained Priest. He was, for some years, on the Mission in Scotland. In 1784 he was appointed Principal of the Scots College of Douay, where he remained till the College was broken up at the beginning of the first French Revolution. On his return home, in 1790, he was, for two years, in Aberdeen. He was then translated to Glasgow, to succeed Mr. Alexander Macdonell, who subsequently became Bishop of Kingstown, in Upper Canada. While in Glasgow, he erected the Calton Chapel, capable of containing about 600. In 1805, he was sent to Ayr, which he left soon after, and had for a successor Mr. James MacLachlan, who Died there in 1811 or 12. From Ayr he went to Morayshire to attend the Catholics scattered over the lower part of that County. He lived first at Lossiemouth, and subsequently bought the property in Elgin which served as Chapel and House for the Clergyman, till the erec-

tion of the Chapel in 1844. After the Peace concluded on the fall of the Emperor Napoleon he went to France to look after the wrecks of the Scotch Ecclesiastical property there, and Died at Paris in April, 1817. He was a considerable Benefactor to the Mission of Strathavon, the place of his Birth, and also left a Fund for the support of a superannuated Clergyman in each of the three Districts. An account of what he did relating to the Scots College is given in the manuscript History of that College, written by Mr. Macpherson.—[*Cath. Direct.*, 1849.]

FARQUHARSON JOHN—Born 19th April, 1699; entered the Society at Tournay, and became an excellent Scholar. Towards the end of October, 1729, he landed at Edinburgh to serve the Mission. On 2d February, 1736, he made the solemn Profession of the Four Vows. He was still living in 1775. In p. 285 of the *London and Dublin Orthodox Journal*, April, 1836, a Correspondent A. H. asserts that F. J. Charles and John Farquharson were natives of Braemar, and belonged to the very ancient and respectable House in Inverey, which suffered so much for its attachment to the Stuart Family. Placed in the Mission of Strathglass, Inverness-shire, F. John Farquharson found the necessity of acquiring a competent knowledge of the Gaelic language. In Mrs. Fraser of Kilbokie (Q. Catherine Mackenzie?) then considered the best Erse Scholar in the District, he experienced an invaluable guide. By degrees he formed an immense Collection of Gaelic Poetry. The original Folio MS. in his own handwriting he deposited, in 1772, in the Scotch College, at Douay; but those who ought to have kept this precious treasure in cedar wood, suffered it to be thrown aside and to perish, and to be applied to every ignoble purpose. The whole of Ossian's Poems translated by Macpherson, were in F. Farquharson's Collection, and many others either not known to Macpherson, or at least not published by him. F. Farquharson frequently quoted the original passages of Ossian, with remarks on the inferiority of Macpherson's Translation. F. John F. was taken Prisoner about the year 1745, whilst Saying Mass, and conveyed to Edinburgh in his Sacerdotal Vestments. After many sufferings he was restored to liberty, and lived several years afterwards abroad; when he finally returned to Scotland, and resided with his nephew, Mr. F. of Inverey. There he Died suddenly, and was Buried at Braemar. His Rev. Brother Charles, who Died 1797, was Interred in the same Grave.—[*Oliver's Collections.*]

FARQUHARSON JOHN—From the Diocese of Moray; went to the Scots College, Rome, in 1768, but, on account of his health, which threatened a Consumption, left it in the following year, and went to Douay, where, having finished his studies and received Holy Orders, he was made Prefect of Studies, in

which office he continued till 1781, when he was pressingly called home to the Mission, and had the charge of his own native country, Strathavon, till Sept., 1783. In that year, Mr. John Paterson, Superior to the Scalán Seminary, being dead, Mr Farquharson was appointed to succeed him. There, likewise, his stay was short. Mr. Robt. Grant, President of the Scots College, Douay, dying in 1784, Mr. Farquharson was judged the properest person to succeed him in that important office. In the following year he took possession of it, and continued in it, giving great satisfaction to all concerned, till 1793, when, having first provided for the safety of his pupils, he himself, likewise fled from the Republican fury, and returned to the Mission in the latter end of Autumn.—[*Abbé M'Pherson.*]

FERGUSON ALEXANDER—Born 10th January, 1672; embraced the Institute of St. Ignatius, 29th November, 1697.—[*Oliver's Col.*]

FIFE JAMES—Was Born 22d July, 1656; when 17 years of age he Consecrated himself to God in the Society, and 18 years later was made a Professed Father. Whilst serving the Scotch Mission he was arrested and sent to exile. He lived for some time at Naples; was appointed by the Gen. M. A. Tamberini, Rector of the Scotch College at Rome, in 1709. In a Letter of F. Thomas Ebersson, Esq., Rector of the English College at Rome, and dated thence 26th February, 1724, I read—"I leave next Thursday, 2d March. F. Fife, who came up hither two years ago to the Scotch College, goes along with me as far as Modena. I do not know who will be here at Rome in F. Fife's place."—[*Oliver's Collections.*]

FIFE THOMAS—Born about 1671; admitted into the Society at Naples, 29th January, 1694, and was still attached to the Neapolitan Province 15 years later.—[*Oliver's Collections.*]

FINEGAN THOMAS AUGUSTINE—Was Born in Ireland; he completed his Classical Education in St. Joseph's Monastery, Clondalkin, Dublin. After some time, feeling himself called to the Ministry of the Altar, he entered the Foreign Missionary College of All-Hallows, and, after the usual Theological Studies, was raised to the Priesthood on the 27th June, 1858. On coming to the Western District, he was attached, as Junior Clergyman, to the then joint Missions of Johnstone and Houston. In 1861 he was removed to St. Mungo's, Glasgow, and in 1862 he was appointed to the Mission of Houston, Renfrewshire, where he Died of Typhus Fever, on the 10th of August, 1863, and in the 6th year of his Ministry. The Body was removed to St. Mungo's, where the Office of the Dead was chanted, and the Funeral Service took place on Friday, 14th Aug.—A large Cortege followed the Corpse to Dalbeth Cemetery.—[*Catholic Directory*, 1864.]

FORBES JAMES—Occurs Superior of the Scotch Mission in May, 1679. In 1686 he and

F. Thomas Patterson were appointed Chaplains to King James II. in Holyrood House. This Chapel was opened on St. Andrew's Day, 1686. At the Revolution he was sent to the Continent. His Superior, F. William Aloysius Lesley, felt much at parting with him, as being "*rerum nostrarum expertissimus*," and recommends to the General to reinstate him in the government of his Brethren in the Mission. But he was appointed Rector of the College at Douay, where I find him still in the Autumn of 1694, when business calling him to Scotland, he was taken in company of F. Marvell and Mr. Charles Gordon, both Members of the Society, and conveyed to England, where they were committed to Prison for some weeks, and then released on bail. He was still living in the Scotch College at Rome, 1709.—This venerable man was 83 years of age, and had spent 64 in the Order.—[*Oliver's Collections.*]

FORBES JOHN—Was Born on the 27th December, 1791, at Glachkan of Glenconlas, Strathavon, Banffshire, and was Baptized by the name of *John*, from the circumstance of his birth having taken place on the Festival of St. John the Evangelist. He received the first rudiments of his education at the Parish School, and having, at an early age, given decided proof of no ordinary talent, he was admitted as an Alumnus to the College of Aquhorties, on the 5th November, 1802. Having remained in that Institution only eight months, he was sent, on the 31 August, 1803, along with some other Students, to continue his Studies in the Scots College of Valladolid. Towards the close of 1808, when the French invaded Spain, it was judged advisable to break up that Establishment for a time, till peace should be restored to the Country, and the Inmates were obliged to return home. Mr. Forbes landed at Falmouth early in January, 1809, and thence proceeding to Scotland, he soon after resumed his Studies at Aquhorties. Having completed them in the Summer of 1814, he left College to recruit his health, and remained for some months with his family in Strathavon. The Seminary of Lismore in the West Highlands being then in want of a Professor, he was sent, in December of that year, to that House, where, having taught for some time, he was Ordained Priest on the 15th October, 1815, by Bishop Aeneas Chisholm, then Vicar Apostolic of the Highland District. No sooner had Mr. Forbes received Ordination than he was appointed to the Charge of Paisley, which he reached on the 21st October, and said his first Mass there on the 22d following. As that Mission was too laborious for a person of his delicate constitution, Bishop Cameron removed him to an easier Charge. He left Paisley on the 4th August, 1816, and, after being a month at Ayr, he arrived at Stobhall, Perthshire, on the 14th September following, as Successor to the Rev. William Wallace. After a residence in that Mission of little more than a

year and a-half, he was transferred to Banff, to which were then attached two other small Charges—Portsoy and Foggyloan. As the income accruing to him from this Mission was insufficient for the decent maintenance of a Clergyman, he was obliged to have recourse to Teaching, in order to add to his means of support; and, while he remained in Banff, as well as for several years after, when he went to Elgin, he had a considerable number of Pupils. Finding the fatigue of attending the distant Stations too much for him, and the Mission of Elgin, to which no out-Stations were attached, being vacant, he obtained that Appointment, of which he took possession in December, 1827, and in which he remained till his Death. The Chapel and House purchased in Elgin by the Rev. John Farquharson, while he had charge of that Mission, being found unsuited to the Congregation, it was determined that a new Establishment in a more convenient locality, and more in conformity with the progress of the age, should be provided. To aid in the attainment of so desirable an object, Mr. Forbes undertook to collect funds, and for this purpose he visited various Towns both in Scotland and England in the course of the year 1837. Considerable success was the reward of his endeavours, and the sums which he gathered from the charity of the Faithful were deposited in the hands of the Bishop of the District. He set out on a second excursion for the same object in March, 1840, and after having gone over those parts of Scotland and England which he had not visited before, he passed over to Ireland, and then to Belgium, and did not return to Elgin till the Summer of 1843. In this second attempt his success was, unfortunately, not commensurate with the time he had devoted to it, or the labour he had undergone. The new Undertaking, however, received a very considerable accession of funds from Abbé Chevalier Drummond Stewart, who had at one period an intention of fixing his residence in Elgin. With these means in hand, and with further aid from the Right Rev. Dr. Kyle (who took the more immediate charge), the new Establishment was commenced in 1843, and on the 25th September, 1844, the Church was opened for Divine Worship.—After the erection of the Church, Mr. Forbes spent the remainder of his days in quiet seclusion, seldom moving from home, taking but little interest in events passing around him, and devoting to literary pursuits the time which he could spare from the discharge of the necessary duties of his Calling. As a Scholar, his acquirements were of the highest order; he was deeply versed in Biblical knowledge—the Holy Scriptures were his habitual and favourite study.—He was wont to say that the Inspired Volume was his Garden, in which he could cull at pleasure Flowers of the most varied hues and richest fragrance; and from his Readings of it in the various Languages of which he was master, he could discover beauties which would escape

an ordinary reader. Though his Writings on that subject were rather voluminous, yet nothing from his pen has been given to the Public. His constitution was never very robust, and his sedentary mode of life did nothing to fortify it. For some days he had felt indisposed; symptoms of the Disease that carried him off—Disease of the Heart—had been observed, and on the Saturday previous to his Death, he had a Fit, which, for the moment, created alarm. He revived however in a short time, and on Sunday, though not well, he was able to Say Mass. On the following Monday he rose at his usual time; but on returning to the house, after a short walk in his garden, he fell down suddenly in his room while in the act of dressing, and shortly after Expired. The awful suddenness of the stroke spread a gloom over the whole Town; for no one was better known, or more highly respected. The Funeral Obsequies took place on Friday the 7th September. The Body having been removed to the Chapel, a Mass of *Requiem* and the other customary Rites were performed by the Right Rev. Dr. Kyle. The Coffin was then borne to the Hearse, and the Funeral was escorted from the Chapel by a great number of the respectable inhabitants to the spot at which the Railway crosses the turnpike. It then proceeded to the old Catholic Cemetery of St. Ninian's in the Enzie. At Fochabers, it was met by several of the Catholic Clergymen and friends of the Deceased, who accompanied the Remains to their last resting Place.—[*Cath. Direct.*, 1856.]

FORBES THOMAS—Was Born in Aberdeen; went to the Scots College, Rome, in 1646, where he remained three years, and departed without Holy Orders; yet, he well deserves to be remembered with gratitude, for his benefactions to the Mission. He was second son to William Forbes, first Protestant Bishop of Edinburgh, who had been Minister in Aberdeen, before he was promoted to that dignity. His mother was Elizabeth Forbes, daughter to Forbes of Corsindaly. He was Converted to the Faith when young; by whom, or, on what occasion, I know not. He went to our College at Douay, where he finished his low Schools, and then to Rome. On leaving our College there, he entered the Court of Cardinal Chas. Barberini, and continued in that Family till his Death. He was an active man, well versed in the Canon Law, and acquainted with the Roman Court. For these reasons, he frequently was employed by Foreigners to do business for them there. For some years, he acted for the English Mission. His perquisites arising from such casualties, together with his large appointments from the Barberini Family, made him master of a handsome income, which he well knew to manage; and, in consequence, laid by much money. His declared intention had ever been, to apply all his Property, after his death, to the advantage of Religion in his native Country. During his lifetime, he

settled on the Town House at Paris, 3200 Crowns—the Interest of which he reserved to himself, during his life. He likewise bought in the Public Funds at Rome, 40 Lnuoghi, in the view of leaving them at his death, to the Scotch Agent there. These had stood him 5000 Crowns. At his Death, he made Mr. Wm. Stuart, our Agent, his sole Executor; and all his money at Paris, was settled on the Mission, together with 1260 Crowns more, found lying by him, after paying all expenses. The Lnuoghi continued ever after, till the Revolution in 1798, the property of the Agent, *pro tem.* He Departed this life on the 13th Jan. 1711.—The Scotch Clergy resolved to erect a Monument to so generous a Benefactor; but Mr. Stuart, the Agent, claimed that honour exclusively to himself, and raised a decent Monument for him in the College Church, which is still in existence.—[*Abbé M'Pherson's MS. Cat.*]

FORDE ROBERT.—This Father, who was reputed a man of business, succeeded Fr. Wm. Aloysius Lesley, as Superior of his Brethren in Scotland, at a most difficult crisis. In a Letter, dated Douay, 12th July, 1695, he mentions the system of espionage that prevailed in the Post-Office in Scotland, as well as his own captivity and discharge: he states that three of his Brethren (unnamed) had recently Died in Scotland; one, soon after his release from Gaol; two others, in consequence of being exposed to the inclemency of the air, or the close confinement in their hiding Holes; and eight had been taken from Prison to be sent to Banishment.—F. Robert Forde was still living at Douay, in December, 1709.—[*Oliver's Collections.*]

FOREST GEORGE—From the Diocese of Brechin; went to the Scots College, Rome, in 1608. I find no mention of the time he there remained. He became a Conventual Friar; and, I believe, never went to the Mission.—[*Abbé M'Pherson's MS. Cat.*]

FORESTER ALEXANDER—From the Diocese of Ross; entered the Scots College, Rome, in 1727, aged 26; and left it Priest, in 1732. He arrived that same year to the Mission. He was charged with the care of all the Catholics in Uist. In 1746 he was taken Prisoner, and carried up to London, where he remained aboard of a Man-of-War for six months. He, thereafter, was removed to Newgate Prison. At last, he was Banished for Life, and arrived at Paris in the Autumn of 1747. Here he continued till Summer of the following year, though he ardently desired to return immediately to his Flock, who, he knew, stood greatly in need of his assistance; but could not undertake the journey, for want of money to defray the expenses. After many petitions, he, at last, got a small sum from Propaganda for that purpose, and immediately set out; arrived safe, and again took up his quarters in Uist, where he was much beloved, and did a vast deal of good. This excited the jealousy and spleen of

the Presbyterian Ministers, who accused him to Government of plotting against Government, and recruiting men for the French and Pretender. They even procured an order to bring a party of Soldiers to the Island, in the view of apprehending him. He was well aware that should they succeed in their design, even his life might be in danger; not on account of their calumnies, which they could never prove, and he could show to be false; but because he had returned from perpetual Banishment, to which he had been condemned under pain of Death. For this consideration, all his friends advised him to retire. He reluctantly again left his numerous Flock, absconded among the hills, till he found an opportunity of passing over to Ireland in 1754, from whence he returned to Edinburgh immediately; and, after a few months, hearing the Soldiers had left the Island, and the Presbyterian Ministers become more remiss in their search for him, he returned to his Charge, where he continued to labour with great zeal, for many years thereafter.—I have not learnt the year of his Death.—[*Abbé M'Pherson's MS. Cat.*]

FORSYTH — Whose Pastoral care embraced both Glengairn and Braemar. After the conversion of Mr. Farquharson of Inverey, Mr. Forsyth settled permanently in Braemar, and remained in charge of that extensive and important Mission until the beginning of the 18th Century, when he Died, and was Buried in the old Catholic Burying Ground of Castleton of Braemar, where a handsome Stone marks the spot where his ashes repose.—[*Cath. Direct.*, 1853.]

FRASER CHARLES—Was a Native of Aberdeenshire. At the early age of 10, he was sent by his maternal uncle, the Rev. Mr. Robertson, to the Scots Benedictine College at Ratisbon, where he laid the foundation of those literary acquirements for which he subsequently became so eminently distinguished. Here he remained for about six years, the pride of his Teachers and the darling of his youthful Co-disciples. The Continental Wars which sprung from the French Revolution having forced him to seek an asylum in England, he continued his studies at the Catholic College of Stoneyhurst, with such zeal, ability, and success, that he was selected as one of the Teachers in the newly-projected College of Clongowes Wood, in the vicinity of Dublin. In this important situation he displayed the same estimable qualities as a Teacher which had formerly distinguished his career as a Scholar; and he was soon promoted to the dignity of the Priesthood by Dr Doyle. His talents gradually expanded in proportion to the various duties which he was called upon to perform. As a Superior of his College, he was distinguished alike by his learning, his strict observance of Academic discipline, and his remarkable facility in communicating instruction to his youthful charge. His conduct, on

every occasion suitable to his Sacred profession, commanded universal respect; while his genuine urbanity, unaffected affability, and habitual cheerfulness justly endeared him to all who knew him. His capabilities as a Pulpit Orator soon attracted general admiration, his fame quickly spreading beyond the sphere of his stated Ministrations. He was, therefore, frequently solicited to lend the aid of his powerful eloquence in behalf of various charitable Institutions in Dublin. With such solicitations, notwithstanding the engrossing nature of his proper avocations, he was ever ready to comply; and his success in advocating the cause of the needy and forlorn was commensurate with the energies of his intellect, the sincerity of his religious feelings, and the unbounded benevolence of his heart. Many striking instances are related of the electrical effect of his eloquence on such occasions, in stimulating the eleemosynary exertions of his numerous and admiring auditories. The enthusiastic assiduity with which he devoted himself to his severe Professional labours, began sensibly to impair his health, for the recovery of which he was reluctantly compelled to leave the scene of his usefulness and the circle of social endearment for a more genial climate on the Continent, where he employed his leisure in the study of the Canon Law. Having partially re-established his health, he returned to Ireland; and was subsequently appointed to discharge the duties of an Apostolic Missionary in Aberdeen. On the talents which he here displayed in the Pulpit, it is the less necessary to expatiate, as they were frequently displayed before crowded and promiscuous assemblages. Suffice it to say, that they were worthy of his already well-earned fame. Whatever discrepancy of opinion might exist with regard to his Faith, there was but one prevailing sentiment in reference to the zeal and ability which he displayed in its defence. For this purpose, indeed, his natural endowments, as much as his Professional acquirements, rendered him eminently powerful. He was gifted with a masculine and discriminating understanding, a vivid imagination, and a keen sensibility of heart. His learning was varied and extensive—his language copious, clear and energetic. Enhanced as these qualifications were, by an animated and expressive countenance, a voice of much compass and melodiousness, and gesticulation at once striking and appropriate, the combined effect of all was often irresistible. While those who differed from him in Religious sentiments could not but admire his talents, to his own Flock he was as much endeared by the urbanity of his disposition and his kindly offices. Mingling extensively with the society of his fellow-citizens, his frank and manly conduct, and his liberal and philanthropic sentiments, procured for him the friendship and esteem of many individuals of all ranks and denominations.

His varied knowledge of men and things—his constitutional buoyancy of spirit, and happy vein of pleasantry rendered him the life and soul of the social circle. Towards the end of 1834, he contracted a Cold, which tended materially to superinduce the severe and painful illness (Hydrothorax) which hurried him to an early grave. During the fatal progress of the Disease, his characteristic cheerfulness never forsook him, and he prepared himself for the inevitable issue with perfect calmness and resignation to the Divine Will. He Died on the 12th March, 1835, in the 47th year of his age. His Funeral was conducted agreeably to the most solemn Rites of the Church,—the Right Rev. Bishops Kyle and Carruthers, and others of the Catholic Clergy, officiating on the occasion. The Rev. Mr. Gillis delivered an affecting Eulogium on the character of the deceased, which made a deep impression on all present. The Body was afterwards borne to the place of Interment in the Snow Churchyard, Old Aberdeen, amid an immense concourse of spectators, by certain members of the Congregation, the Bishops and Clergy, along with the rest of the Congregation walking before, while the near relatives of the Deceased and a numerous body of his Protestant friends, followed behind.—[*Cath. Direct.*, 1836.]

FORSYTH HENDRIC—A man of great merit.—He Died 1st November, 1690. In a Letter written after his Death, he is described as "*Vir plane Apostolicus, et cujus memoria in benedictione erit apud Pauperes illos, qui montana in Scotia incolant.*"—[*Oliver's Collections.*]

FRASER JOHN—Went to the Scots College, Rome, in 1608; he was promoted to the Priesthood, and Died at Paris. I do not find that he ever went to the Mission.—[*Abbé M'Pherson's MS. Cat.*]

FRASER JOHN—Died at Parten in Scotland, 12th March, 1797. At the Suppression of the Society in 1773, there were but seven Jesuit Missionaries in Scotland, but for a long time previous to that event, Members of the Order had served Kirkconnell, Terregles, and Munshes, in the South; and Braemar, Glengairn, Glentanar, Buchan, and Strathglass, in the North. The Superior and his Socius resided at Edinburgh, and another Father at Aberdeen.—[*Oliver's Collections.*]

FRASER JOHN—Was educated in Rome, where he was Ordained Priest, and returned home in 1836. He Died at Preshome, in the Enzie, Banffshire, on the 21st June, 1837, and is Buried at St. Ninian's.—[*Cath. Direct.*, 1838.]

FRASER PETER—Had been a Dragoon and Protestant; was wounded somewhere abroad, and, during the time of his cure, met with great humanity from Catholics. This made him examine their Religion, which he embraced. I think I have heard he studied some time at Paris. He was Ordained in Scotland, (by Bishop Nicolson), Sub Deacon, Dec.

21, 1703; Deacon, Jan. 31; and Priest, March 11, 1704. He was at Fochabers, 1715; in Glenlivet, 1718; in the Highlands, 1720; and particularly in Morar, 1728.—He Died in March, 1731.—[*Bishop Geddes' MS.*]

FRASER PETER—I know not from what Diocese. He entered the Scots College, Rome, in 1755; received Holy Orders, and went to the Mission in 1764. He had gone to Rome as Servant to a Protestant gentleman, embraced the Catholic Faith, and by interest made with Cardinal Duke of York, who paid for his Board, was first placed in St. Peter's Seminary, and from thence sent to the Scots College. He remained for many months at London, on his arrival in Britain; and though, in Scotland, there was an urgent want of Missioners, the Bishops had difficulty to persuade him to come to their assistance. He, however, was prevailed upon to go as Prefect of Studies, to our College at Douay, under Mr. Robert Grant, who soon tired of him, and found an excuse to dismiss him quietly. He then went to Scotland, and remained for some time in Edinburgh, where he occasioned much trouble and vexation to honest Bishop Smith; who, not without great opposition got him to Angus. But there, too, his conduct was highly improper; and finally, it was found necessary to dismiss him from the Mission entirely. He went to London, where he remained some time Chaplain to some Foreign Minister. Here, likewise, his behaviour gave scandal, and Bishop Challoner found it proper to withdraw all Faculties from him.—What afterwards became of him, I know not.—[*Abbé M'Pherson's MS. Cat.*]

FOUNTAIN—Was eight months in the Mission, 1666; and then went to Paris, where he Died, some years after.—I could learn nothing more of him.—[*Bishop Geddes' MS.*]

GALLETI JOSEPH—Was Born in Glasgow on the 30th July, 1823. He was admitted into St. Mary's College, Blairs, on the 19th July, 1835, as an Alumnus of the Western District, and was sent, on the 9th August, 1837, to the Scots College, Rome. He left Rome on the 9th June, 1841, on the score of bad health, and on returning to Scotland, he was re-admitted to Blairs College on the 31st of July following. On completing his Studies, he was Ordained Priest at Glasgow on the 26th July, 1847, by the Right Rev. Dr. Murdoch, who appointed him soon afterwards as one of the Clergymen of St. John's Church in Portugal Street. In May, 1849, he was sent to open a new Mission at Pollokshaws, where he procured and fitted up a temporary Chapel. In 1850 this Chapel was enlarged, and a House for the Clergyman attached to it. In the Summer of 1854, he was compelled, by reason of some complaint in his throat, to interrupt the performance of his ordinary Clerical Functions, but having recovered, he was appointed in the Autumn of

that year, to St. John's Parish in Glasgow. His complaint having returned, he went to reside at St. Mary's, Glasgow, without any specific duty. Soon after, he obtained leave of absence, and went to Italy in order to recover his health. He returned quite restored, in November, 1856, and was reinstated in his former Charge at Pollokshaws. In 1858, he obtained a site for a new Chapel and Schools, and soon after the Schools were erected. In the midst of his labours, he was taken seriously ill on Tuesday, the 11th October, and notwithstanding all that Medical skill could do, he breathed his last, after receiving all the Consolations of Religion, on the Thursday following, in the 37th year of his age, and 13th of his Ministry.—The Funeral Service, which was attended by a great number of the Clergy, took place on Monday the 17th, in the Chapel of the Convent of the Immaculate Conception, Charlotte Street, Glasgow, and was performed by the Right Rev. Dr. Murdoch; after which the Remains of the Deceased were conveyed to the Catholic Cemetery of Dalbeth, where they were deposited.—[*Cath. Direct.*, 1860.]

GALL ROBERT—Of Maw, probably County of Life. In Thurlow's State Papers, Vol. I., pp. 538-9, is published an intercepted Letter of this Father to his General, Goswin Nickel, dated from Scotland, 23d October, 1633. Before his appointment to the office of Superior to his Brethren in Scotland, he had filled the situation of the National College at Douay. In a Letter dated 29th December, 1647, he shows his charitable disposition and generous hospitality to his Catholic Countrymen, who had been obliged to leave Scotland for their loyalty and their devoted attachment to their Religion; and he mentions an extraordinary fact, that the Jesuit Missionaries were then the only Priests actually in the Country. He repeats his assertion in his Letter of the 26th March, 1648; and he adds that these Fathers—“*nunc, si unquam alias, verissimi sunt pauperrimi Jesu Socii, viz enim habent ubi caput reclinant.*”—Father Gall was a man of good merit, a solid Religious, an excellent Scholar, and a discreet and vigilant Superior.—[*Oliver's Collections.*]

GEDDES ADAM—Was Born at Cuffurich, in the Enzie, Banffshire, on the 21st September, 1830. He received the early part of his Ecclesiastical Education at St. Mary's College, Blairs, which he entered on the 22d August, 1843, and whence he was sent, in October, 1844, to Aire-sur-Lys in the North of France. He was transferred, in October, 1847, to the Minor Seminary of Cambrai, where he finished his Humanities and Rhetoric. In the beginning of October, 1850, he passed into the Great Seminary in that Town, where he studied Philosophy and Divinity with distinguished success. He was Ordained Sub Deacon on the 17th December, 1853, by Monseigneur Regnier, Archbishop of Cambrai. Having returned to Scotland early

in May, 1854, he was Ordained Deacon on the 9th, and Priest on the 10th June of the same year, in St. Andrew's Church, Glasgow, by the Right Rev. Dr. Smith. He entered upon Missionary duty in the same Parish on the 15th July, and was Appointed, on the 28th of the following August, to the Charge of Pollokshaws, which he administered with singular zeal and devotedness till he caught the Disease which deprived his Flock of a most exemplary and laborious Pastor. He was the third victim that was cut off by the Typhus Fever within seven months. So mild and amiable was his disposition that, while in the Seminary, he had endeared himself not only to his Fellow-Students, but also to a large number of Priests in the Diocese. His whole heart was in the work of his Mission, and in the spiritual improvement of his People. Often did he lament the wretchedness of his Chapel, and long for the day when the burdens upon it might be cleared off, and he could labour unfettered, for the erection of a Place of Worship more worthy of Religion. Shortly before his Decease, he had entered into arrangements by which the debt might be extinguished, and had set on foot a Collection for a new Chapel. His death, like his life was most edifying. In the beginning of his illness, he had received the last Sacraments, and, though he had suffered severely from the Fever, he became perfectly conscious in his last moments, blessed his sorrowing attendants, and calmly Expired on the 5th Nov., 1856, in the twenty-seventh year of his age and third of his Priesthood, with the Crucifix pressed to his lips. His Funeral took place on Monday the 10th, in St. Andrew's Church, Glasgow, the Body having been conveyed thither on Sunday evening. The Right Rev. Dr. Murdoch celebrated Pontifical Mass, at which about thirty Priests and a large concourse of the Faithful assisted.—His mortal Remains repose beside those of the Rev. Mr. Russell in the Catholic Cemetery of Dalbeth.—[*Cath. Direct.*, 1857.]

GEDDES ALEXANDER, LL.D.—Was Born at Arradoul, Enzie, Banffshire, in 1837.—[See pp. 60, and 185 to 191; 251, 287.]

GEDDES JOHN—Was Born in the Enzie, Banffshire, in 1807. At an early age he was sent to Aquhorties College to be Educated for the Scotch Mission. Having spent a short time in that Seminary, he went to the Scotch College of Valladolid to prosecute his Studies. But his declining health having obliged him to return home, before he had completed his Education, in a few months he so far recovered as to be enabled to go through the usual Course preparatory to his entering into Holy Orders; and having previously obtained from Rome a Dispensation of age, he was Ordained Priest at Blairs, by the Right Rev. Dr. Kyle, in the latter end of October, 1829. Early in 1830, he was appointed by Bishop Paterson to establish a new Mission at Perth. He was the first Catholic Clergyman

that was permanently stationed in that Town, since the Reformation. When Mr. Geddes entered upon the charge of that infant Mission, he laboured under great disadvantages, and had to struggle with many difficulties. There was neither Chapel nor residence for the Clergyman. Yet, so far were these trying circumstances from daunting his spirit, that they roused him up to noble exertions, and to the display of that vigour and energy of mind, which he would have exhibited in full view had his life been prolonged. In the summer of 1831, the foundation of an elegant new Chapel was laid, and the Building advanced so rapidly, that, in a few months, he had the satisfaction of seeing it roofed in. But his frame, enfeebled by a lingering illness, and his anxiety to see his praiseworthy efforts crowned with success, soon rendered him unequal to the arduous task he had undertaken. For a long time he had suffered from the rapid advances of Consumption, and this malady had so undermined his constitution that he was cut off, even before he himself seemed to be aware of his danger. He was found dead in his bed on the morning of Sunday the 8th of January, 1832, at the early age of 24, and almost on his very entrance upon the Clerical career. In him, the Congregation of Perth lost a zealous Pastor, and the Church a valuable Missionary. His talents were more than ordinary, and his attainments not inconsiderable. The uniform gentleness of his disposition, the humility, candour, and Christian simplicity that breathed in his manners, and throughout his whole conduct, endeared him to all who knew him.—Mr. Geddes was grand-nephew to Bishop Geddes, who was Bishop Hay's first Coadjutor. By his death the building of the Chapel of Perth was interrupted for some months. In the meantime the Congregation was occasionally attended by the Rev. Alex. Macdonald from Crieff. It was not, however, till the appointment of the Rev. James McKay for that Mission, in June, that the part of the Work which remained unfinished was resumed and completed.—[*Cuth. Direct.*, 1833.]

GERNER JAMES.—All that I can learn of him is from a Letter written by him from Edinburgh, 28th May, 1662, in which he earnestly recommends that a Spiritual Father of their own Nation may be assigned to the College, where the Scotch Youths are sent over for their Studies. He states it as his opinion, that Father George Mortimer, who is still detained a Prisoner at Glasgow, but whose Deliverance has already been signed by the Government at the instance of the Spanish Ambassador at London, would be fitted for that office, if not allowed to follow his functions in Scotland. He mentions *Cameron and Patrick*, whose arrival he was expecting; as, also, that he had sent Alexander Ogilvie, *insignem subjectum*, who last year had returned from Donay to Scotland, to begin his Noviceship at Nanci.—[*Oliver's Collections*.]

GILLIS ANGUS.—A native of Morar, who

for 40 years laboured in Lochaber, where he Died in 1812. He was a zealous Pastor, and the deep reverence in which his memory is still held, on account of his many Priestly virtues, is sufficiently attested by the elegant Cruciform Monument erected 18 or 19 years ago by the Catholics of Lochaber over his Grave at Killechyrille.—[*Cuth. Direct.*, 1860.]

GILLIS AENEAS.—Attended Lochaberfort two or three years, at stated periods, from Glengarry. He was succeeded by the famous Mr. Mackenna, an Irish Priest of gigantic stature and prodigious strength.—Many Anecdotes of his prowess are still related in the Country, from all of which it appears that he was the person exactly suited for the times, and the kind of people with whom he had to deal; for, if any one dared to show him any want of due respect, or disobey his Spiritual authority, such a one was sure, in case other arguments failed to produce their effect, to feel the weight of his powerful arm. He governed this Mission for the space of about six years with marked success, and the most beneficial results. Of him it may be said, with truth, that he completed and consolidated the important Work commenced, under so many discouraging circumstances, by his Predecessor, Mr. John Macdonald, called by the natives *Moighstir Iain Mor*. On leaving Lochaber he retired from the Scottish Mission and went to America.—[*Cuth. Direct.*, 1860.]

GODSMAN ALEXANDER.—Cousin to John; went to the Scots College, Rome, in 1732, and returned Priest to the Mission, in 1742, where he laboured with much zeal till his death, which happened in the beginning of Summer, 1770.—[*Abbé M'Pherson's MS. Cat.*]

GODSMAN JOHN.—From the Diocese of Moray, went to the Scots College, Rome, in 1721, and 22; and being Ordained Priest, went to the Mission in 1731. He was stationed on Deeside, where he remained for three years, and then went to Bellie Parish, in the Enzie, his own Country—being Born at Dallachie. In this Station he continued till his pious Death, which happened on 1st April, 1769. He was assisted during his last sickness by Mr. John Geddes, then stationed at Preshome. He was interred at St. Ninian's Chapel. Mr. Godsmann was a man of remarkable piety and humility. His very presence inspired devotion. For all that, he was very agreeable in conversation. He Died in 1679, in the odour of sanctity.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Above.—Of the Diocese of Moray, having been Born of Protestant Parents, at Dallachie, in the Parish of Bellie, in Enzie, where his father had a Feu. When very young, he went sometimes to assist at the Holy Sacrifice of the Mass, and was inclined to the Catholic Religion, he knew not well how; so that these sentiments seem to have been the effects of a particular Divine influence. Mr. Hackett, who was then Missionary at Fochabers,

called him one day, when he was about 11 years of age, spoke to him about Religion, and afterwards, by degrees, instructed him; so that, he was very soon firmly attached to the Catholic Faith, and began to discover a desire of being an Ecclesiastic. He was offered to Mr. Charles Stuart, uncle to Boggs, to be brought by him, to his Monastery at Ratisbon in the year 1719; but Mr. Stuart looked upon him as too old for his purpose. In the next year, Mr. Archibald Anderson proposed him to Mr. Robert Gordon, as one proper to be sent to Rome. He was accepted of, and set out that same year. He was in company with Mr. Leslie, and Mr. Duffus; and, as the Plague was then raging in France, they took their journey through Germany, and arrived at Rome on the 1st of January, 1721. He was much beloved by his Superiors in the College, and particularly by one F. Wolf, an Irishman, then Prefect of Studies; who, by all the accounts I have heard of him, must have been an agreeable and virtuous man. Mr. Godsman, having been Ordained Priest, left the College alone after Easter, 1730; sailed from Ripa Grande, a landing-place from the Tiber at Rome, and soon arrived at Genoa, where he was kindly treated by a Jesuit, who had been his Rector. Thence he had another short Voyage to Marseilles, where he was recommended to two different persons. From Marseilles, he made a land journey to Bordeaux; where he met with much civility from the Jesuits. Here he agreed with a Presbyterian Shipmaster for his passage to Leith; who was so much taken with his behaviour, that he would take nothing for his freight. They arrived about the beginning of August, and Mr. Godsman was kept some time in Edinburgh, to Say Mass, in the Duchess of Perth's Lodging. He left Edinburgh about the middle of Sept., came to the Enzie to visit his friends about the beginning of Oct., and before Advent began, went to Deeside, and began to officiate there as Missionary. He always was on a very good understanding with the Jesuits, who were his neighbours. In 1734, upon Mr. James Tyrie's Apostacy, he was removed to Bellie Parish. He lived at first alone, in the House of Auchinhalrig; then, for some months, with Mr. Alex. Todd, who Boarded with him; and, after that, upon Mr. Todd's marrying, he built a House for himself hard by, which he still continues to enjoy. In 1737, he was seized with a kind of Palsy, and a kind of Stiffness in his Neck, which confined him mostly to his room for a twelvemonth, of which he never well recovered. In the Summer of 1746, he was made Prisoner and brought into Fochabers, but was released that same day. In that year and the following, he had almost the whole charge of the Catholics in the Enzie. He was very tender in health in the year 1760 and '61; but this does not, as yet, put any considerable stop

to his Apostolical labours.—[*Bp. Geddes' MS.*]
—[See pp. 39, 40, 62, 236.]

GORDON ADAM—From I know not what Diocese; went to the Scots College, Rome, in 1635, where he remained only one year, and then entered among the Jesuits. After having finished all his Classes, he was made Rector of our Roman College in 1652, and was of considerable advantage to the Place. He it was that bought the Vineyard at Marino, built the stable and hay loft, and made other meliorations; and all this, in the short space of three years, for he was no longer Rector. On ending his triennium of Rectorship at Rome, he was deemed the fittest of our Scots Jesuits, to recover our College at Madrid, seized on by the Spanish Jesuits, and repair its losses. He, accordingly, went there in 1655. He remained only one year at Madrid, having, in that space of time, recovered the College, and a good deal of its Property from the Spanish Brethren, of whom he gives a frightful description. In 1657, he went to the Mission. He was made Rector at Douay in 1667, and Died in that employment, in 1668.—[*Abbé M'Pherson's MS. Cat.*]

GORDON ALEXANDER.—Born 25th July, 1657; at the age of 20 became a Member of the Order of Jesuits in the Venetian Province.—[*Oliver's Collections.*]

GORDON ALEXANDER.—Of Scotch extraction, but Born in Poland in 1681; joined the Society of Jesus, in 1696, in the Province of Lithuania.—[*Oliver's Collections.*]

GORDON ALEXANDER—Studied at Paris; left that City in December, 1693, and arrived in Scotland in the beginning of 1694; returned to Paris, in June, 1698, where he Died, October 30th, 1724, aged 69 years.—[*Bp. Geddes' MS.*]

GORDON ALEXANDER—Was Born, 12th April, 1702; repaired to the Scots College at Douay, in 1718; continued his Studies there until Sept., 1723, when he joined the Society of Jesus, at Tournay. In due time he was ordered to Scotland, where he arrived, on the 30th June, 1734. On the 2d February, 1739, he was admitted to the profession of the Four Vows at Aberdeen. Apprehended as a Priest, he Died a Prisoner at Inverness, about the middle of May, 1746.—[*Oliver's Collections.*]

GORDON ALEXANDER JOSEPH—Was Born, 19th March, 1707; at the Age of 20 entered the Noviciate as a Jesuit, at Bordeaux. He came to the Scotch Mission, 5th November, 1744; and the same year, made his solemn Religious Vows at Munshes in Galloway.—[*Oliver's Collections.*]

GORDON ALEXANDER—Of Cuffurich, studied mostly at Scalau; was there Ordained Deacon, June 22, 1734; and Priest, on the 21st September following, together with Mr. John Gordon; was settled on Deeside; went next year to Paris; returned in July, 1738; was placed at Scalau, where he remained until 1741, and perhaps afterwards. In this year, 1761, he is Procurator for the Mission at Edin-

burgh, and had been in that Place for several years before.—[*Bishop Geddes' MS.*]

GORDON ALEXANDER — Of the Glencat Family, discharged his duties in the Mission of Glengairn, Aberdeenshire, with great zeal and activity till the rising of the Jacobite party in 1745, when he attached himself, along with many of his Flock, to the fortunes of Prince Charles Stuart. He was present at the disastrous defeat of Culloden, and was taken Prisoner and lodged in the Jail of Inverness, where he Died about three weeks after—a martyr, without doubt, to the misery and squalor which were the inseparable attendants of the Dungeons used in those times as Jails in Scotland.—[*Catholic Directory*, 1853.]

GORDON CHARLES—Was taken Prisoner with Father Marvel, by an English Ship, and committed to Prison in 1694; but enlarged on bail shortly after.—[*Oliver's Collections.*]

GORDON CHARLES—Was Born at Landends, in the Parish of Bellie, Enzie, Banffshire, on June 30th, 1772. He was the youngest of nine children. Having evinced, in his early years, a marked disposition for the Ecclesiastical State, he was sent to the small Seminary of Sealan, Glenlivet, which he entered on the 24th Jan, 1785. In the following September he proceeded to the Scots College of Douay, where he remained, till the French Revolution of 1793 compelled him to abandon, on the 17th August of the same year, that holy and learned Retreat, which had, for a long time, been so fruitful a Nursery for the Scottish Mission. Soon after his return to Scotland, he went to continue his Theological Studies in Glenlivet, under the superintendence of the Rev. Alexander Paterson, then in charge of that Mission, who had been previously Prefect of Studies in Douay, and afterwards became Bishop. There he resided till June, 1794, when he came to Aberdeen, which was destined to be the theatre of his Pastoral labours, and where he completed his Studies under The Rev. John Farquharson, then Missionary in that City, and who had been Principal of Douay College. He was Ordained Sub Deacon and Deacon on the 21st and 22d March, 1795, along with Messrs. Andrew Carruthers and Andrew Scott, afterwards Bishops. These Orders he received at the hands of Bishop Hay, who promoted him to the Priesthood on the 2d of July following. He remained in Aberdeen along with his brother, the Rev. John Gordon, who had succeeded Mr. Farquharson as Pastor of that Congregation, and was chiefly employed in attending upon Bishop Geddes, his maternal Uncle. Mr Gordon's brother having soon after gone to Aquhorties as Procurator, the charge of the Aberdeen Mission devolved upon him—a Charge which he held till nearly the day of his Death. In 1803, a Chapel was commenced under his superintendence, and was opened on the 19th August, 1804, by Bishop Cameron. It was then an open Area, without Lobby or Gallery; but as the

Congregation became more numerous, it was found necessary to erect a Gallery; a Porch was added, and an Organ built. All this was effected in 1814. On the death of his Brother, who, after leaving Aquhorties, had been Chaplain to Mr. Menzies of Pitfodels, first at Maryculter, and then at Blairs, Mr. Gordon had, for some years, the charge of that Congregation; and, in 1827, he was appointed, by Bishop Paterson, to superintend the erection of the additional Buildings rendered necessary to fit up the House of Blairs for a College, and during that time he had also the management of the Property. Soon after the removal of the Students to Blairs, which took place on the 2d June, 1829, Mr. Gordon gave up all charge in that Establishment, and confined himself to his Missionary duties in Aberdeen, of which he was the sole Pastor till the Summer of 1830, when the Rev. Charles Fraser was associated with him in the Charge. From that period he was seldom without an Assistant, and in 1848, when his health had visibly begun to decline, he applied for and obtained an additional Assistant. In 1830 he set about the erection of the Schools in Constitution Street, which were completed in 1832, and which will stand as an enduring monument of his zeal in the cause of Catholic education. To the Schools he added, some time afterwards, two Wings, to serve as Orphanages for the boys and girls of the Congregation. In 1842 he erected the Chapel at Woodside, about two miles from Aberdeen, for the benefit of the Catholics employed at the Printfields in the vicinity. Although he had no Patrimony of his own, God disposed the hearts of others, whose entire confidence he for many years enjoyed, to put the means within his power, and he employed these means in the way he judged most conducive to the interests of those committed to his care. Whatever Property he possessed he Bequeathed, with the exception of a few small Legacies, to the Chapel, the Schools, and the Orphan Institution. Feeling his infirmities increasing upon him, and having arrived at that advanced age which gives sure token of approaching dissolution, he retired from the Chapel House in June, 1850, and took up his abode in apartments adjoining the Schools, where he occupied himself in taking a father's care of the Children at School, and especially of the Orphan Boys; yet he still continued, as far as the state of his health permitted, to perform his usual share of Missionary labour, till some months before his Decease, when his weakness prevented him from undertaking any special duty. Thus he gradually declined, and at length, on Saturday morning the 24th November, having risen nearly at his usual hour, he sunk upon his chair, and, in a short time, Expired so calmly that none could mark the moment of his dissolution. He had often Prayed that he might not be rendered altogether useless, and that he might not be cut off without due warning. Both his Prayers

were granted; for he was always able to move about, while both himself and his Physicians had been for months expecting his death. From his earliest years, Mr. Gordon was remarkable for his great and fervent Piety, and his whole career presented the picture of the holy Priest and the zealous Pastor. During almost the whole of his Missionary life he said Mass daily, and found strength in the Bread of Life to animate him in his daily toils for the Salvation of Souls. In his Pulpit Ministrations he displayed particular earnestness and energy, and all who listened to him felt that he was deeply impressed with the importance of those eternal truths which he sought to enforce upon others. The task of Instructing and Catechising the young members of his Flock was his peculiar delight, and in its discharge he evinced great aptitude and zeal; and while disabled from performing other duties, he clung to this with extraordinary tenacity; nor would he relinquish it, till his strength failed him. He was also most assiduous in his attendance on the Sick and Aged; and the Poor in Aberdeen can best testify how unbounded were his charities. He took the deepest interest in the Public Institutions of the Town that were of a charitable nature; and it is not yet forgotten how much he busied himself with the Soup Kitchen, where he might have often been seen actively dispensing food for the Poor. It may be also observed that he took particular interest in young men who had given promise of ability, whom he often assisted, and whose prospects he endeavoured to forward by every means within his reach.—His Funeral took place on Wednesday the 28th Nov.—On the previous Sunday evening, the Body had been removed to the Chapel; and, on Monday and Tuesday, free access was given to all the members of the Congregation who wished to take a last view of their departed Father and Friend, and to breathe a Prayer for the repose of his Soul. On Wednesday, at 11 o'clock, the Right Rev. Bishop Kyle, who had arrived on Monday, after addressing a few appropriate words to the assembled Flock, celebrated a Pontifical Mass of *Requiem*, and performed the other prescribed Funeral Rites, attended by the Rev. John Thomson, of Elgin, as Assistant Priest, the Rev. James Gordon, of Beaully, as Deacon, and the Rev. Charles Macdonald, of Peterhead, as Sub Deacon—all three Grand-Nephews of the deceased; while, besides the two resident Clergymen, five Superiors, along with four Deacons from Blairs College, and the Rev. Messrs. O'Connor of Inverurie, Loggie of Ballogie, and Tochetti of Keith, assisted in Choir-habit. The Procession moved off at one o'clock; the Body was borne to the Place of Interment in the Snow Church-yard (B. Marie ad Nives), Old Aberdeen, by certain members of the Congregation appointed for the purpose, while the Bishop and Clergy, along with the rest of the Congregation and a very numerous body of the most respectable

Citizens, including the Lord Provost and several of the Magistrates, walked behind, and both sides of the Collin were lined by a Detachment from the Depot of the 79th Highlanders. So vast was the concourse of spectators, that, at first, it was not without difficulty that the Procession could advance, while all evinced, by their respectful demeanour, in what high estimation they held the memory of the venerable departed, and seemed to deplore his loss as that of a public Benefactor.—[*Cath. Direct.*, 1856.]

GORDON CHARLES—Was Born at Clashnoir, Glenlivet, Banffshire, on 13th April, 1813. He was admitted as an Ecclesiastical Student into the College of Aquhorthies, 29th August, 1826; passed to the new College of Blairs, 21 June, 1829; and was sent, on 27th July, 1833, to the Scots College of Valladolid, where he was Ordained Priest, 9th June, 1838, and immediately returned to Scotland. His first appointment was the Mission of Keith, where he remained till 1839, when he was removed to Chapelstown, Glenlivet. In November, 1842, he was sent to the Charge of Ballogie, which he held till the Autumn of 1847, when being rendered unfit, from confirmed bodily affliction, to take charge of any Mission, he was invalided. In December of that year he went to reside at Strichen in Buchan, and afterwards at Portsoy. In the Summer of 1849 he went to act as Chaplain in the Family of Mr Gillespie, of Cambus-Wallace, near Biggar, but left it in October of that year for Preshome, and in Spring, 1850, he went to reside at Tombae, in his Native Glen. In the Summer after the death of the Rev. Robert Stuart, in December, 1860, he was sent to St. Ann's, Courtrai, near Bruges, in Belgium, where he Died on the 31st January, 1864, in the 51st year of his age and 26th of his Priesthood.—[*Cath. Direct.*, 1865.]

GORDON GEORGE—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1710; but, on account of his health, before ending his Studies, and being only Sub Deacon, left it in 1716. He remained for two years in our College at Paris, from whence he went to Scotland, but returned to Paris, and Died the following year. Never Priest, I believe.—[*Abbé M'Pherson's MS. Cat.*]

GORDON GEORGE—From the Diocese of Moray; went to the Scots College, Rome, in 1730, and returned Priest to the Mission in 1742. When he arrived at Rome he could read very little, and could write none. To learn both, he was sent to a private School, where he contracted friendship with low, worthless Boys, and George learnt more of their ways than was proper, which stuck to him ever after. During the time he was in the College he endeavoured to act the Hypocrite, but could not conceal entirely his vices from his Fellow Students, who complained of him. The Agent, Mr. Grant, as his Predecessor, Mr. Stuart had done before, opposed his promotion to Holy Orders; but George had the

Rector's favour, and was Ordained. He remained only two years on the Mission, when by his irregular life he gave much scandal. The Bishops got him off in time to save him from the gallows, for, among the rest of his exploits, he had been guilty of some Forgeries. He repaid Bishop Gordon's kindness by Forging a Bill of £50 on himself when he got to Holland. He went to Rome, where he picked considerable sums from the Jesuits, pretending great zeal for Religion, which he alleged to be in danger from Jansenism, of which he accused the Bishops and principal Clergymen; and likewise making them believe he intended to take their Habit. He Said Mass in different Churches, three, four, or even five times on the same day, to get money. After many strange adventures and crimes, he at last was sent to the galleys at Civita Vecchia, from whence he escaped on board an English Ship, and was never heard of more.—[*Abbé McPherson's MS. Cat.*]

GORDON GEORGE—Of the Family of Kirkhill, Brother to Mr. Robert, mentioned under, Studied at Paris, where he was Ordained Priest, Dec. 22, 1725. He left that City, in the beginning of May, 1727; arrived in Scotland on the 22d of June, and was placed in Strathbogie, where he remained until 1739, and was then removed to Drummond Castle, and has been, ever since, Chaplain to the Duchess Dowager of Perth, either there or at Stobhall, where she is now.—[*Bp. Geddes.*]

GORDON GEORGE—Born in Fochabers, of the Diocese of Moray; Studied at Scalán; received Minor Orders from Bishop Gordon, at different times; was by him Ordained Priest, in September, 1725; stayed at Scalán, and had the care of that House. In 1738 and part of '39, he was Missionary in Glenlivat, after Mr. Alex. Grant, of Achliehry, had given up his Charge there. In 1739, he went to Aberdeen, where he continued until the beginning of 1746, when he left it on the Duke of Cumberland's arrival. After the Battle of Culloden, he lurked for some months in Fochabers, and after that he made his abode chiefly in the House of one Alexander Gordon, in Corstanes in Currydoun. In September, 1746, he returned to Aberdeen, and continues there, until this time, in 1761.—[*Bishop Geddes' MS.*]

GORDON GEORGE—Was Born in Fochabers, on the 27th March, 1776. Before he had reached his 10th year, he was sent to the Seminary of Scalán in Glenlivat, which he entered on the 24th December, 1785, and where he remained for two years and a half. In June, 1788, he went to the Scots College of Valladolid, where he was Ordained Sub Deacon on the 21st May, 1796; Deacon on the 10th June, 1797; and Priest on the 23d September of the same year, [There must be an error in the date of his Birth, or of his Ordination,] by Don Emanuel Joachim Moron, Bishop of Valladolid. After a further residence of a year in that House, he returned to

Scotland in Oct., 1798, and having spent a short time in Edinburgh, he was sent to Aquhorthies. In October, 1799, he was appointed to succeed the Rev. Alexander Menzies at Foggyloan, and while he held that Charge, he erected the Chapel and other Houses of that Mission. In 1805, he was transferred to Blairs, and while he ministered to the small Congregation there, he supplied occasionally at Fetternear, and also for some time at Dundee. In 1809, he was removed to Keithock, in Auchindown. After the Death of the Rev. Donald Stuart, on the 2d February, 1820, at Elgin, he also attended occasionally the Congregation of that Town till the end of 1827. The erection of the Village of Dufftown presented a favourable opportunity of placing the Ecclesiastical Establishment of this Mission in a more central and therefore more convenient situation for both the Pastor and his Flock than was that of Keithock. Two Feus, to which were attached three acres of land, were taken by Mr Gordon; and the present Chapel and House, the building of which was commenced in July, 1824, were in a state fit for occupation by the first of June of next year. The necessary funds were provided by the Congregation, and partly by Contributions which he raised over Scotland and Ireland. The remaining part of his life was passed in Dufftown, where he ministered faithfully to the spiritual wants of his Flock, and employed his moments of relaxation from his Pastoral duties in useful occupations. While at College, he found time, without prejudice to his more important studies, to cultivate his taste and talents for Music, and these he turned, in after life, to good account for the glory of God and the honour of Religion. The fruits of his proficiency and success in that delightful science he gave to the world in two Volumes of "Sacred Music for the use of Small Choirs." This Collection has been highly appreciated, having obtained a wide circulation not only throughout Scotland, but also in England, Ireland, and many parts of America. He also enriched his Chapel with a magnificent Organ, which has not its equal in the North. No person was better acquainted than Mr. Gordon with the History and Traditions of his own part of the Country, and he committed much information of this kind to writing; but it has never been Printed in a collected form. He was also in the habit of employing a portion of his spare hours in the healthful exercise of cultivating his Garden, and he improved with his own hands the greater portion of the ground attached to the Chapel property. A striking feature of his character was his indomitable perseverance. Having once made up his mind, he was deterred by no difficulty, nor could he rest satisfied till he had accomplished the good he proposed to himself, whatever amount of time or labour it might cost him. His time he husbanded with the most scrupulous care, never allowing, if he could help

it, a moment to be wasted. In his daily occupations, he was a perfect pattern of order and regularity. He had laid out for himself a rule for the distribution of his time, to which he adhered with unflinching tenacity. Everything had its own fixed hour, and this system he would not allow, almost on any consideration, to be interrupted or interfered with, except when duty called him. Thus did he live in primitive simplicity, respected and esteemed by all around him. In 1848, having begun to feel the inroads of advanced age, and its concomitant infirmities, he was relieved from his Missionary duties, but continued to reside in the Chapel House, along with the Clergyman appointed in his stead to take charge of the Congregation. A short time before his Death he had become almost helpless from the effect of an obstinate Cancer in his left arm. He bore his sufferings with that heroism of resignation and patience which was so much in keeping with the rest of his character. He never complained, and it was with the utmost reluctance that he would, even in his helplessness, accept the assistance of any one. Feeling that his end was drawing near, he had, several days previously, received the last Consolations of that Religion of which he had so long been the worthy and exemplary Minister. On the evening of his Death, having expressed a wish to be raised to his chair, this last desire of his was complied with, and in that posture he ceased to breathe, on the Eve of Pentecost, a Festival for which he had a special devotion, after receiving the last Benediction, and while the Prayers for the Agonising were being concluded. The Funeral took place on Thursday the 15th May.—The Pillars and Dome of the Canopy over the Altar, and the Altar itself and Pulpit, were covered with black cloth edged with white. The windows were also partially darkened. The previous evening, the Body was placed in front of the Altar on a Bier, and surrounded with high edged Tapers. High Mass was Celebrated by the Rev. J. Kemp, the Clergyman of the Place; the Rev. James Glennie of Chapeltown, being Deacon, the Rev. C. Tochetti of Keith, Sub-Deacon, and the Rev. H. Gall of Tomintoul, Master of Ceremonies. After Mass, the customary Absolution was performed by the Right Rev. Bishop Kyle. The Coffin was then lowered into a Grave prepared for it on the Gospel side of the Altar.—He Died in the 81st year of his Age, and in the 59th of his Ministry.—[*Cath. Direct.*, 1857.]

GORDON JAMES.—Of this name I find four Fathers, S. J.—The first was the fifth son of George, fourth Earl of Huntly, and was Born in 1541. Leaving Scotland, he enrolled himself at Rome among the Children of St. Ignatius, on 20th September, 1563. After filling the highest offices in various Colleges of the Society of Jesus throughout France, he was appointed "*Nuncius Apostolicus*," for Ireland, and Prefect of the Scotch Mission. His glowing

zeal obtained for him the honour and happiness of being the "*Vinculus Christi*," both in his native Country and in England, but the only grief of this humble, religious, and truly Apostolical Priest, was to be denied the glory of shedding his blood, and sacrificing his life in the cause of his Crucified Maker.—This noble and good Father Died at Paris on Good Friday, 16th April, 1620, aged 77, and in the 50th year of his Religious Profession; and his Interment was conducted with unusual pomp and solemnity. The character of this illustrious Jesuit, as drawn by his relative, Sir Robert Gordon, (p. 363, Genealogy of the Earls of Sutherland, folio, Edinburgh, 1813), will interest and amuse the reader:—

"In the moneth of April, 1620 yeirs, upon Good Fryday, Mr. James Gordoun, (a Jesuite and the Marquis of Huntlie, his uncle) Died at Paris in the Street of Sanct Anthonie in the Jesuits' College, where he lyes Bureid—a verie learned and godlie man, who from his infancie had forsaken the pleasures of this world, and did altogether give himself to the service of God. He was much respected and revered by that Societie for his holiness of lyff and conversation. The onlie Phenix of this Sect, much abhorring their damnable positions of murdering and dethroning of Kings." !!!

In page 4, of the Life of his Nephew (Svo. Douay, 1628, Jno. Forbes, *alias* Father Archangel, who Died a Capuchin Friar, at Tenermunde, 2d August, 1606, at. 36, I read what follows:—

"That noble personage and verie Rev. F. James Gordon, Huntley, uncle of F. Archangel, a true and elect Priest of God, verie lately deceased, after much miserie which he endured in Scotland for the consolation of the Faithfull, refused peremptoriely the Marquiship descending to him by the death of his elder Brethren, though offered to him by the politique Statesmen, choosing rather to be an Abject in the House of God, and in the most holie Societie of Jesus, in which he lived and Died, and, under the yoke of obedience, to pass a long and voluntarie Martyrdom in Banishment, than to have that contentment and estate of temporall greatness and felicity."

F. Gordon was the Author of "*Controversiarum Christianæ Fidei adversus hujus temporis Hæreticos Epitome*."—The first Volume appeared at Poitiers in 1612; the second in Paris in 4to.; but John Kinelins reprinted these with a third Part in Svo., at Cologne, in 1620.

Query. Is this the F. Gordon mentioned in Dr. Lingard's 4to. Edition of the History of England, (p. 559, Vol. V., note 87) as having formed the project of getting Arabella Stuart out of England?

Some of his Letters, written in a clear and bold hand at the age of 72, from Paris, are still extant, and mark him as the man of business, and most zealous for the interests of Religion and the good of his Country.—[*Oliver's Collect.*]

GORDON JAMES—Of the House of Lesmoir, County Aberdeen; was admitted into the Society of Jesus, at Paris, in 1573. After teaching Theology with distinguished reputation, he was appointed Rector of Toulouse, and then of Bordeaux College; and, in his old age, was summoned to Court, to be Confessor to Louis XIII.—He Died at Paris, 17th November, 1641, æt. 88; Soc. 68; Prof. 52.

This learned Jesuit sent to the Press—

1. "*Opus Chronologicum, Annorum seriem, Regnorum mutationes, et rerum toto orbe gestarum memorabilium Seriem Annorumque a Mundi exordio ad nostra usque tempora complectens.*"—It appeared at Poitiers in 1613, and at Cologne, the year after, in two folio Volumes, the first of which contains 180 pages, the second, 518 pages.—2. A Treatise, "*De Catholica veritate.*" 12mo. Bourdeaux, 1623.—3d. "*Biblia sacra cum Commentariis,*" 3 vols. folio. Paris. 1632.—F. N. Southwell, page 366, Biblioth. SS., mentions a Volume, "*De Rebus Britannie Novis et in Nuptias Caroli Regis Britanniae.*"—4. "*Opuscula tria, Chronologicum, Historicum, Geographicum.*" Cologne. 1635.—[*Oliver's Col.*]

GORDON JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1651; left it to become a Jesuit in 1655. He was long Missioner in Scotland.—[*Abbé M'Pherson's MS. Cat.*]

GORDON JAMES—After long serving the Scotch Mission, *cum laude*, was Minister in the College of Arras, and was one of the three Scotch Fathers proposed to the General Thyrsus Gonzales in January, 1691, to be appointed Superior of his Brethren in Scotland.—[*Oliver.*]

GORDON JAMES—Son to Glastrium; Studied in the Scots College at Paris; came to the Missions in June, 1692; went to France, 1702; arrived at Paris in July, and went thence to Rome, where he was Agent for the Mission. I have seen at Rome a very judicious Plan of Studies for the Students of the Scots College there, thought to have been drawn up by him at this time. He was Consecrated Bishop of Nicopolis on the 11th of April, 1706, at Monte Pulciano; was named Coadjutor to Bishop Nicolson; came to the Missions in August of that same year; succeeded Bishop Nicolson as Vicar Apostolic in 1718, and continued in that Office until 18th February, O. S., 1746, when he Died at Drummond Castle, and was Buried in the Burying Place of the Monastery at Inchafray, which had belonged to the Canon Regulars. He was generally and deservedly esteemed.—[*Bp. Geddes' MS.*] [See pp. 366.]

GORDON JAMES—Born 16th September, 1702; became a Novice at Rome, 27th October, 1719, and at the end of this probation, repeated his simple Vows, 28th October, 1721. In the sequel, he acquired the reputation of being an excellent scholar.—[*Oliver's Collections.*]

GORDON JAMES—Was Born at Aberdeen on the 10th March, 1826. He was a grand-

nephew of the Rev. Charles Gordon, so long the respected Catholic Pastor of that Town. Having entered Blairs College on the 15th Aug., 1837, he was sent, on the 27th July, 1839, to the College of Propaganda in Rome. Having there fallen into bad health, he returned to Scotland in Autumn, 1845; and, after his recovery, he was received again at Blairs, where, having finished his Studies, he was Ordained Sub Deacon on the 29th September, 1847, by the Right Rev. Dr. Kyle, and appointed Professor in that Establishment. He was promoted by the same Prelate to the Order of Deacon on the 3d May, 1848, and to that of Priest on the 2d June, 1849. He continued at Blairs till the end of January, 1851, when he was called to Presbyme, and appointed to the Mission of Beaulieu, whither he repaired on the 25th of the following February, and where he remained till he was cut off by a sad and premature death. During the five years of his Missionary life he had endeared himself to his Flock, not more by his amiable and unassuming manners than by the zeal and earnestness with which he discharged his Pastoral duties. Though of a reserved and retiring disposition, yet he was a person of considerable literary attainments, of which he gave ample proof while he was employed as a Professor in Blairs College.

From the Reports of the Tragical Event at the time, we learn the following circumstances.—The Rev. Messrs. Mackenzie and Gordon, the one Missionary Priest of Eskdale, Strathglass, the other of Beaulieu, were Dining with J. M'Iver, Esq., Provost of Dingwall, in company with Mr. Mackenzie of Findon, Mr. Macdonald, Torridon, and Mr. M'Iver's family. After Dinner, Mr. Gordon complained of a parched mouth and a burning heat in his throat, and soon after retired. Mr. Macdonald then felt the same symptoms, and also withdrew. In a short time the Rev. Mr. Mackenzie felt unwell, and then Mr. M'Iver and Mr. Mackenzie were seized with illness. Medical aid was immediately procured, but Death had already marked its victims. The two Clergymen, after violent vomiting, Expired; and Mr. Mackenzie of Findon quickly followed. The other two gentlemen slowly recovered, and no one else of the party was taken ill. The Authorities of the Place were soon on the spot; but the cause of the dire Catastrophe was not long a matter of conjecture. It appears that the Cook had sent the male servant to the Garden for some Radish to serve as a garnish for the Roast Beef; and he, through mistake, took Monkshood Root which was growing close to the place where the Radish was; and upon this fatal mistake resulted the dreadful Calamity which cast a gloom over the locality that many a day will not remove.—[Monkshood, or Wolfsbane (*Aconitum Napellus*) is a perennial herbaceous plant, with a turnip-shaped root, and flowers, in long, stiff pikes, of a deep-blue colour. It is a common plant in

flower borders. All the parts of the plant are extremely aerid, especially the roots, which, in a powdered state, are exceedingly energetic. It is well known to be a Poisonous plant, and many instances of death arising from the use of it have been recorded.]—[*Catholic Directory*, 1837.]

GORDON JOHN—Was Born 1638; entered the Society of Jesus, at Tournay, 1660; taught Humanities, for 5 years, and Philosophy for 9 years, at Douay; made the solemn Profession of the Four Vows, in 1676; was Rector of the Scotch College at Madrid; and in 1709, had been Missionary in Scotland, 30 years. I find him recommended for the Office of Superior of his Brethren in Scotland, by F. Fairfull, in a Letter written 20th August, 1708.—[*Oliver*.]

GORDON JOHN—Of the Family of Cairnborrow, became Catholic in some extraordinary manner, though his parents were Protestants. Having been Born in Glass, he was in the Diocese of Moray, as are all those Parishes that now make up the Presbytery of Strathbogy. He entered the Scots College at Rome, 1697; departed 1701, with an intention to end his Studies at Paris, as he did; and came to the Missions in 1708, in June. In the year 1715, he was partly in Strathbogy, and partly in Glenlivet. In the year 1716, he removed from the lower to the higher parts of Glenlivet, as the safest, in those troublesome times; and was the first Churchman who lived at Sealan. Soon after, he came to Mortlach, and Died there, 31st January, 1720.—[*Bp. Geddes' MS.*]

GORDON JOHN—From the Diocese of Aberdeen, and of the Gordons of Mill of Smithston; entered the Scots College, Rome, 1730; was made Priest, and went to the Missions in 1741. During his life on the Mission, he principally resided and had the charge of the Catholics of Huntly, where he Died, 1761. He was a good Missioner, but had been biassed against the Bishops while in the College, by Campbell and Tyrie. On the Mission he occasioned some trouble on that account.—[*Abbé M'Pherson's MS. Cat.*]

GORDON JOHN—From the Diocese of Moray; entered the Scots College, Rome, 1764, aged 17; went Priest to the Mission in 1774. He was placed in Aberdeen, where he remained for two years, when he was sent to teach in our College at Valladolid in Spain, where he still continues.—[*Abbé M'Pherson's MS. Cat.*]

GORDON JOHN—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1791, but was forced away with all the rest, by the French, in Spring, 1798; while he was studying his Philosophy. He returned to Scotland, and went to the Bishop's Seminary at Sealan; and next year, the Seminary being transferred to Aquhorties, went there. In 1802, having finished his Studies, he was Ordained Priest, and appointed to teach in the same Seminary, where he still continues.—[*Abbé M'Pherson's MS. Cat.*]

GORDON JOHN—Was Born at Newmill, near Keith, and was a brother of Mr. Alexander

Gordon, Principal of the Scots College in Paris, where he also had been Educated. He had finished his Studies when Mr. Geddes had recovered the College of Valladolid, and was appointed one of the Masters in that new Establishment. After the lapse of some years, he returned to Scotland, and was placed at Shenval, on leaving which, he retired to the Enzie, and, after some time, went to Flanders, where he Died.—[*Cath. Direct.*, 1849.]

GORDON JOHN—Was Born at Tullochallum, in Auchendoun, Banffshire, in 1779, and went through the greater part of his Studies in the Scots College Rome, whither he had been sent in 1792. Driven home by the French Revolution, in 1798, before he had completed his Course, he was one of the first Students who entered the Seminary of Aquhorties in 1799. In it he received Holy Orders in 1802. He continued at Aquhorties for several years in the capacity of a Professor. He was an able and most pains-taking Teacher, and, at the same time, a severe Disciplinarian. In February, 1815, he was, on the demise of Mr. Davidson, removed to Greenock, which Town and Neighbourhood were the scene of his Missionary labours, till the Disease which carried him off, rendered him incapable of performing any pastoral duty. In Greenock, he was held in high estimation by persons of every class and every Persuasion. His talents and probity commanded respect; his urbanity of manners and goodness of heart, made him be loved. To esteem him, it was necessary only to know him. He was an excellent Classical scholar, a sound Divine, and a powerful Polemic. It is much to be regretted, that he committed to the Press only the "Introductory Lecture" of a Series which he delivered in his Chapel, in order to oppose the Proselytizing efforts of the "Gentlemen of the Reformation Society." During the last years of his life, he evidently laboured above his strength, and thus, no doubt, through his zeal, shortened his useful life. His Death cast a gloom over all the Scotch Mission. To the Catholics of Greenock, in particular, it was a severe stroke. He Died at Edinburgh, on the 28th October, 1834.—[*Cath. Direct.*, 1834.]

GORDON PATRICK—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1616; but, on account of his health, left, and went to our College at Paris, in 1619. There, he was Ordained Priest, and went to the Missions in 1626. I believe he remained there but a short time, and have not learnt what became of him thereafter. He was brother to Gordon of Letterfoury.—[*Abbé M'Pherson's MS. Cat.*]

GORDON PATRICK—Who often passed by the name of John Johnstone, was Born 24th June, 1703; embraced the Society of Jesus at Tournay, 27th September, 1727. With F. Riddock he returned to Scotland, March 8, 1736; and on February 2, 1745, made the Four Solemn Vows, at Achoil. He was Superior of

his Brethren at the dissolution of the Society in 1773.—[*Oliver's Collections.*]

GORDON ROBERT—From the Diocese of Moray, entered the Scots College Rome, 1694, aged 25. He was Ordained Priest and went to the Mission, in May, 1700 or 1701, but lived there a short time. He Died at Huntly on 21st February, 1702. Being a young man of great abilities and virtues, his premature death was much regretted.

This is the same Robert Gordon, Converted by Dr. Jamieson, about whom the Agent, Mr. Leslie, made so much noise in 1694.—See the History of the College in that year.—[*Abbé M'Pherson.*]

GORDON ROBERT—Of the Family of Kirkhill, from the Diocese of Aberdeen; entered the Scots College, Rome, in 1705, aged 18. He defended publicly both his Philosophy and Divinity, dedicating the Theses both times to the Cardinal Protector Sacripanti. He was Ordained Priest, and departed from Rome in 1712. With the consent of the Bishops he stopped at Paris as Prefect of Studies, or Procurator, and only went to the Mission in 1718. On his arrival he was placed Chaplain to the Duke of Gordon, where he remained until his Grace's death, in 1728. The Duchess, daughter to the Earl of Peterborough, was a bigoted Protestant. The children were young, and she was resolved to bring them up in her own Religion, contrary to the formal and express promise made to her Husband. She soon dismissed Mr. Gordon, who, besides being, while in the Family, an obstruction to her plan, was hated by her Protestant Chaplain, whom Mr. Gordon, on all occasions, silenced when the Conversation turned on Religion. Mr. Gordon, on leaving that Family, was sent Procurator to Edinburgh, in which Office he remained till 1740. During the greatest part of this time he was highly obnoxious to, and much persecuted by, Messrs. Campbell and Tyrie, having ever opposed their wild uncanonical proceedings against the Bishops. Partly owing to this unremitting agitation in which he was held by these innovators, and partly to the bad state of his health, he, much against the inclination of the Bishops and his Fellow-labourers, retired from all Charge, and went up to London, but, in the following year, was obliged to return in consequence of the loud clamours of Campbell's party, that he had embezzled, during his Procuratorship, part of the public money. Mr. Gordon made it evidently clear that, in place of having defrauded the public, it remained debtor to him for £29.—He had long, and with great assiduity, laboured in making a new Translation of the New Testament. It was now ended, and he wished to have it approved of in Rome, before he should put it to the Press. On this account, he was desirous of taking a journey to Italy. The Bishops were not averse to this proposal. Campbell's party still occasioned them much vexation and inquietude. Nor were they entirely satisfied that

their Agent at Rome was so active in opposing the machinations and calumnies of the Party as he might be. Hence they were well content Mr. Gordon should get that length, and strive to put an end to the ambitious, unchristian practices of that deluded Party. They furnished him with sufficient Powers, and he got to Rome in 1743. Having done all in his power there for the Bishops and Clergy, persecuted by the Campbellsians, or Pilgrims, as they were called, he obtained a small Pension for himself during life, and returned to England in 1745, without having finished the affair of his new Translation. On his arrival at London, he, on the false accusation of a worthless fellow with whom he had travelled, was taken up, and consigned to a Messenger, in whose custody he remained for some time; and who, persuaded of his innocence, treated him civilly. At last, on finding security for a large sum of Money, that he never would return, without the Government's leave, to Britain, he was Banished. He went to Flanders, where, and at Paris, he resided till 1749. In the Spring of that year, he returned to Rome, formed to himself a Hermitage at Nemi, a Village 20 miles distant from Rome, where he remained till Summer, 1753, when he went back to Paris without being able to get his Translation of the New Testament approved. He lived for some time in a very private manner in our College at Paris, then retired to Lens, where he finished his mortal career, in 1764.—[*Abbé M'Pherson's MS. Cat.*]

GORDON WILLIAM—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1608, where he became Priest. He was made Doctor in Divinity; but, I think, never went to the Missions. I believe he Died in France.—[*Abbé M'Pherson's MS. Cat.*]

GORDON WILLIAM—From the Diocese of Aberdeen, and of the Gordons of Miln of Smithston; entered the Scots College, Rome, in 1742, and left it Priest in 1751. He remained in the College full two years after ending his Studies, and left it at last much against his inclination. He passed the way of Loretto, and there, in spite of all the entreaties of the Bishops, who were in extreme necessity of assistance, remained till his Death, which happened many years after.—[*Abbé M'Pherson's MS. Cat.*]

GRANT ALEXANDER—Of the Diocese of Moray, and Grants of Auchlichry; entered the Scots College, Rome, 1711, aged 17; left it 1720. He loitered two or three years in France, and as many in London, after departing from Rome, and reached Scotland only in 1726. He was charged with Glenlivet and dwelt at Clashmore. He caballed with Campbell and Tyrie, and his House was one of the chief rendezvous of the Faction. In November, 1737, with pretext of bad health, he gave up his Farming, his Legacy, all charge, and remained idle in the Country till 1743; that the Bishops gave him Dimissorials,

upon which he went to London, where, I believe, he ended his days.—[*Abbé M'Pherson's MS. Cat.*]

GRANT ALEXANDER—Was Born in Glenlivat in 1805; was sent to Aquilorties in 1819; went the following year to the Scots College at Rome to prosecute his Studies, was there Ordained Priest, and returned home in 1827. After having been for a short time in Dundee, he was appointed to the Catholic Congregations of Portsoy, Banff, and Fogglyloan. The Disease which terminated his short but useful life, was an Inflammatory Fever, brought on by a Cold, which he had caught in the discharge of his Pastoral duties.—He Died at Portsoy on the 25th January, 1833. It was during the Incumbency of Mr Grant, that the new Catholic Chapel at Portsoy was built.—[*Cath. Direct.*, 1834.]

GRANT PETER—From the Diocese of Moray, and of the Grants of Blairnidy, in Glenlivat; went to the Scots College, Rome, in 1726, and returned Priest to Scotland in 1735. He was immediately sent to the Mission of Glengary, where he remained till 1737; when, upon the Murder of the Roman Agent, Mr Stuart, he was appointed to fill that office. Here he remained till 1753, when he took it into his head to visit his numerous friends in Britain. But he tired sooner of that Country than he expected. He returned to Rome in 1784, and departed this life towards the latter end of that same year. Mr. Peter Grant was a man of fine parts, and of good taste in Classical knowledge; of strict honour, integrity, and sweet temper; very obliging and agreeable in conversation. These qualifications acquired him many friends, and made his company desired. He, too, was fond of society. He soon became acquainted with all the British Travellers who went to Rome,—showing them great civilities, and rendering them many services. On their return to England, they recommended their friends who intended making the same tour, to Mr. Grant's kind offices; and, in a few years, a British Traveller scarcely went to Rome without being provided with Letters of introduction to Abbé Grant. He, on his part, laid himself out to be of every service to them in his power. His character, his acquaintance in Rome, and the office he filled, gave him some importance, which he employed to make the place agreeable to his countrymen consigned to his care. Some of the Popes, particularly Clement XIV., was kind to him, had even made him believe he would promote him to the Sacred Purple; and the Abbé was preparing for the dignity, when Ganganelli was snatched away by death, and, along with him, died Mr. Grant's hopes. For all the kindness he showed, and all the trouble he took to serve the British Nobility who visited Rome, he was but indifferently rewarded. Lord Bute, and his Brother, Mr Stuart M'Kenzie, were the only ones I find who assisted him with money, of which frequently he stood in need, for he was far from being a good

economist. On his Death, the above-mentioned Noblemen made a decent Monument be raised for him in the Church of the College.—[*Abbé M'Pherson's MS. Cat.*]

GRANT ROBERT—From the Diocese of Moray, and full Brother to Mr. Peter Grant mentioned above, entered the Scots College, Rome, in 1741, aged 20, and returned Priest to Scotland, 1749. He was placed, on his arrival, in the Mission of Stobhall. He afterwards was at Traquair, Fife, &c., and everywhere was much respected and beloved. On the expulsion of the Jesuits from France he was commissioned by the Bishops to claim our College at Douay. He managed that business with his usual prudence and sagacity; was made Principal himself, and continued in that office till his Death, which happened on 29th March, 1784, at London, where he had gone to take the British Physicians' advice for his complaints.—[*Abbé M'Pherson's MS. Cat.*]

GRANT JAMES—Was Born in Scotland, 25th November, 1721, was admitted into the Order of Jesuits, 21st September, 1743, and became a Professed Father, 2d February, 1759. He Died in London, 5th May, 1769.—[*Oliver's Collections.*]

GRANT JOHN—Was Born 15th August, 1674; entered the Novitiate at Rome, 20th November, 1696. I find by a Letter of F. David Fairiull, dated Paris, 21st March, 1716, that, at the request of that Heroine and Pride of her sex, the Lady Winifred (Herbert) Countess of Nithsdale, F. John Grant was appointed Tutor to her only son John, Lord Maxwell. Lady Winifred Herbert was daughter of William, Marquis of Powis, and through her contrivance, her husband, William, fifth Earl of Nithsdale, escaped on 23d February, 1716, from the Tower, the evening before the day fixed for his Execution. He Died at Rome, 29th March, 1744; her Ladyship survived him 5 years. Their son and heir Died at London, 4th August, 1776.—[*Oliver.*]

GRANT WILLIAM.—I meet with two Fathers of this name. The Former was living in the North of Scotland in 1641 and 1646, and narrowly escaped Apprehension in May, 1647. The year after this he was admitted to the Profession of the Four Vows. In the sequel he became Rector of the Scotch College at Madrid.—[*Oliver's Collections.*]

GRANT WILLIAM.—The Second Father of this name was still living in Scotland in November, 1793. He Died at Deeside, 1st March, 1797.—[*Oliver's Collections.*]

GRANT JOHN ALEXANDER—Was Born at Wester Boggs in the Enzie; went to the Scots College at Rome, in 1711; came thence Priest, in 1719; arrived in Paris in July of that year, where he stayed until July, 1721; when he came to Scotland in August that year. On his first arrival on the Mission, he was placed in Scalau to take care of the Seminary there. After some time, having learned that Country

a little of the Erse language, he was sent to the Highlands, where there was an urgent necessity for Priests. He was a man of great knowledge, piety, and zeal, but naturally diffident and timid, which exposed him to many inconveniences. Still Bishop Gordon judged him the most proper person to be made Bishop in the Highlands, and induced him to accept of that office. Mr. Grant, however, insisted on being allowed to go some time to Paris, with the view of preparing himself, by proper Study, for his Charge. When at Paris he resolved, contrary to the opinion of every one, to go to Rome, and arrived there in 1726. But being very awkward, and of mean appearance, it was thought proper not to introduce him to the great Personages of that City. He made a Pilgrimage to Loretto in the heats of Summer, by which he caught an Ague which brought on him lowness of spirits; went to Genoa, and though the Briefs for his Consecration were expedited, he would not hear of being promoted. He took a fancy that our Superiors at Paris and Mr. Stuart at Rome, who all were extremely kind to him, were his bitter enemies. He wrote to Mr. Stuart from Genoa in 1727, as likewise to Paris to Bishop Gordon. His Ague still continued, and he, for want of money, was reduced to beg on the streets. Both Mr. Stuart and the gentlemen at Paris sent him remittances, which never got to his hands. They employed all possible means to find him out, but to no purpose. He was supposed to have been Drowned, as he never afterwards was heard of. He was Brother to Mr. James Grant, who was made Coadjutor and Successor to Bishop Smith.—[*Abbé M'Pherson.*]

GRANT WILLIAM—Was Born in the Braes of Glenlivet, Banffshire, on the 19th September, 1821. Feeling himself called to devote his life to the service of Religion, he entered St. Mary's College, Blairs, as an Ecclesiastical Student, on the 21st July, 1836. Having there made some progress in his Studies, he was sent, on the 3d November, 1838, to complete them in the Scots College of Valladolid, where he was Ordained Sub Deacon, on the 20th Dec., 1845; Deacon, on the 11th, and Priest, on the 13th April, 1846, by the Bishop of that Diocese. He returned, in May of the same year, to his native Country, and entered upon his Missionary duties. His first Mission was among the Railway labourers in the neighbourhood of Fushie Bridge. These had, for some time previously, been in a very demoralised state; and various revolting incidents had given the whole body in that District an unenviable notoriety. Mr Grant applied himself, with extraordinary zeal and devotedness, to the work of restraining and subduing, by the influence of Religion, these lawless natures. He soon effected a complete revolution among them, and during the year of his Pastoral connexion with them, not a case of such misconduct occurred, as either to alarm the well-disposed, or call for the interposition of a

Magistrate. Mr. Grant was removed to Dumfries, in August, 1847. In the discharge of his duties there, he first caught the infection of Small Pox, and again, while similarly engaged, that of Typhus Fever. From both he recovered; and, during the frightful prevalence of Cholera in Dumfries, he was day and night by the bedside of the victims, attending at once to their immediate and physical wants, and, above all, to the necessities of their souls. In fact, then, and during the whole of his brief career, he lived for the poor and suffering Members of Jesus Christ, and burned with a zeal, which many of those who differed from him in creed, allowed to be truly Apostolical. He outlived the Pestilence in Dumfries, and was slowly recovering his strength, exhausted by previous illnesses and constant toil, when he was sent, early in January, 1849, to Stirling, to give temporary aid to his Fellow-Clergyman, Mr. Malcolm. The fate, which he had braved in Dumfries, here overtook him. Enfeebled by all he had gone through, nature yielded at the first assault; and, on Tuesday the 6th February following, an attack of Cholera carried him off in seven hours, it being his third violent illness within nine months. On the first symptoms of the Disease declaring themselves, he was immediately attended by two Physicians of Stirling. He was a young man, noted at College for steadiness and scholarship, though, latterly, his Missionary labours absorbed his whole faculties and time. Such was the impression left of his virtues, that many Protestants came forward to attend his Funeral, on the Thursday after his death, and among these, the Provost, and two of the Clergy of the Town. Mr. Grant's mortal remains lie Interred in the old Churchyard of Stirling.—[*Cath. Direct.*, 1850.]

GRANDISON ROBERT—From the Diocese of St. Andrews; entered the Scots College, Rome, in 1610, became a Jesuit, and was Missionary in Scotland.—[*Abbé M'Pherson.*]

GRAY GILBERT—From the Diocese of Dunkeld; entered the Scots College, Rome, in 1657, and returned Priest to Scotland in 1662. After serving between 7 or 8 years on the Mission, he miserably Apostatized.—He had been in our College at Paris, where he had near ended his Studies, when Macbreac, the Jesuit Procurator in that City, desirous to get him for the Society, noticed him to go to Rome. Mr. Alex. Leslie, the Visitor, in his relation of the Mission to Propaganda to the end that the Prefect's powers might be enlarged, says that Gray's Perversion could have been prevented, had the Prefect had Faculties to dismiss him, when he observed the danger to which he was exposed; but, being obliged to inform Propaganda of his motives, and ask the Congregation's approbation, the unhappy man Perverted, and miserably Died in Heresy.—[*Abbé M'Pherson.*]

GRAY WILLIAM—From the Diocese of Brechin; went to the Scots College, Rome, in

1608. He was Ordained Priest in France, and I find nothing else concerning him.—[*Abbé M'Pherson's MS. Cat.*]

GRAY WILLIAM—From the Diocese of Brechin; entered the Scots College, Rome, 1653, and left it in 1660. He went to Germany, and became a Benedictine Monk, and afterwards went to the Mission, where he remained about 8 years.—[*Abbé M'Pherson's MS. Cat.*]

GREEN ——— This Father was at Olmutz in 1612, and was recommended by F. J. Gordon to his Superior of the Scotch Mission.—[*Oliver's Collections.*]

GRIFFIN GEORGE AUGUSTINE—Was Born in Portsburgh, a Suburb of Edinburgh, on the 9th of March, 1810. In 1823, he was received into the College of Aquihorties; and, three years afterwards, was sent to continue his Studies in Rome. When he left Scotland, it was intended that he should enter the College of Propaganda, but, on arriving in Rome, matters were arranged differently, and he became a Student of the Scots College. He attended the Classes of the Roman College, and was Ordained Sub Deacon on the 22d December, 1832, in St. John Lateran's, by Cardinal Zurla. At this juncture, the Rev. Angus M'Donald, Rector of the Scots College, Died; and Mr Griffin, as Decano, petitioned the Authorities of Propaganda to admit the Scottish Students into the Urban College. His request was complied with. On the 1st of June, 1833, he was Ordained Deacon, and Priest on the 18th of April of the following year, by Cardinal Pedicini. It chanced at this time that Dr. St. Leger, Vicar Apostolic of Calcutta, was preparing to set out for the East, accompanied by several Jesuit Missionaries. The Expedition elicited the warm sympathies of Mr. Griffin, and he eagerly tendered himself as a Missionary for Pegu, in the Burmese Empire. His offer was accepted, and, two days after his Ordination, he left Rome to bid farewell to his friends in Edinburgh. Meanwhile it was arranged that Mr. Griffin should remain in the Scottish Mission, for which he had been Educated. While these negotiations were pending, the Object of them was employed in Edinburgh, but, on their termination, was transferred to Preshome, 19th September, 1834. Since the year of Mr. Sharp's removal, (1828), the Catholics of Buchan had been dependent for Religious services on the Missions of Banff and Portsoy. After some time Mr. Griffin was directed to undertake its Charge, and the central position of Turriff induced him to choose it for his residence, 6th June, 1835. At the request of Bishop Kyle, the little Farm of Woodside, which had been held both by Mr. Carruthers and Mr. Sharp when officiating in those parts, was likewise given to him by Lord Lovat. This necessitated his removing to Strichen, which he did in 1838. For four Seasons he resided, during the Fishing months, at Wick, and in 1839 made an excursion through

Orkney and Shetland, for the purpose of ascertaining the condition of the Population in those Islands. In 1846, he was appointed to a Professorship in Blairs College, where he remained for six years, whence he was removed in October 1852 to New Abbey, near Dumfries. From the fact that no regular Incumbent had been appointed to this Place since the Death of the Rev. James Carruthers in 1832, Mr Griffin had to encounter a considerable amount of trouble in collecting his Congregation and organising his Mission. Beyond this, however, and the study of Scottish Ecclesiastical Antiquities, to which he had, during the greater part of his life, devoted his hours of leisure, the duties of the Place were not such as to overtax his weak state of body. In the Winter of 1859 the rapid decay of his constitution became painfully visible. Consumption had virulently set in, and was fast dragging him to his Grave. A fancy took him that a Tour on the Rhine would check his disease, and effectually re-establish his health. Contrary to the warnings of the most eminent Physicians, and the advices of his best friends, he persevered in his resolution to visit the Continent, and he had actually proceeded so far as London on his journey, when he became rapidly worse, and expired at Charter House Square on the 23d July, 1860, in the 51st year of his age and 27th of his Ministry. He was Interred on the 26th, in Bethnal Green Catholic Cemetery.—[*Catholic Directory*, 1861.]

GUTHRIE DAVID—Of the Diocese of St. Andrews; entered the Scots College at Rome, 1672; departed Priest, for the Missions, 1677; and arrived in Scotland, in August that year. He is said to have been a very holy man. He was some time in Arbroath; and once, an Officer, with a party of Soldiers coming to the Town, gave out in a very threatening manner, that he was to apprehend the Popish Priest who, he was informed, was there; though, perhaps he intended, by this way of speaking, to get the Priest warned to put himself out of the way. But Mr. Guthrie, when he was informed of what the Officer had said, instead of flying, immediately puts on his best clothes and his best wig, takes his cane, walks away to the Officer's lodgings, calls for him, is introduced to him. The Officer asks him who he was, or what he wanted. "I am," answered he, "the Popish Priest, whom, it seems, you desire to have Prisoner. I was not willing to give you, or your poor fatigued Soldiers any trouble in making search for me, and I am therefore come to you of my own accord." "What!" said the Officer, full of surprise, "Do you come thus to me? I will make you be hanged." "Very well," replies the holy man, "if you do so, I will be a Martyr and go to Heaven." "If you go not to Heaven," added the Officer, "until I send you, you shall never go to it." And being much charmed with the truly Christian simplicity which appeared in Mr. Guthrie's carriage and

discourse, kept him to dinner; invited him again; and even, (as I have heard some Relaters of this Story add), reprehended some of the Magistrates of the Town, who had before given him trouble.—[*Bishop Geddes' MS.*]

GUTHRIE WILLIAM—Of the Diocese of Aberdeen; was Born at Peterhead; was educated in the Protestant Religion, but was happily Converted to the Catholic Faith, 1748; was sent abroad by Bishop Smith, together with John Geddes, 1749. They sailed from Peterhead on the 16th of October, O. S., in the "Rothiemay," commanded by Captain John Abernethy of Corskie, laden with salmon, and bound for Leghorn or Venice, according as the Merchants in Italy, to whom the Cargo was consigned, should think proper. They arrived at Leghorn, January 19, N. S., of the year 1750; set out in a chaise for Rome, on January 23, and entered the Scots College there, on the 30th of said Month; and on the 31st of July following, took the Vow of the Missions. Mr. Guthrie suffered much from an almost continual headache, and other bodily troubles, during the course of his Studies. However, he was at last Ordained Priest by Cardinal Spinelli, Protector of the Scotch, in his own Domestic Chapel, together with Mr. George Hay, on the 2d of April, 1758. On the 20th of April, 1759, he left Rome, having Messrs George Hay, and John Geddes in his company; sailed in a Leghorn barque down the Tiber; thence to Civita Vecchia; thence to Porto Longona, in the Island of Elba, where they were most humanely treated by the Marquis of Monteoergine, Governor of the Island, and by his Officers, during the four days they were detained there by contrary winds. They sailed from Elba on the 3d of May, and arrived at Leghorn next day, whence they sailed on the 13th, in a Genoese barque, which was taken, near the Island of Albegua, by an English Privateer, imagining that she had French goods aboard; but, after having detained the barque and them for three days, they found they could not prove any of the goods to be French property, and, consequently, they allowed the barque to enter into the Bay of Villa Franca, and Mr. Guthrie and his Companions got off without any loss. They were obliged to lie quarantine in their barque for 16 days, and would have been obliged to remain in it for above 20 days more, had not General Paterson's Lady, to whom they had a letter of recommendation from a very humane gentleman at Leghorn, called Dr Gray, hastened their delivery from that confinement. On the 6th of June, they were allowed to come ashore. They waited on General Paterson, Governor of Nice, and his Lady, who were very kind to them. Next day they set out in a chaise for Avignon, where they arrived on June 13th, whence they departed on foot on the 15th, and got to Lyons on the 20th. From Lyons to Calais they went up the Saone in a boat on the 25th and the night

following. From Calais to Paris they travelled on foot, and arrived at this last Town on the 3d of July. Here they remained 17 days, and got new clothes, having had the College dress during the former part of their journey. On the 20th of July, Mr Guthrie, with his two former Companions, and Mr. Charles Gordon, who was returning from that College without having finished his Studies, set out from Paris on foot, came to Douay, where they stayed 3 or 4 days, and then proceeded to Lille, thence to Ghent, where they took a coach to Antwerp, and another next day to Rotterdam. After having stayed here about a week, they sailed on the 9th of August, in a Dutch vessel bound for Leith. On the 16th, in the morning, they entered the Frith of Forth; and, the wind being contrary, they were obliged to cast anchor before Buckhaven, a small Town in Fife, which gave our passengers an excellent opportunity of going ashore without being subjected to the examinations they would necessarily have underwent, had they landed at Leith; and which would have probably been followed by an Imprisonment, as they could not give a satisfactory account of themselves, and had no Passports; and there being then, a fear of a French invasion, and there being orders to examine strictly, all who came from abroad, Mr. Guthrie with his Companions, upon their landing at Buckhaven, were believed to be Merchants who had goods to be smuggled from the Ship they had come in, and which was at anchor before. Everybody was very civil to them. They travelled along the Coast, and took horses to Kinghorn, and got over to Edinburgh that night, where they were very kindly received by Mr. Alexander Gordon, and their other friends. On the 20th, Mr. Guthrie, with Mr. Charles Gordon, and Mr. John Geddes, left Edinburgh, and taking the Coast-road by Dundee, Arbroath, Montrose, Bervie, Stonehaven, arrived at Aberdeen on the 23d. Mr. Hay having remained at Edinburgh, to see his friends, and for other reasons; Mr. C. Gordon staying a day longer at Aberdeen; Mr. Guthrie and Mr. Geddes set out thence on the 26th, and arrived at Presbume on the 29th, whence Mr. Guthrie was sent by Bishop Smith, who was there before them, to Aberlour on the 1st of September, and on the 3d or 4th of that same month he went to Glenlivat, which was his destination. Here he found Mr Robert Grant before him, who remained with him only a few weeks to make him acquainted in the Country; and Mr Duncan, who continued to have the chief care of what is called the Braes of Glenlivat until June, 1761, when he went to Edinburgh, as we have observed above. Mr. Guthrie took up his habitation at Upper Auchinraw, where Mrs. Margaret Tyrie dwells; and since Mr. Duncan's departure, he has the care of all Glenlivat, Morings, and Glenrinnies.—He Died on the 18th May, 1795.—[*Bishop Geddes' MS.*]

HACKET ANDREW—From the Diocese of St. Andrews; entered the Scots College, Rome, in 1701, aged 26; left it, 1708; and arrived that same year on the Mission. He served principally at Drummond and Stobhall, and was a laborious, learned Missionary. Finding a great want of Catechisms in Scotland, he, together with Mr. Carnegie, published one; but, by the ill-nature of our Scots Jesuits and their Party, it met with opposition; and, being misrepresented to Rome, was forbidden. They, however, published another Edition, in which the objections to their first were corrected. He, towards the latter end of his life, became very ailing, and, for some years, would take no charge. He Died some time between 1740 and 1750.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Above.—Of the Diocese of Aberdeen; entered the Scots College, Rome, in 1701; departed, 1708; and came to the Missions in October of the same year. Was at Traquair in 1715, where he was also in 1728-33-36, and, perhaps, all the intermediate years. He was partly at Drummond Castle, partly at Edinburgh in 1739, and next year he was at Edinburgh without any Charge, by the consent of his Superiors. He was at Edinburgh also in 1741. He Died at . . . on . . . —[*Bishop Geddes' MS.*]

HAGGART ARCHIBALD—Entered the Scots College, Rome, in 1622, but, on account of his health, left it the following year. He was afterwards Ordained Priest in Flanders, and went to the Mission in 1624; but I have not found how long he remained.—[*Abbé M'Pherson.*]

HAGGART GEORGE—From the Diocese of Glasgow; entered the Scots College, Rome, in 1610; afterwards became a Jesuit, and was on the Mission.—[*Abbé M'Pherson's MS. Cat.*]

HARNET RICHARD—Came to the Missions in August, 1688—continued till 1698; and after that year appears not on the Lists.—[*Bp. Geddes' MS.*]

HARRISON or HENDERSON alias HAT-MAKER—From the Diocese of Moray; was received into the Scots College, Rome, on recommendations from Germany in 1733. He returned Priest to Scotland in 1737, and was settled in the Highlands, where he remained all his lifetime. He was a weak, imprudent man, though otherwise of good morals, and did well enough in the Highlands at that time, only he engaged deeply in Campbell and Tyrie's plot, and occasioned a good deal of trouble to the Bishops, for some years on that account. In 1746 he acted with more prudence and resolution than his former conduct gave any motive to hope. When the other Missionaries were either all fled, or taken prisoners, and he in evident danger, he resolutely presented himself to the Head Sheriff of Argyleshire, frankly owned his Profession, and demanded protection, as he never did, nor would meddle with Civil affairs. The Sheriff, much pleased with his

open, candid behaviour, gave him an ample Passport, requiring none should give him hindrance or molestation in executing his lawful duties. In virtue of this power, Mr. Henderson was, for two years, in perpetual motion, visiting, and administering the Sacraments, without any fear, to the whole body of Catholics dispersed through all the Highlands. He, ever after, gave great contentment to his Bishop till his Death, which happened on Friday, 5th Feb., 1773.—[*Abbé M'Pherson's MS. Cat.*]

Another account of the above—Of the Diocese of Moray; Studied some time at Ratisbon, where he had a Brother a professed Monk; went from Germany to Rome, and entered the Scots College there, with Cardinal Falconieri, the then Protector's consent, 1733. He left the College, being Priest, 1737, came home through Germany; arrived in Scotland in May of the foresaid year; and was sent to the Highlands in July, where he has been Missionary hitherto. He was very active in assisting the distressed Catholics in the years 1746 and '47.—[*Bishop Geddes' MS.*]

HAY EDMUND—Of the Family of the Earls of Errol. He went through his Noviceship, as a Jesuit, at Rome. The discretion, presence of mind, and stoutness of heart, which he displayed in serving the cause of his unfortunate Sovereign, Mary Queen of Scots, merited for him the honourable commendation of the sainted Pontiff, Pius V. During his visit to Scotland, he had the comfort of reconciling to the Church, Francis, Earl of Errol. Such was the opinion entertained of his talent for government, that he was appointed Rector of the College of Clermont, the first Superior in the new College at Pont-a-Mousson, in Lorraine; and was assistant, both for Germany and France, to Claudius Aquaviva the Fifth General of the Society.—F. Hay finished his mortal course at Rome, on 4th November, 1591. "*Vir valde religiosus, prudens atque eruditus.*" He was the Author of "*The Contradictions of Calvin.*"—[*Oliver's Collections.*]

HAY JOHN—Of the Hay Family of Dalgaty; entered the Society of Jesus at Rome in 1566. He was a man of commanding abilities, of primitive fervour, apostolic zeal, and infantine docility. His merits as a Theologian were universally acknowledged. He Died, beloved and regretted, at the College of Pont-a-Mousson, 21st May, 1607, "*sextuagario major.*"—We have from his pen "*Certain Demandes concerning the Christian Religion and Discipline, proposed to the Ministers of the new Pretended Kirk of Scotland, by Johne Hay, one Clerke of the Societe of Jesus.*" Svo. Paris, 1580, pp. 104. This has been reprinted. He Published in French an Apology for the said Work. Also "*A Dispute with an anonymous Minister.*" Lyons. 4to. 1584.—"*A Reply to Beza.*" Svo. Tours, 1588.—"*Short Notes on the Holy Bible.*" Lyons.—He Translated into Latin the Letters of his Missionary Brethren in Japan and Peru.

Svo. Antwerp, 1605, pp. 968.—His MS. entitled, *Helleborum Joanni Serrano* (Serres) the Calvinist, was in the Jesuits' Archivium at Rome in 1676.—[*Oliver's Collections.*]

HAY WILLIAM—Was Born in Flanders, where his father was Surgeon to a Scotch Regiment in the French service, and was a Scotchman. His mother was English. He went to the Scots College, Rome, in 1769, and left it in 1774, on account of his health. He finished his Studies at Douay, and returned Priest to the Mission in He was placed at Stobhall, where he remained till 1783, when, on account of his weakness and imprudence, the Bishops found it necessary to dismiss him from thence; nor could they trust him with any other Charge. He loitered for some time in Scotland; then went to South Carolina in America, in quality of Governor to a gentleman's children, where he Died.—[*Abbé M'Pherson's MS. Cat.*]

HENNESSY MICHAEL—Was Born in 1836, in the County of Limerick, and Studied in the College of All-Hallows, Drumcondra, where he was ordained Priest on the 29th of June, 1861. In the Autumn of the same year he entered upon his Missionary duties in the Western District at Johnstone, from which he was transferred, in the Spring of 1863, to St. Mungo's, Glasgow. Shortly after this, his health began to decline, and he was never afterwards able to resume his Clerical labours. About the end of September, 1864, with the advice of his Physician, he returned home; and though, by this means, the progress of his malady was for a period arrested, yet, he finally sank on the 2d March, 1865.—With the special permission of the Diocesan Bishop, High Mass was sung at the residence where he Died, on the day of Interment.—He Died 2d March, 1865, in the 29th year of his age. Several of the Clergy of the Diocese attended the Funeral cortège to Ballingarry, near Kilfinane, County of Limerick.—[*Cath. Direct.*, 1866.]

HUDSON JAMES—Born 17th June, 1665; entered the Society of Jesus at Bologna, 27th September, 1689. After completing all higher Studies in Italy, and teaching Humanities there, he returned to his native country on 4th June, 1704. This Professed Father resided with the Earl of Nithsdale, and is described in a Letter of 9th September, 1712, as "*Vir prudens et religiosus qui suum munus omni cum diligentia obit. Multis utilis, omnibus charus*?"—Whilst Superior of his Brethren, he was apprehended in 1715, as Chaplain to the Nobleman above-mentioned, and committed to close custody.—On his discharge he retired to Douay, where he Died full of days and merits, on 14th May, 1749.—[*Oliver's Col.*]

HUME JOHN—I have seen a Letter on business written with this Signature from London, 3d June, 1630; but it may be a name assumed by F. William Christie.—[*Oliver's Col.*]

HUNNÝ ALEXANDER.—According to *Drew's Fusti*, this Father Died at Cambray,

28th March, 1606. He was a man of tenacious and prodigious memory, and a profound Greek and Latin Scholar. He had endeared himself to the Soldiers, to whose service and spiritual comfort he devoted his time and attention. It is said that he reconciled 2000 souls to the Catholic Church.—[*Oliver's Collections.*]

INGLIS GILBERT—I have seen a Letter of his, whilst Rector at Douay, written in a fine bold hand, 28th July, 1685.—[*Oliver's Col.*]

INNES GEORGE—Of the Family of Drumgask; Studied in the Scots College at Paris; came to the Missions in October, 1712; had the care of the Highland School, 1715; returned to Paris about the middle of October, 1727, where he was made Prefect of Studies in the Scots College there, and Principal of the same, in December, 1738; in which office he Died, 1752.—[*Abbé M'Pherson's MS. Cat.*]

INNES SIR GEORGE—Of Dunoon; Studied, I suppose, at Paris; came to the Missions, 1673, and continued in them until 1698, when he Died in February.—I have been informed that he was once made Prisoner by an Officer of the Army and some Soldiers, who had come from Banff at the entreaty of Innes of Orton, who had betrayed Sir George. The first stop which they made, after having taken him, was at Birnie, when the Officer, understanding how basely Orton had deceived him, under the pretence of friendship, dismissed him, and expressed great indignation against Orton, who fell afterwards into great poverty,—in punishment, as some imagined, of this treacherous action.—It seemed by the accounts I got, that Dunoon's two Nieces were then mistresses of the land of Kinerming, and that Dunoon had entrusted Orton with the management of their affairs; which last was desirous to have the other out of the way, that he himself might not be called to an account, but might do what he pleased with what belonged to the two ladies, and perhaps appropriate something of it to himself.—[*Bishop Geddes' MS.*]

INNES HENRY—Studied and was Ordained Priest at Paris, about 1771. He held the office of Prefect of Studies in the Scots College there, at the time that Principal Gordon presided over that Establishment, to which, at a former period, the celebrated Cardinal Innes, a member of the same Family, belonged. At the breaking out of the French Revolution, Mr. Innes came to England, and became, with the consent of Bishop Hay, Chaplain to a Mr. Chickcotes in Devonshire, who married a Scotch lady, and was, as well as his wife, a great benefactor of this Mission. Mr. Innes left that situation about the beginning of this Century, and resided, till his Death, on the 11th November, 1834, aged 86, on Deeside, at Ballogie, where, for many years, he was the only Missionary in that neighbourhood. He was much respected as a man of great benevolence of disposition, superior attainments in literature, and most agreeable manners in society.—[*Catholic Directory*, 1834.]

INNES HENRY—Was in charge of the Mission of Glengairn in 1704; was a Cadet of the Balnacraig Family; remained for about five years; and, about 1709, retired to the Scots College at Paris, where he became a Superior.—[*Cath. Direct.*, 1853.]

INNES JAMES—After being Procurator at Douay, was appointed to the Scotch Mission in 1686, where he was twice seized, imprisoned, and finally Banished. He was still living in 1709.—[*Oliver's Collections.*]

INNES JOHN.—I meet with two Fathers of this name.—The first, Born 26th October, 1667; entered the Society at Avignon, 2d November, 1687; Studied Philosophy at Lyons, and Theology at Dole. In June, 1700, he returned as a Missionary to Scotland. His Station was in the Highlands, as I find in a Letter of 1712, where, with his neighbours, F. F. Meara, Seaton, and Strahan, they lived very hard. Straw or heath served them for bedding; their drink, milk and water; wine or beer seldom passed their lips; their bread was made of barley; but they were indemnified by the success of their labours among the poor.—The other—

INNES JOHN—Was Born 31st July, 1668; entered the Novitiate at Watten, 31st October, 1688, but made his Simple Vows at Vienna, 1st November, 1690; Studied Philosophy at Gratz, and Theology at Vienna. For eleven years he was employed as a Missionary in Muscovy. This talented and worthy Religious returned to Scotland in 1718, and Died in Galloway, 6th May, 1757.—[*Oliver's Collections.*]

INNES ROBERT—Was Born 1st June, 1693, and became a Member of the Society of Jesus, at Tournay, 29th September, 1713. After completing his Studies, and teaching Humanities in several places, he arrived as a Missionary at Aberdeen, 21st June, 1729. During the troublesome times he was Apprehended, and finally Banished 15th May, 1751.—[*Oliver's Collections.*]

INNES THOMAS—Of the Family of Drumgask; Studied at Paris; came to the Missions in June, 1798; went to Paris, 1701, and was made Prefect of Studies there, in which Office he continued until 1727, when he was succeeded by his Nephew, Mr. George.—In July of that year, he came to Scotland, but departed again about the end of April, 1728; and going by London, he arrived at Paris, 1729, where he Died, 17. . .—He has published a Critical Essay on the History of the ancient Scots and Picts, and left materials in MS. for an Ecclesiastical History of Scotland.—[*Bishop Geddes' MS.*]

INNES WALTER—Brother to Louis and Thomas Innes, so often and so deservedly mentioned with honour, in the Annals of Religion in our Country, was Born in the Diocese of Aberdeen, and entered the Scots College, Rome, in 1681; left it Priest, in 1688; stayed some time at Paris, and went to the Mission, in April of the following year. He was a pious and zealous Missioner. He was imprisoned, as

Priest, in 1690, but Banished in the ensuing year; went to France, and from thence to Rome in 1692, in the view of assisting and succeeding Mr Lesly in the Agency. When he went first to the Mission, his Brother, Mr. Louis, had interest enough at the French Court to procure him a small Priory in Franche Comté. What he got by it enabled him, with his good economy, to live comfortable, without ever touching any of the Mission Money. Nay, he frequently assisted with his own, some of the Missioners who were sorest pinched. He remained in Rome till about 1700, when it was thought proper to send Mr. Irvine to that City. Mr. Walter returned to the Mission, and there, with unremitted diligence, he laboured till 1722. Then he went to France, by the consent and advice of the Bishops, to look after his Priory, from whence, for some time, he had received very irregular Remittances. Having settled everything concerning his Priory to his mind, he was preparing to return to his Charge in Scotland; but, getting a fall from his horse, he was so grievously hurt, that he took to bed and expired some days thereafter, on 15th August, that same year, 1722.—[*Abbé M'Pherson.*]

INNES WILLIAM—Died in January, 1836, at Ballogie, Aberdeenshire.—[*Cath. Direct.*, 1837.]

IRVINE JOHN—From the Diocese of Aberdeen; entered the Scots College, Rome, 1652; left it 1653; became a Jesuit; and Died in Germany.—[*Abbé M'Pherson's MS. Cat.*]

IRVINE JOHN—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1659. The Diary does not mention when or how he left it. This was he who, to distinguish him from other Missionaries of the same name, was called Mr. Irvine *Hilton*. I find him in the Mission in 1667, where he remained only four years; at least I do not meet with his name any longer among those of the Missionaries.—[*Abbé M'Pherson.*]

IRVINE JOHN—Commonly called *Belty*, entered the Scots College, Rome, 1662; left it 1665; and was Ordained Priest at Paris, and went to the Mission in 1668, and there remained till 1678, when he was allowed to leave Scotland, I know not for what cause, and Died in Germany, [*Abbé M'Pherson's MS. Cat.*]

IRVINE JOHN—Commonly called *Cuttlebrae* (from his taking that name when he was necessitated to skulk as a farmer), went to the Scots College, Rome, in 1671, and left it Priest in 1679. At the time they had not money in Scotland sufficient to support the Clergymen that were already there. For this reason Mr. Irvine went to Cardinal Barbarigo's Seminary at Padua, where he stayed teaching till 1683, when he went to the Mission, where he did much good, being an able, active Missionary. His principal Station was Gordon Castle, where he was greatly esteemed; and the Gordon Family professed many obligations to him, and had great confidence in his prudence and activity. A considerable part of the

Cabrach had formerly belonged to his Family, which was purchased by the Marquis of Huntly for a small trifle. In September, 1698, he was sent to Rome, to assist and succeed Mr. Lesly, who now was become old and infirm. It was judged proper that his Successor should be some time in his School to be instructed and directed by the prudence and experience of that great man. On his arrival at Rome, through Mr. Lesly's means, he was received into Cardinal Barberini's Court, where, by his learning and virtues, he gave great satisfaction. Mr. Lesly, also, was highly pleased with him; but, the climate was not friendly to his Constitution. Still, he would have kept his post, were it not that the Court of St. Germans wished to have Dr. Gordon of Glastirum in that Office. The Clergy were, likewise desirous of the same, with the view of getting him made Bishop. And it was their unanimous desire he should have gone when Mr. Irvine went; but they were disappointed then, by some Family circumstances that made his departure inconvenient. These now no longer existed, nor did Dr. Gordon himself oppose the united voices of his Sovereign and Clergy; particularly knowing that such, too, was the ardent wish of Mr. Irvine, who daily was writing home to that purpose. Mr. Irvine left Rome in 1702. Before his departure, he had obtained a small Benefice from the Pope, and about the same time, an inheritance of about 700 Roman Crowns fell to him, from the death of one Abbé Lesly, a near relation, who had been Keeper at Venice, of that Republic's Library. This Money, with what else he had saved, he settled in the Town House at Paris, for the benefit of the Mission. On account of this, and some other Business, he remained some time in Paris. But having got everything now settled, he was very anxious to go to Scotland, and the Bishops were equally so to have him—[There was only Bishop Nicolson—Bishop Gordon not being in Scotland, till August, 1706.] Persecution was then raging against the Catholics in that Country, and the Messrs. Innes, with his other friends, pressed him to defer his journey, till the rage of the Presbyterians should abate; being deemed impossible for him to get over and remain in the Country without being apprehended. He yielded to their entreaties, and remained in France till Spring, 1705. During this time he exerted himself to get Dr. Gordon to accept of the Coadjutorship, and to induce Mr. Lesly to part with him. For that end he had a pretty sharp paper war with this last gentleman. He arrived in Scotland in Summer, 1705, and continued to labour in the Mission with his former zeal, till Spring, 1717, when he departed this life on the 8th April.—[*Abbé M^r Pherson's MS. Cat.*]

JAMIESON JOHN PAUL—From the Diocese of Aberdeen, was a Convert; went to the Scots College, Rome, in 1677; was Ordained Priest,

and left it in 1685. Before leaving the College, he received his Degrees of D.D. He did not return to the Mission till 1687, because the Mission was so poor that it could support none but those who were actually on it. Mr. Leslie wrote to the Blessed Cardinal Barbarigo, Bishop of Padua, desiring his Eminence would employ him in his Seminary, till circumstances would allow him to return to Scotland; to which proposal the Cardinal readily agreed, and named Dr. Jamieson to the Chair of Divinity, just left vacant by Mr. Leslie, who was afterwards Bishop in Germany. Here Dr. Jamieson found Dr. Nicolson, afterwards Bishop for that Holy Cardinal, had a particular predilection for the Scots. When Dr. Nicolson became acquainted with Dr. Jamieson's abilities, he formed a plan of sending him to Paris, to labour in the History of Scotland, to which Dr. Jamieson had a great turn. But this plan was overturned by Cardinal Charles Barberini, who, being extremely desirous of having him in his own Court, wrote to the Blessed Barbarigo, asking that favour. Barbarigo, though sorry to part with so eminent a subject, could not refuse him to Barberini. Dr. Jamieson himself appears to have been indifferent. But Dr. Nicolson, who was Director, or Prefect of Studies in that renowned Seminary, felt very much parting with him. He arrived at Rome, towards the end of the same year, 1685; and there he remained for the two following years, till in 1687, all the Scots Priests abroad were required, by special orders from King James, to return to the Country. During his residence at Rome, he employed a part of his time in collecting, from the Papers in the Vatican and elsewhere, Documents to work upon, in his projected History of Scotland; in which he had already made some progress, and was in possession of a good many authentic valuable Papers relating to it. In a Letter of 12th October, to Mr. Leslie, from Padua, he tells him that Dr. Nicolson himself, had got a large MS. of Sinclair's, containing the History of our Country, from James I.'s Death till that of James VI; as likewise they were in possession of an excellent MS. of George Chambers, which they got at Padua, very accidentally. To these he added many other valuable Documents during these two years he remained at Rome, all which, with his own Writings, were left, partly with Mr. Robert Strachan, Missionary at Aberdeen, Dr. Jamieson's intimate friend, and partly were lodged in our College at Paris. Even Protestant Writers do justice to Dr. Jamieson's merit as a learned man. He is often mentioned with honour by Nicolson, Bishop of Carlisle, in his *Scots Library*, who says that he brought from Rome, Copies of many Bulls and Briefs; had taken Extracts of the Consistorial Proceedings of the Church of Scotland from 1494 till the Reformation, which place it in an advantageous light; had written critical Notes on the escapes of Spottiswood's

History; had likewise made Remarks on *Reliquie Divi Andreæ*, by Mr. Martin, and had compiled a Chartulary of the Church of Aberdeen. The same Nicolson also observes that Dr. Jamieson had met with the original of the History of Kinloss, in the Queen of Sweden's Library at Rome, written by John Ferrerius—had Transcribed it carefully, and kindly communicated it to several of his learned Countrymen.—Keith, also, in his Appendix to his laborious History of the Church of Scotland, makes honourable mention of Dr. Jamieson. "A Priest in the Church of Rome," says he, "born in Aberdeen, a person much esteemed for his knowledge in the Antiquities of this Kingdom, by all our learned Countrymen," &c.—Nor was his knowledge eminent in this line alone. He was full master of the Oriental Languages, was very able in Philosophy and every branch of Divinity. His piety, zeal, and purity of life surpassed his learning. I have seen at Aberdeen, where I hope they are still carefully preserved, many of his Letters to his dear friend, Mr. Robert Strachan, that breathed all the spirit of St. Francis of Sales, and would be easily mistaken as coming from the pen of that Saint. In passing through Florence, Dr. Jamieson formed acquaintance with Magliabechi, the renowned Librarian to the Duke of Tuscany, who conceived so high an opinion of his learning and abilities, that he says he himself, was a schoolboy in comparison of him. It is certain he was one of the most learned and pious Missionaries we ever had. On his arrival on the Mission, he was placed at Huntly, where Mr. Crichton likewise resided. In the following year, 1688, he began a new Mission at Elgin. Here, at the Revolution, he was made Prisoner, and carried to Aberdeen. But by the interest of his numerous friends, he had the whole City for his Confinement, and performed, with due circumspection, all Pastoral duties. In a few months he had liberty to go where he pleased, and continued to do all the good in his power, to the Catholics, who, both Priests and Laity, were protected on his account. This valuable man, after thirteen years' labour on the Mission, Died at Edinburgh, on 25th March, 1700. After his Death, his memory was revered and celebrated by many of the first Nobility, and all the learned men of the Nation.—[*Abbé M'Pherson*.]

JOHNSTON JOHN.—See *Gordon Patrick*.

JOHNSTON WILLIAM—Enrolled himself in the Order of S. J., at Lyons in 1578; and subsequently taught Philosophy and Scripture at Gratz with great commendation.—He Died there, in high repute for piety and learning, 19th December, 1609, æt. 47.—He is said to have Published a corrected *Abridgment of Shidan's History*, and to have prepared for the Press a *Commentary on Isaiah*.—[*Oliver's Col.*]

KALLENDER ROBERT—Entered the Scots College, Rome, in 1617, and left it the same

year to become a Dominican. He was, afterwards, for some time on the Mission.—[*Abbé M'Pherson's MS. Cat.*]

KELLIE ———— I have met with the name of this Scotch Father in 1686; but can discover no details.—[*Oliver's Collections*.]

KEENAN STEPHEN, D.D.—This eminent Clergyman was Born near Enniskillen, County Fermanagh, on the 26th Dec., 1804.—While he was yet a child, his parents emigrated to Scotland, and fixed themselves in Kirkcudbrightshire, where he was brought up. In early life he intended to devote himself to Education, and with that view he removed to Glasgow, where he had for some time charge of one of the Catholic Schools, and it was there that he formed the design of entering into the Ecclesiastical state. Being encouraged in that design by the Rev. Andrew Scott, afterwards Bishop, and by the Rev. Andrew Carruthers, then Missionary at Dalbeattie, and subsequently Bishop, under whose training he had been brought up,—he was recommended to the Seminary of Aquhorties, Aberleenshire, where he arrived in October, 1826. After revising there his Classical Studies, he was sent, in July, 1828, to the Scots College, Rome, where he was Ordained Priest on the 2d February, 1830, before he had completed his course of Theology. He left Rome in the end of April, arrived in Glasgow early in June, 1832, and on the 18th of the same month was appointed one of the Clergymen in Edinburgh. In the Autumn of that year he was sent, for some weeks, to Dumfries to assist the Rev. Mr. Reid during the visitation of the Cholera, and there the young Priest tasted the first hardships of his laborious vocation. In Edinburgh he was conspicuous as an eloquent and impressive Preacher; but he displayed his great talents chiefly as a Controversial Lecturer; and he was the first, since the time of Bishop Cameron, who rendered his Lectures attractive to Protestants. In July, 1839, he was appointed as Junior Clergyman, with the Rev. Mr. Macpherson, in the charge of the rising Congregation of Dundee; and, for a period of eight years, they both laboured earnestly to improve the condition of the people, and to liquidate the debt contracted by the erection of the Church of St. Andrew's in that Town. In 1840 he established the Female Yearly Society, the first of the kind that existed in Dundee, and which has been of immense benefit to the female portion of the Congregation. This Society Mr. Keenan organised and managed for several years. In 1846 they purchased the small Property of Wellburn, near Dundee, where, the year following, they opened an Academy for the education of youth, which, after the departure of Mr. Macpherson, was greatly enlarged by the addition of new buildings by Mr. Keenan. This Academy was carried on for some years with great success, till, in 1852, it began to decline, and latterly the Buildings were converted into a Convent for the

Sisters of Mercy. On the removal of Mr. Macpherson, in November, 1857, to become President of Blairs College, Mr. Keenan became Senior Clergyman in Dundee, and had the general management of all its affairs. On seeing the Congregation increasing so rapidly in numbers, he found it necessary to provide additional Church accommodation, and, with the aid of the other Clergymen, he set about the erection of the magnificent Church of St. Mary's, which will stand as an enduring monument of his zeal and energy. This Church was opened in November, 1851. To him also does the Chapel in Lochee owe its erection. The School contiguous, was erected in 1854. In the Summer of 1845, he purchased a factory in the west end of the Town, and on its site he built, in 1858, a large and splendid School for girls. To take charge of this School, he invited a colony of the Sisters of Mercy from the Diocese of Derry, who arrived in May, 1859. These he established at Wellburn as their Convent, and for their further accommodation he enlarged, or built almost from the foundation, the house adjoining the School. In the midst of all these undertakings he found time for the discharge of his various duties as a Missionary, and till disabled by increasing infirmities, he was ever assiduous in the Confessional, in Instructing the Young, and Visiting the Sick. He also gave to the Press several small Works on Controversial subjects. In 1846 he published the "Controversial Catechism,"—a Translation of a little Work by Schefflinacher, to which he made considerable additions. He also published, in 1851, "The Catechism of the Christian Religion," being an abridgment of the *Catechisme de Charaney*. In 1858 he was honoured by The Holy Father with the Degree of Doctor of Divinity, conferred upon him for the learning and ability he had shown in defence of the Faith. It became manifest in 1859 to his friends and attached Flock that his Constitution was breaking up, and from that period till his Death, notwithstanding relaxation from duty and change of scene, his health gradually declined. Sometimes he seemed to rally, but the powers of nature became exhausted, and he Expired, surrounded by several of his Brother Clergymen and friends, with the firm faith and humble hope of the Christian and the Priest. His Funeral Obsequies were performed with great solemnity on Tuesday after his demise. The Church of St. Andrew's, which had for twenty-one years been the scene of his labours, was shrouded in black. A large Catafalque, which received the Coffin, was raised before the Altar. The Function commenced with the Office of the Dead, followed by the Solemn Mass of *Requiem*, which was celebrated by the Very Rev. Dr. Macpherson, Vicar-General of the District, his friend through life, and for many years his fellow-labourer. The Deacon was the Rev. Mr. D'Arey of Portobello;—Sub Deacon the Rev. Mr. Eric, of St. Andrew's, Dundee;

VOL. I.

while the Ceremonies were directed by the Very Rev. Mr. Strain, President of Blairs College—the deceased's College Companion. After the customary Absolutions, the Funeral Procession advanced, amidst an immense crowd of mourners, to St. Mary's Church, which the deceased had built, where he had prepared a Vault for the Clergy, and where he himself was the first to be laid. On arriving at the Church, which was soon filled to overflowing, the remaining Anthems and Prayers were chanted by the Very Rev. Mr. Strain, and the Coffin was lowered to its last resting-place.—[*Cath. Direct.*, 1863.]

KENNEDY ALEXANDER—From the Diocese of Dunkeld; went to the Scots College, Rome, 1759, and left it Sub Deacon, in 1765. The Bishops, by accounts they had received concerning him, feared he would not be proper for the Mission, and therefore had written to stop his Ordination. He went to Scotland, where the same Bishops refused promoting him to the Priesthood. He returned again to Rome, in hopes still of being Ordained there, but was refused, because he had not sufficient Dismissorials from his Bishop. He went back to Scotland in 1767, and after some time was Ordained by Bishop M'Donald, and gave great satisfaction as Missionary, in the Highlands, but lived only a few years thereafter, having Died in 1773.—[*Abbé M'Pherson's MS. Cat.*]

KENNEDY JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1693, aged 33; left it Priest, 1698. He stayed some time in Paris, with the Curate of St. Sulpice, who maintained him gratis; afforded him every opportunity of practising Parochial Functions, and when recalled by Bishop Nicolson in 1699, made him a present of five Louis d'Or, to help him on his journey. He was charged with both the stations of Glenlivet and Strathavon, where he laboured with great zeal and fruit for the short time he lived. He Died there, much regretted, 26th May, 1704. [Abbé M'Pherson's MS. Cat.]

KENNY DANIEL—Was Born in 1811, in the Parish of Leomonaghan, King's County, Ireland. He Studied first at the Seminary existing for some time at Youghal, and afterwards completed his Course at the Missionary College of All-Hallows, Drumcondra, where he was Ordained Priest, on the 5th July, 1844. On coming to the Western District he was attached to St. Andrew's, Glasgow; and in 1845 he was removed to Paisley, and had the special charge of the Congregation at Houston. He Died there, of Typhus Fever, after 10 days' illness, on the 23d March, 1847, and is Interred in the Vault of St. Mary's, Glasgow.—[*Catholic Directory*, 1848.]

KINGHORN GEORGE—I find in a Letter of F. George Christie, bearing date Edinburgh, 16th March, 1625, that Brother George Kinghorn, a temporal Coadjutor, had arrived safely from Madrid, with a message from Colonel Semple,

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who meditated great benefactions to his Countrymen and the Society.—[*Oliver's Collections.*]

LAMBERT — Of this Father, who was living towards the middle of the 18th Century, I regret to be unable to give any account.—[*Oliver's Collections.*]

LANDEL ROBERT — Entered the Scots College, Rome, in 1616, where he was Ordained Priest. He Died on his way back to Scotland.—[*Abbé M'Pherson's MS. Cat.*]

LEE THOMAS P.—Was Born in 1831, at Ballingaddy, Parish of Kilmallock, County Limerick. He entered the College of All-Hallows for Logic, 8th October, 1852, and was adopted for the Western District, 16th March, 1855. He was Ordained Deacon on 22d March, 1856, by the Most Rev. Dr. Cullen, Archbishop of Dublin; and Priest, on the 8th December of the same year, by the Right Rev. Dr. Whelan, Bishop of Bombay. He arrived in Glasgow, 10th January, 1857, and was appointed on the 16th following, as second Clergyman in the then joint-Missions of Johnstone and Hounston. In 1859, he was removed to the Charge of Kilbirnie, newly erected into a Mission, and to which is attached that of Beith and Lochwinnoch. He Died on the 26th June, 1866, aged 33, in the 8th year of his Ministry.—[*Cath. Direct.*, 1865.]

LEITH ALEXANDER—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1651; left it in 1655; went to the Mission, where he served for the space of 8 years; then went abroad and entered among the Jesuits. He, some years thereafter, returned to the Mission, and there Died.—[*Abbé M'Pherson.*]

LEITH ALEXANDER—Had laboured in the Scotch Mission with exemplary zeal for several years, when he became a Postulant for admission into the Society of Jesus. His wish was acceded to, and he was ordered to Bordeaux to make his Noviceship. Returning to the Scotch Mission, like a giant refreshed, he cultivated that Vineyard with all the fervour of an Apostle, and was a model of a good Pastor, by his unaffected humility, meekness, love of poverty, and self-denial, and tender regard for the interests of the poor. With such a spirit, he could not fail of producing an abundant harvest of souls. He Died most piously in April, 1675.—[*Oliver's Col.*]

LEITH GEORGE—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1634; left it in 1641. He departed Priest. I know not that he ever went to the Mission. He was afterwards Principal of our House at Paris, which Office he resigned on being provided with a good Abbey in *commendam* in that Country. I find mention of him in some Letters long thereafter; but have not learnt where or when he Died.—[*Abbé M'Pherson.*]

LEITH PATRICK — From the Diocese of Aberdeen; entered the Scots College, Rome, in 1712; left it in 1719, and went Priest that same year to the Mission. He was son to Patrick Leith of Harthill. He was an able, worthy

man, served principally at Edinburgh and Traquair. In the troubles occasioned by the Rebellion of 1745, being with the Family of Traquair in London, he was of great use to our Missioners who were carried Prisoners there. Bishop Smith, with the approbation of his Clergy, sent him afterwards to Rome, both to vindicate the Bishop himself and his Clergy from the aspersions of the *Pilgrims*—which was the cant word for Colin Campbell's Party, and—but mostly to make his merit known there, in the view of getting him named his Coadjutor. Mr. Leith went to Rome accordingly; but, partly by the laborious life he had hitherto led on the Missions, and partly by age, his health failed him much. He neither would have accepted of the Coadjutorship, nor was he in a condition to fill the duties of such an Office. At Rome, he had obtained a small Benefice, which he enjoyed, during the short remainder of his Life. He returned to Britain, in 1750, and soon thereafter Died. I have not been able, exactly, to ascertain the time.—[*Abbé M'Pherson's MS. Cat.*]

LELLIS WILLIAM—Was Born in 1817, at Croon, County Limerick. He there completed his Preparatory Studies, previous to his entering the Missionary College of All-Hallows, Drumcondra, wherein he was Ordained Sub Deacon on the 8th March, 1845, by the Right Rev. Dr. Walsh, Bishop of Halifax, Nova Scotia; and Deacon, on the 19th September following, by the Most Rev. Dr. Murray, Archbishop of Dublin. On coming to the Western District in November, he was Promoted to the Priesthood, in Glasgow, on the 8th December, 1845, by the Right Rev. Dr. Murdoch, and was, immediately after, Appointed one of the Clergymen of St. Mary's, in that City. Few have any conception of the severe routine life of a Glasgow Missionary Priest. With the exception of his too often interrupted hours of reflection, almost every moment of his time, from morning till night, is occupied at the Altar, or in the Pulpit, or in the Administration of the Sacraments, or beside the bed of disease, or in instructing the ignorant, or in the Confessional. Moreover, the dense and damp air, ever enveloping the City, and deeply impregnated with the deleterious smoke issuing from the countless Cotton Factories and noxious Chemical Works, together with the squalid state of the over-crowded lanes, and courts, and closes, combine to render Glasgow one of the most unhealthy Towns in the world. What wonder, then, if the constitution of this faithful Priest fell a victim to his multiplied labours. During four years and a half, he toiled day and night, through Fevers and Cholera, and disease of every kind; for, in Glasgow, almost every month has its Epidemic. He had escaped the Fever of 1847, which carried off several of his Brethren, and the Cholera of 1849; but, alas! said he—"It was a cold and freezing night; the snow lay upon the ground. I was in the Vestry,

worn out with the Easter duty; I got a sudden sick call to Rutherglen, three miles off. They told me I would scarcely overtake the sick woman alive. I ran off at the top of my speed—I entered—but, alas! she was Dead. It froze me to ice—I shall never survive it.”—Neither he did. From that hour he lingered on for three months, under an attack of Phthisis. He went for some time to Dumbarton, to try if change of scene and the air of the country would effect any improvement. But no. He had fought the good Fight, and God called him to receive his reward, on Friday, the 21st June, 1850, in the 34th year of his age, and 5th of his Priesthood. On the following Tuesday, 25th June, his Funeral Obsequies were celebrated at St. Mary’s, (where, while in health, he never omitted to offer up daily the Holy Sacrifice) amidst the tears of his devoted Flock. After High Mass, and the other consoling Ceremonies of the Catholic Ritual, which were performed by the Right Rev. Dr. Smith, his remains were deposited in the Sepulchral Vault of St. Mary’s Church. On the 8th September, 1848, the Catholics of St. Mary’s presented Mr. Lellis with a gold watch, as a mark of their respect and appreciation of his invaluable services. Having disposed of this watch a short time before his Death, and paid the little claims against him, he bequeathed the residue, together with the proceeds of a Policy of Insurance which he had effected, to the Right Rev. Dr. Murdoch, for the support of the Catholic Orphan Institution, as well as for the erection of a Chapel in Rutherglen, where he first felt the chill hand of Death upon him.—[*Catholic Directory*, 1851.]

LESLEY ALEXANDER—Born in Aberdeenshire, 7th November, 1693. His Father was Baron of Pitcairley; and his elder brother James, died a General Officer in the French service.—He was admitted into the Novitiate of the Society of Jesus, 12th November, 1713; and to the Profession of the Four Vows, 2d February, 1729. After teaching Humanities for four years, and Philosophy for the same period, he was sent to the Scotch Mission. Whilst a young Missionary there, the following Adventure occurred to him, which I give from a Letter of his friend, F. John Thorpe. “He had travelled with a Puritan Presbyter, who was going to the General Meeting, and at Evening, was invited to the same house where the Meeting was to be held, and was introduced to the company, which stood in profound silence until the landlady brought a Bottle of Brandy, when they all put themselves in order, and stood in almost a circle, with their hats slouched over their foreheads, and their eyes fixed on the ground. Lesley had his place in the circle, when one of the company began with a solemn tone, ‘*Brother, beg a blessing.*’ The next repeated the same expression, until it came to Lesley’s turn, who, scarcely able to restrain a burst of laughter, faithfully repeated his lesson, and, with an affected gravity, cried,

‘*Brother, beg a blessing.*’ The words were carried on to the last of the Elders, who, raising his hands and eyes, bade the glass be filled and given about. Lesley, in his turn, took his dram, and, thinking he had kept up the jest as long as he could, found an excuse to retire.—In his old days he told me this Story with much humour, and, for the sake of this most amiable and very learned man, you must excuse my inserting this compendium of it.”—Father Lesley, as I find by an authentic Document, was stationed at Rome in 1747. In that City he finished his mortal course, as I discover in part of a Letter written by his friend, F. Thorpe, but, unfortunately, the date is not given, perhaps it occurred in 1760. “On Monday, in Easter week, I lost the person with whom I had the greatest familiarity, Fr. Lesley. He had been invited to Dine with Mr. Fermour. According to custom, he had taken no Breakfast, and had been in the Confessional six or seven hours. At Mid-day he came out; but, meeting a crowd of clowns coming from the Country-vineyards, he desired the coach to await till he had assisted at the Confessions of that company. At Dinner he ate and conversed with much freedom, as usual; for I do not remember to have seen him hipped at any time. Towards the end of the table, when every one was giving his opinion of a particular Wine, he seemed to be less attentive, but was not behind with his sentiments; for he looked up and said the Wine was *Tuscanello*, and immediately bowed his head. Mr. Booth, who sat next him, took the old man in his arms, and, with help, carried him into the next room; but he was no longer alive. You may guess what confusion there was in the company, which was fuller than usual at Mr. Fermour’s table.—You will pardon me for mentioning all these particulars. He was *my* friend. I do not remember that the loss of any acquaintance made so deep an impression upon me. The concern was universal amongst all those that were acquainted with him.—Besides his life as a Religious man, he was possessed of a vast fund of solid learning. His conversation upon many subjects was more instructing than any book that has fallen into my hands; though old, his discourse was always entertaining, and he was never tired.—A little while before his Death, I was about entering into a nearer connexion with him and his studies; for he was willing to communicate to me any of his observations upon men, books, or things. The loss of this opportunity doubles my regret. As you have heard from me at different times of his Writings, &c., perhaps you may be curious to know what has become of all. His Edition of the *Mozarabick Missal*, published at Rome, in 4to., A. D., 1755.—illustrated with a Preface, and learned Annotations, is much esteemed. The designed Confessor of Gravelines carried down a Copy, a present from the Author to the Library of Liege College.—A Treatise on the ‘*Legions of Rome*,’ was far advanced before he

left it. He told me he had only a few quotations to examine, and make some few alterations in the Preface or Introduction. This Work is much desired by all the learned. Had he published it during his lifetime, his name would have never decayed in the memory of the learned. According to the custom of our Colleges, at his Death the door of his Chamber was locked, after the Minister had been to make a short review of what was within. I desired F. Rector to speak immediately to the Rector of the Roman College, that I might have something of his Writings in *English*; for I despaired of getting anything else. The answer from the Roman College was very civil, that nothing should be moved until F. Elliot, who was Rector of the English College at Rome from 1756 till 1762, or some one by his orders, came to look over his Papers. I daily pressed the Rector to go; he took me along with him. You would have been surprised to see what piles of Writing there were contained in his little Room; but our business was only to look for English MSS., and two or three Lent Books. But as the old man wrote chiefly in Latin or Italian, and sometimes French, little or no English could be discovered, except two or three Abridgments of as many English Books, chiefly upon the English or Scotch History, with some Papers of his Refutation of Dr. Middleton's *Pagan and Modern Rome Compared*. These few were sent home to me. What will become of the rest, perhaps no one will be able to tell.—In a loose Note written by F. Thorpe, I find that F. Lesley had a series of 20 or 30 Letters written partly in English and partly in Latin, by F. John Tempest, who had been his Companion in the Roman College. This F. Tempest had been ordered to attend my Lady Gerard in her travels to Jerusalem. In the descriptions of the Countries through which he passed, he displays good taste and criticism, and a thorough acquaintance with the Greek and Latin Classics. They had been sent to F. Lesley by an Italian Count to be revised and enriched by annotations. F. Lesley had often spoken of them to F. Thorpe in terms of high commendation.—What seemed to have any relation to his *History of the Roman Legions*, was afterwards put apart, together with his vast Collection of Inscriptions, chiefly gathered and deciphered by himself in different parts of Europe. In looking over his Papers, I observed what he had too much honour to make known during his life, namely, that he had a principal hand in compiling those Works, which made our Father Azevedo's (born at Coimbra, 15th Dec., 1713) name so famous throughout Italy, and which gained him so much the favour of his Holiness. But that trick has been practised by greater men; for it is known to several that the late Father Julii composed the Treatise *De Synodo Diocesana*, which is greatly esteemed among the Works of Benedict XIV.—So far, F. Thorpe.—[*Oliver's Collections*.]

LESLEY ANDREW—Brother of FF. John and William Lesley, left his Family in Aberdeenshire to enter the Novitiate of the Society of Jesus in Belgium early in 1627, but finished his Studies at Rome. He was a man of considerable talent and observation, as his MS. Letters abundantly prove; and Scotland and Religion may well be proud of him as one of their brightest ornaments. After discharging, for about 16 years, Missionary duties, chiefly in the Highlands, he was seized in May, 1647, and conveyed to Aberdeen, where he had to undergo an Examination. The wisdom and boldness of his Answers filled Catholics with consolation and joy; whilst his meekness and patience, amidst injuries and the privations and severity of Imprisonment, extorted the praise and admiration of his bitterest enemies. These were indeed days of trial and misery for the poor afflicted Catholics. F. Gall, in his Letter, 26th June, 1647, after extolling this glorious Confessor and Prisoner of Christ, says, "The other Members of our Society, who are now employed in this most painful Mission, are reduced to the greatest extremities; they can hardly abide for two days together in the houses of Catholics; their usual lot is to wander in solitudes and in the caverns of the earth, to endure hunger and thirst; but they rejoice notwithstanding to be accounted worthy to suffer these inconveniences for the name of JESUS." Soon after his commitment to Aberdeen Jail, the Pestilence broke out, and made great havoc in the Town; his zeal for souls induced him to petition for leave to attend the infected and dying; but he petitioned in vain. Removed to Edinburgh Jail, he found a brief opportunity of writing, on 27th March, 1648, a Note to the General F. Vincent Caraffa. The above-mentioned F. Gall, in a subsequent Letter, viz. 30th June, 1648, describes the miseries of his Catholic countrymen and brethren. "The Calvinist Ministers force themselves into the Catholic houses, remove the Catholic servants, substitute others of their own leaven, oblige the Family to attend morning and evening daily at their Prayers, and tear away children from their parents to be educated in Heresy. For more than a year F. Andrew Lesley has been their Prisoner. It is his earnest desire to suffer Death for Religion; but their object is to dispatch him by hunger and misery. With the greatest difficulty have our Fathers hitherto escaped the snares and vigilance of their enemies, and as most of the adherents to the ancient faith are either driven into banishment or consigned to Prison, our Missionaries can scarcely find any hiding places, where they may in safety Offer to God the Unbloody Sacrifice, or Recite their Breviary."—Through the exertions of friends, and the influence of the French Ambassador, Count Montreal, F. Lesley was released from Prison, in July, 1648, and ordered to quit the Realm, under penalty of Death, should he venture to return.—With broken health, and suf-

fering severe bodily pain, he reached the Scots College at Douay, where, as Spiritual Father, he infused his own generous spirit among its Alumni. F. Gall, in a Letter, dated Douay, 2d January, 1649, earnestly recommended him to the General as the future Successor of F. Thomas Dempster in the Rectorship of the Scots College at Rome. He describes him as eminently prudent, as a lover of peace, and one specially qualified for the office by his perfect acquaintance with the language and customs of Italy. When and where this Confessor of the Faith finished his meritorious life, I have not succeeded in learning.—[*Oliver's Collections.*]

LESLEY WILLIAM—Elder Brother of Andrew and John; was sent to the Scottish Mission in 1617, and his arrival may be regarded as an æra in the restoration of Religion. At that time there were but two of his Brethren in the Highlands, and as many in the Lowlands. In 1628 I meet with ten Fathers of the Society, and the number subsequently increased. For some years F. William Leslie was their Superior, and usually resided with the Earl of Errol, the Constable of Scotland. In a Letter of May, 1629, he relates the Proceedings of the Persecutions in Scotland. The year before, King Charles I. had addressed a Proclamation to the Bishops and Ministers to mark down and send to the Privy Council, twice in the year, viz.: in November and July, the list of all Catholics who declined to attend the service of the Law Church. The denounced Catholics were to be diligently searched for, and placed under safe custody. Their souls and bodies by the horrible sentence of Excommunication were to be given over to Satan; they were to be treated as Rebels—their property Confiscated. After putting out the fire in their apartments, the Catholic owners were to be ejected from their Homes, and the keys to be delivered to the King's Officers. Such was the barbarity of the Bigots and Zealots, that an illustrious Lady, in the very time of child-birth, with her sick children, was turned adrift, in the presence of the astonished multitude of both sexes. A widow, with all her children and domestics, was forcibly ejected in another Place. Every day afforded the spectacle of Catholic women hurried to Gaol, for daring to serve God according to their Conscience, and the Religion of their Forefathers. In another Letter of F. William Leslie, dated 1st Sept., 1630, I read that the Catholics who had appeared before the Council in the previous month of July, women and men, had all been sentenced to perpetual Banishment; seven weeks were allowed to prepare for their departure; one third of the Rents was granted for the maintenance of their Families, which third however would be forfeited should they venture to return, besides the penalty to be incurred of fine and perpetual Imprisonment. The Courts of Equity were to be shut to the suits of Catholics, and their enemies openly boasted that Catholicity should be extirpated from the

realm of Scotland. Still they claimed credit for clemency, because they spared the lives of the Papists. From all that I have read, I am led to believe that the Persecution of the Scotch Catholics was conducted with more cold-blooded and remorseless barbarity, than was exercised against the primitive Christians during the ten General Persecutions under the Heathen Emperors.—The date of F. William Leslie's Death I look for in vain.—[*Oliver's Collections.*]

LESLIE ANDREW—From the Diocese of Moray; went to the Scots College, Rome, 1618; left it, 1621, and went Priest to the Mission, 1625. I suppose he finished his Studies, and was Ordained in France. He, some time thereafter, went abroad, and entered among the Jesuits, and returned again to the Mission, where he was made Prisoner, and carried to Aberdeen, in May, 1647. There he remained in close Confinement all that and part of the next year. During this time in the Prison, which was crowded with Loyalists, a Plague broke out that swept them all away except a few. It likewise spread through the City, and made a great havoc among the inhabitants. After the Plague followed a Famine, which, Providentially, was not of long duration. During all these miseries, Father Leslie was wonderfully protected and supported by Divine Providence. He, too, was attacked by the Plague, and his life despaired of; but by the Mercy of God he recovered. He, before and after this, assisted his fellow-Prisoners during their sickness, and supplied those who had survived the Plague with provisions during the Famine. He frequently had it in his power to make his escape, as many others had done during these calamities. But Father Leslie, to the great admiration and edification of all, disdained regaining his liberty in that manner. He was, in the latter end of 1648, sent Prisoner to Edinburgh, and lodged in the Tolbooth of that City; but, by the interest of the French Minister, he was soon enlarged, and condemned to perpetual Banishment. He went to Rome, and was made Rector of our College there. At the end of his Triennium in that office, he returned to the Missions, where he finished his days, in 1654.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE GEORGE—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1608. Afterwards he became a Capuchin, under the name of *Fra Archangel*, and Died on the Mission, in Scotland, where he first arrived in 1623. He remained there for six years continually, at the end of which, the persecution being extremely violent in Scotland, he went up to London; but returned, thereafter, to his native Country, where he continued to act for some time, I know not how long, and there, at last, paid the common debt of nature. This George Leslie became remarkable only on account of a somewhat romantic Book, as I take it, written sometime between 1640 and '50,

giving an Account of his Life, where a number of foolish and fictitious Stories are related. This Life is said to be written by Mons. Rinnucini, Archbishop of Fernio, and is called *Il Cappuccino Scozzese*. I have grounds to believe the book was written by Father Andrew Lesly. But whoever was the Author, the Book was greedily devoured by the Italians; and twice or thrice it went to the Press. It was even translated into Spanish, and had vogue in that Nation, as yet particularly fond of Romance, and the Marvellous. In a short time, it made its way even to Scotland, and occasioned great scandal, as the memory of the man was quite fresh in that Country. The Jesuits, observing this, disowned the Book, though they had an intention of Publishing a second Part, had the first taken well in that Kingdom. And, I believe, Father Adam Gordon had advanced pretty far in the performance, when Father William Christie, then Rector of Douay, entirely dissuaded him from such an enterprise. The truth seems to be, that *Fra Archangelo* was a man of unbounded zeal, but little prudence; and by no means merits the high idea the Book gives of him. I found my opinion on the account Father William Christie gives of him in a Letter he writes from Douay, to Father Adam Gordon, of date 29th November, 1698. The passage is the following, literally transcribed:—"As to Capuchin Lesly's Life, it is expedient wee quite us of that censure, or information, seeing it is odious; and the rumore is, that all these in our Country, Catholiques and Heritiques, who did know him, were scandalised of that first Book, which I wish had not been printed, an divulgat; nor that ane other be put out, seeing it will more agravat an augment the rumore of untruths; see my opinion is, there be no more made or amendet touching it. Father Thomson can sufficiently inform about the man. He was zealous; but for the rest I will not write. In his necessity, before his Death, I got the Marchioness of Huntlie, to send him ten Jacobus. He Dyed in his Mother's poor house, just over the river Dee, against the Mil of Abein; and I believe was buried in ane old ruinous Church, in the way, betwixt that and Kanakyle or Hunthall."—It must be remarked that B. Geddes, in the Notes he left concerning the History of our Mission, seems to give credit to a great part of what *Il Cappuccino Scozzese* says of *Fra Archangelo*. It appears this Capuchini corresponded with Colonel Semple, and must have exaggerated his own performances and success on the Mission. The Bishop, when in Spain, had seen these Letters, and reasonably, could not, at that time question the veracity of them. But I am satisfied F. Christie's authority, who was perfectly well acquainted with the Capuchin, was on the Mission at the same time, and could not be ignorant of his doings, must appear convincingly subversive of the high panegyrics made on *Fra Archangelo*.—[*Abbé M'Pherson*.]

LESLIE JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1700; left it the following year, to become a Monk in Germany. I know nothing more of him.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1721, and left it Priest, 1729. He arrived that same year in the Mission, and was stationed in Uist. He continued in the Highland Mission till about 1740. He was particularly obnoxious in that District to Campbell and his Party, opposing their plans and artifices with great vigour. On the other hand, he afforded much assistance to Bishop Macdonald, both with his advice and pen, being a man of great abilities and prudence. The factious strove to ruin his character everywhere, particularly at Rome, where they represented him as a violent Jansenist. On leaving the Highlands, he was stationed at Traquair, from whence he frequently went to Edinburgh to assist the Bishops with his counsel. He was in London with the Traquair Family in the troubles of 1745, so escaped imprisonment. But in 1747, he found it expedient to go over to France, for avoiding being apprehended. There, by the recommendation of friends, and his own talents, he obtained a Canonicate at Courtray, in Flanders, where he remained till his Death, which happened 1780. His Nephew, Mr. Jas. Macdonald, Missionary in the Highlands, who had been educated at Paris, got about £500 by his Death.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE JOHN—From the Diocese of Moray; entered the Scotch College, Rome, in 1618; he left in 1621, became a Jesuit, and Died on the Mission.—[*Abbé M'Pherson's MS. Cat.*]

LESLIE JOHN—The youngest of the Brothers of FF. Andrew and William, returned a Missioner to Scotland in 1628, and Died seven years later, viz.: 23d May, 1635. During the last year and a half of his life, he was a great invalid; but no consideration for his health, no apprehension of personal danger, could induce him to retire from his post. In his last illness he had the consolation of being attended by his Brother, Father Andrew, who sent a moving and edifying account of his Death to the General F. Mutius Vitelleschi. Some of the Letters of F. John Leslie to the said General are preserved. One of 30th September, 1633, is particularly interesting, in which he describes the Coronation of Charles I. at Holyrood House, Edinburgh, on the 18th of the preceding June; and the proceedings of the Parliament in that City. He ends with this observation:—"Plura hujus Parliamenti acta in gravissimum et evidentissimum Reipublicæ et Populi damnum tendunt, ut jactatum ex Populi voce fuerit, Regis in Scotiam adventum, Christi in Hierosolymorum ingressui similem fuisse, cui Palmarum dio canebatur Hosanna in Excelsis, &c.; paucis diebus post ingeminabatur Crucifige, Crucifige. Narratum hoc ab Joanne Leslæo, Insularum

non pridem Episcopo, homine liberrimo, prandenti Regi in utriusque regni confinio; quo auditio illico abstinuit a cibo."—[*Oliver's Col.*]

LESLIE JOSEPH—Was admitted into the Society at Watten, 31st October, 1688, ætat 17. I cannot trace him further, but am informed that he became Confessor to the pious King Stanislaus, and Died at Nanci.—[*Oliver's Collections.*]

LESLIE WILLIAM—From the Diocese of Aberdeen; entered the Scots College Rome, in 1608. He became a Jesuit; was long a Missionary in Scotland, and Died Rector of our College at Douay.—[*Abbé M'Pherson's MS. Cal.*]

LESLIE WILLIAM—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1626; left in 1629. He finished his Studies, and was Ordained in France; and he got a Canonicate at St. Quintin, in Flanders, where he lived for many years. I do not find that he ever went to the Mission.—[*Abbé M'Pherson's MS. Cal.*]

LESLIE WILLIAM—Of the Diocese of Moray; entered the Scots College, Rome, in 1641; left it Priest, in 1647. He was son to Alexander Leslie of Conrack, and N. Gordon, daughter of Gordon of Corsnellat. He was nearly connected with the Leslies of Ruddrie, for his grandfather was a son of that Family. At the age of 15, he was sent to our College at Douay, in Sept., 1636. His uncle, F. William Leslie, mentioned above, was then Rector of that House; he Studied there, his Humanities, and was sent, as above, to Rome. On leaving that City, he entered the Community of St. Nicolas du Chardonnet, at Paris, where he stayed, applying to such Studies as were most proper to qualify him for the Missions, till the end of 1649. When he was preparing to set out for the Mission, his friend and companion in the College at Rome, Mr. Ballenden, arrived at Paris, from Scotland, communicated to him and other friends, his plan for erecting a regular Mission in Scotland. Mr. Leslie was charmed with the idea, and readily offered all the assistance he could give, till the last moment of his life. After the maturest deliberation, as the importance of the subject required, it was deemed of infinite consequence for the present and future success of the Place, to have an Agent in Rome; and Mr. Leslie was unanimously pitched upon to fill that office. Though he would have gone, with much greater good will to share in the hard labours of the Mission, he acquiesced to the united votes of his friends. Luckily, at this time, Cardinal Charles Barberini, who had been Legate at Paris, was just returning to Rome, and very desirous to have Mr. Leslie, or some other Scots Clergyman in his Court. For every one of that noble Family had a predilection for the Clergy of our Nation, since their first acquaintance with Mr. Conn. This was, in many respects, a fortunate combination of circumstances for Mr. Leslie; for, by entering the Cardinal's service, he not only

was sure of a genteel livelihood, but likewise could hope for every support in his endeavours in favour of the Mission, from his Eminence, which was a material point. Mr. Leslie, on his arrival at Rome, began to work for the Religion of his Country. He gave a minute detailed account to the Congregation of Propaganda F., of the unhappy situation to which Religion was at present brought in Scotland:—the causes of this misfortune and the remedies which should be applied. The principal and most effectual, he averred, would be to grant a Bishop. This was the point on which he most insisted, and of which he never lost sight, but urged it on every favourable occasion, till at last he happily obtained it. At the time of which we are treating, strange opposition was made by our Jesuits to the measure; nor did they give up the point till the very last. And this was one great source of the disputes Mr. Leslie had, all the rest of his life, with that formidable Body. Strange difficulties and delicacies in a point so clear, hindered Rome from acting with vigour and resolution. Mr. Leslie, though feelingly sensible of the disappointment and the loss Religion would sustain, saw it would be in vain to strive against the torrent, and proposed the next most advantageous measure, which was to name a Prefect, with ample powers over all the Missioners. Here he was more fortunate; but still had to lament that the Prefect's faculties were, particularly in what regarded Regulars, too much limited. He obtained a decent subsistence, considering the value of money at this time, for ten Missioners.—In fine, during more than half a Century that he filled the office, he never let slip an opportunity of benefiting the Mission, which principally to him, owed its origin and progress. The Annals compiled by Mr. Thomson, the Account given of the College, speak enough of how much we all owe to this most excellent man. His virtues and his learning made him be caressed by the first personages in Rome, and procured him the offer of many lucrative employments, which, as they would engross more of his time and attention than he thought he could spare from his main object, he declined accepting. He, however, occasionally did business for some French and German Bishops. But, the greatest charge of this nature he took in hand, were the Archives of Propaganda. Papers of various kinds poured in on that Congregation; and, hitherto, no method was taken to arrange them under proper classes and dates. Mr. Leslie was desirous to undertake that charge; and, considering the personages who desired it, viz., the Prefect and other Cardinals of the Congregation, he could not well refuse. He was the less averse to it, that it gave him many opportunities of representing to the Cardinals, the miseries of the Scotch Mission, and of obtaining Helps for it, of various kinds. Some of the Popes that reigned in his time, particularly Innocent XII., and

Clement XI., had a great esteem for him, and consulted him on various occasions. His only antagonists were the Jesuits — a formidable cohort, indeed! To all their intrigues and crafty policy, Mr. Leslie ever opposed naked, simple truth alone, and stubborn facts. The history of the Mission and College, speak how little the Jesuits, in the end, had to vaunt of their victories. Full of years and merits, he departed this life, on 23d April, 1707. His Successor, Mr. Stuart, caused erect a Monument for him in our Church.—[*Abbé M'Pherson.*]

LESLIE WILLIAM — Of the Leslies of Wartle; Born in the Diocese of Aberdeen; entered the Scots College, Rome, in 1675; left it in 1681, after being Ordained Priest. On leaving the College, the Mission not being able to maintain more Priests than actually were in it, he went to Padua, and taught Divinity in Blessed Cardinal Barbarigo's Seminary. His great desire was to get to the Mission. Having stayed two years in this Seminary, he departed for Scotland; but in France he was dissuaded from proceeding farther, it being still impossible to provide him with Money necessary for his support. He attempted to prevail on his Cousin, William Leslie, Canon at St. Quintin, to resign the Canonicate in his favour; but to no purpose; though the good Canon was rich, and about 80 years of age, he stuck close to his Benefice, whence Death only parted him. Mr. Leslie returned again, on his Eminence's kind and pressing invitation, to Padua, in 1684, and took up his former Chair of Divinity. He was not there long when he received a pressing invitation from his Cousin, Count Leslie, to go to Germany. Count Leslie was one of the Balquhain Family, and had gone to Germany when young, and entered an adventurer into the Emperor's service. By his valour, talents, and good fortune, he had risen to the rank of a General, and had considerable influence at Court. He had heard of this Cousin, William, being much esteemed at Padua and elsewhere for his parts and learning, and he was desirous of making the young man's fortune. Mr. Leslie, who, without question, was a man of great abilities, readily accepted of the invitation. He soon became a great favourite, not only with the Count, but also with other great people about Court, and even with the Emperor himself. He was immediately appointed to rich livings, and at last made Bishop of Laubach, Capital of the Province of Corinthia, where he was much respected till his Death, which happened, 1727. He was not unmindful entirely of his Country or Countrymen. He settled a Pension of 50 Roman Crowns yearly on Mr. Robert Strachan, several years before that worthy man's Death, because he had been his beloved Companion in the College. He left in all a thousand Roman Crowns to the Mission, which Money was settled at Paris. To the College at Rome he bequeathed a Legacy of 1000 Florins. Count Leslie, his Benefactor's

son, he named his sole Heir, to whom he left an immense sum of Money, accumulated from the rich Benefices he enjoyed for so many years.—[*Abbé M'Pherson's MS. Cat.*]

LEVINGSTON JAMES — Was of the Venetian Province, and was Born about 1654; entered the Society of Jesus at Bologna, August 4, 1678, and in 1686 was Studying the fourth year of Divinity, when he was applied for to serve the Scotch Mission. It seems, however, that he was not sent over till 1691. He was Professed at Aberdeen, August 15, 1695. In 1712 he occurs Superior of his Brethren in Scotland.—[*Oliver.*]

LINDSAY HENRY — From the Diocese of Aberdeen; entered the Scots College, Rome, in 1624; left it in 1627, and became a Jesuit.—[*Abbé M'Pherson's MS. Cat.*]

LIVINGSTON JAMES — Entered the Scots College, Rome, in 1677; left in 1678, and became a Jesuit. He Died Superior of the Jesuit Mission in Scotland.—[*Abbé M'Pherson's MS. Cat.*]

LUMSDEN ALEXANDER — From the Diocese of Aberdeen; entered the Scots College, Rome, 1645, and left it to become a Dominican, 1650. He was for some time on the Mission. Being at London in the very heat of Oates' Plot, he was Apprehended, and Condemned to Die as a Priest. I think the Sentence was not executed.—[*Abbé M'Pherson's MS. Cat.*]

LUMSDEN THOMAS — From the Diocese of Aberdeen; went to the Scots College, Rome, in 1644; was made Priest, and went to Paris from the College, 1650. In Paris, being a man of great abilities, he became Professor of Divinity, in which Office he continued but a short time, leaving it for the poor and troublesome, but meritorious Employment, of a Missionary in Scotland. He was one of Mr. Ballenden's first Companions, and in whom that excellent man had great confidence. Mr. Lumsden, any time he himself had occasion to be absent from the Mission, was the Person he always substituted Prefect till his own return. Partly on account of the bad state of his health, which rendered the Duties of a Missionary extremely difficult to him, and partly to avoid a persecution which his zeal in the discharge of his Pastoral Duties had suscituated against him, it was thought proper to appoint him Prefect of Studies in our College at Paris. There he arrived in 1664, and happily exchanged this for a better Life, on 28th January, 1672.—[*Abbé M'Pherson's MS. Cat.*]

MAIN JOHN — Entered the Scots College, Rome, in 1619; left it in the same year, and became a Monk at Wurtzburg.—[*Abbé M'Pherson's MS. Cat.*]

MAGILIVRAY JAMES — After Studying Humanities with Mr. John Chisholm, (afterwards Bishop of Oria,) in the Scotch College, removed from Douay to Dinant (when Father John Pepper was Rector), and witnessed, soon after his Novitiate, the suppression of the Society of Jesus. On receiving Holy Orders, he became Chaplain in 1778, or 1779, at

Traquair, county Peebles. His noble and venerable patron, Charles Stuart, seventh Earl of Traquair, in a Letter to the Rev. F. Stone, of 19th September, 1814, states that his late Chaplain, Mr. Magilivray, (who Died, 4th April, 1811), was "the last of the Scotch Jesuits." He was pleased to add, "I was educated at St. Omer's College; am sincerely attached to the Society; and congratulate you on its Restoration."—From a Letter now before me, written by F. John Pepper, and dated Terregles, 17th January, 1803, I learn that Mr. James Magilivray entered the Novitiate in October, 1768, and, after his first Vows, Studied Philosophy with the Jesuits at Luxemburgh, and was already named by the Provincial to be Regent of the College of Namur, when the suppression of the Society took place.—Was not the former Chaplain to Earl Traquair's Family the notorious Rev. Alexander Geddes, who died so unhappily, 20th February, 1802, æt. 65?—[*Oliver's Col.*]

MALCOLM JOHN—Was Born in Aberdeen, on the 10th April, 1813. Being admitted into Aquhorties College, on the 21st July, 1823, he was sent, on the 22d June, 1826, to continue his Studies for the Church at the small Seminary of Conflans, in the vicinity of Paris, which had been Established a short time previously as an auxiliary to that of St. Nicholas in the City. On the breaking out of the Revolution of July, 1830, the Students were compelled to fly; and he, after running various risks, made his way with much difficulty to England, and soon after reached Blairs College. On the 29th of the following October he returned, along with several others, to Paris; but as matters were still in a very unsettled state, and as it was not deemed very safe for Ecclesiastical Students to remain in the Seminaries in the Capital, which were then objects of suspicion with the mob, it was thought advisable to have them removed to some distance; and, accordingly, he and his Companions were transferred early in 1831 to the English Benedictine College of Douay, in the North of France. When the Revolutionary ferment had subsided, the Scottish Students returned to Paris in the Autumn of 1833, and Mr. Malcolm entered the Seminary of St. Sulpice, to commence his Theological Studies. When these were completed, he came to Scotland, on the 3d August, 1836, and on the 25th of the same month, was Promoted to the Priesthood at St. Margaret's Convent, by the late Right Rev. Dr. Carruthers, after which he remained as Missionary in Edinburgh. On the departure of the Rev. S. Keenan to Dundee, in July, 1839, he became Senior Clergyman; and, as such, after Bishop Carruthers retired to Blairs College, he had, under the Right Rev. Dr. Gillis, the chief management of the temporalities of the Edinburgh Establishment. In June, 1845, he was removed to Dumfries, and thence, in August, 1847, to Stirling. Soon after, he had become so very infirm in health,

VOL. I.

and his Constitution was so much shattered that, in May, 1851, he was relieved from the charge of the Stirling Congregation, and, indeed, from all Missionary duty. Having spent the Summer and Autumn of that year in vainly endeavouring to recover, he retired to Arbroath, where he was carefully tended in his last illness by the Rev. Alex. Gordon. At length, all hopes of recovery having vanished, he Died at the Catholic Chapel-House there, on Friday, the 2d April, 1852; and, after the customary Funeral Service, was Buried near the Chapel. [*Catholic Directory*, 1853.]

MAMBRECHT JAMES—Reached the Scotch Mission in 1627, at the very time that F. John Mambrech, who calls him "*cognatus meus*," was on the point of leaving it. He was placed as Chaplain with George Seton, third Earl of Wintoun, who Died, 17th Dec., 1650, æt. 65, and was Buried at Seton. After residing in this capacity nearly 12 years, and endearing himself to all, his noble Patron was accused of harbouring a Popish Priest, and such was the envenomed malice of the Puritans, that, with the advice of his friends, F. Mambrech was induced to withdraw himself for a time, as many Catholics did, into England, as a shelter from the storm of persecution. However, he soon returned to support the declining cause of Religion. I find by his Letter of 17th December, 1640, that "he considered all their former and present afflictions as but the preludes to future evils. Within the last ten days, orders have been published throughout Scotland not to sell anything to Catholics, or buy anything of them. Many are already deprived of their Rents and Income. Several Catholics have offered three-fourths of their Property, provided they may keep the remaining fourth for the maintenance of themselves and their families, and even this is refused. Nay, our adversaries impiously swear that not a single Catholic shall live or remain in Scotland by the end of the year.—I pass by numerous instances of insolence and outrage. A noble Baron, 70 years old and more, was seized in England and brought to Edinburgh, whose Family they ruined, whose property they have confiscated; at the end of six months' Imprisonment, he Died most piously on the 3d of the present month.—On the 30th ult., the Feast of St. Andrew, the Tutelary Saint of Scotland, one of our Fathers (the context shews it was the Writer) paid him a visit, and succeeded on the following night, with imminent danger to himself, to Say Mass, and Administer all the Holy Sacraments. There is no one for us but the good Jesus; yet, if He be for us, what matter who is against us? The only concern I have had during the two last years, is, that I remain *alone* in this Southern part of the Kingdom, and I have no one whose help I can procure for the good of my soul, and every hour I expect either to be taken, or compelled to quit the Country."—In a Letter of 13th June, 1641, he says—"Such is the fury

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and power of the Puritans, that their will is impunity. They seek to extinguish every spark of Orthodoxy—that every vestige and the very name of Catholic may be effaced. Against those who decline to take the Covenant, the Proceedings are carried on with the extremity of rigour. Such and so general a Persecution I have never yet seen, nor has any Catholic, since the true Faith was first banished from this Kingdom. I am the only one left in this South part of Scotland, but as long as I am able to stay, I have decided, with the help of God, to remain, whilst I have a place where to lay my head, though my lot must be extreme misery and perpetual fear and danger. God grant that I may save *even one soul* from shipwreck; and may good Jesus show me what things I may suffer for His Name. Oh! how I wish I could die for Him.”—In another Letter of 5th July, 1642, he observes, “that, for the last two years he has received no answer to his Communications—that, during the last and present year, the Kirk Assembly has been occupied in extirpating Catholic Faith, and rooting up every monument of ancient Piety—that, their brutal violence has been spending itself against the Images of the Crucified Redeemer, and His Most Blessed Mother—that, very recently in the Town of Inderhiden, in Fifeshire, a noble stone Cross, superiorly worked, which stood in the Market Place, was doomed to destruction. The Ministers had given the Commission to a Mason, who made all the usual preparations; after mounting the ladder and scaffold, he came down under the pretence of wanting a tool; but hurried from the Town, and meeting a person on the road, he declared that he was deterred, and that nothing should induce him to injure and destroy that Figure of Christ. Another man was obtained, who completed the job; but, strange to say, he had no sooner come down from the ladder than he was paralyzed in all his limbs, and continues to this very day motionless and bedridden. But their hearts are hardened. There is soon to be a general search through the Kingdom for Church Furniture, and Rosaries and Catholic Books, &c., and they are determined, as they say, to make their last effort not to leave a Catholic in this Kingdom.”—In August, 1642, this zealous and patient Father still remained without a Helper, “*Solus ego modo in his meridionalibus partibus relictus sum. Dominus est; quod bonum est, in oculis suis faciat.*” In the following April, he briefly notices the iniquity and tyranny of the times—the order for the Gentry to dismiss all Catholic Domestic—*and for all Catholic children to be sent to Heretical Schools—and the active search that was going on for the few Priests, who could rarely abide for three days in the same place; but still faithfully discharged their Duty.*—In such a state of misery and destitution, and exposed to the implacable malice of the Ministers of the Kirk, Banishment and even Death must have been a relief to the suffering Catholics.

It sometimes occurred to him to go on board a Vessel, and bid adieu to his ungrateful Country; but then the thought of what would be the forlorn condition of his scattered Flock rushed into his mind, and he determined to remain with them to the very last; too happy, indeed, if, like the Good Shepherd, he could lay down his life for his sheep.—During much of this time, and even for seven long years, F. Mambrecht was Superior of his BB., but it was most difficult to hold any intercourse, or receive any information. In his Letter of 29th October, 1646, he says, for the last two years he could not visit those in the North, even by Letter; that he was unacquainted as yet whether F. John Seton, whom he had long time Commissioned to receive the Religious Profession of F. William Grant, had been able to do so; that he understood that he had sailed for Norway, but, whether he had yet returned, he could not ascertain. He implored the new General, F. Vincent Caraffa, as he had done his predecessor, F. Mutius Vitelleschi, to discharge him from an office to which he always believed himself to be unequal.—For part of the subsequent history of this truly good man, we are indebted to an intercepted Letter of F. Robert Gall, bearing date, 23d October, 1653, and published in Volume 1st of the *Thurloe State Papers*, pp. 538-9. He says that he had reached Scotland towards the end of last August, and had thrice visited F. James Mambrecht in Edinburgh Jail, where he had been kept a close Prisoner nearly ten months; but found him serene and cheerful; and ready to suffer shame and death for the Name of Jesus. F. Gall administered to him that Pledge of Divine love, the Holy Communion, which he received with abundant tears mingled with joy, and with incredible delight to both. Understanding that the Civil Authorities were reluctant to execute their Prisoner, and that his constitution was impaired, even to the spitting of blood, by the severity of his confinement, F. Gall left no stone unturned to obtain his freedom. The Government consented to his release, provided he would take an Oath to go into perpetual Banishment, and find two securities in a large sum, and pay a sum of money himself before his discharge. F. Mambrecht avowed that he would rather rot in Jail, than bind himself to conditions so unjust and so discreditable to his Religious Profession. The correctness of this account is confirmed by a Letter of this worthy Confessor of Christ himself, dated Douay, 9th March, 1654. He relates, that on 9th November last, he was led from Jail to the Judges, who had been much displeased, some months before, by his refusal to offer a Petition for his Life, after having received Sentence of Death, and by his subsequent refusal to pay down £100 penalty, and find bail for £500, and to depart the Kingdom within one Month, and never return thereto. After despatching on the clemency of the Government, they discharged him by Proclamation, on 14th

November, 1653, in the Eleventh Month of his Imprisonment.—He reached Douay on 6th March following, where I lose sight of him. The memory of so good a man deserves to be perpetuated.—[*Oliver's Collections.*]

MAMBRECHT JOHN—Who sometimes signed himself *Du Pre*, was of a good Scotch Family, and connected with the Ogilvies. After serving the Mission for some time, he was called to London to be Confessor to the French Embassy—a situation that he filled with credit to himself and the Society for a year and a half during the latter part of the Reign of James I. and the beginning of Charles I. This office procured him an introduction to the Court, and he says, in a Letter, dated Antwerp, 7th April, 1628, that King James had treated him with much kindness. "*Jacobo Regi familiarissimus per annum, fui etiam illi notus, ut Societatis nostræ.*" Retiring from the Court, he returned to the Scotch Mission, in the Lent of 1626. In December the same year he was Apprehended at Dundee by the Bishop of Brechin, and committed to Edinburgh Jail. We learn from his own report that he passed more than six months in his loathsome Prison; that the Warrant for his being Hanged had received the Royal Signature; but had been cancelled at the earnest entreaty of the Queen and the Countess of Buckingham, (the Duke's mother); he laments that his constant Prayer for Martyrdom, which he had offered to God from his youth upwards, had not deserved to be granted; yet he hopes that eventually, God, in His mercy, will not deny him this glorious end—that during his Imprisonment no friend was allowed to visit him—that he was interdicted the use of pen and paper—that his only comfort was the Cross that hung around his neck, and his Breviary, when the light in his gloomy Cell would permit him to use it; that twice during the 24 hours a turnkey brought him a scanty provision of food, barely sufficient to support Nature. Before the end of June, 1627, he was discharged; but his confinement in that filthy Prison brought on a long and dangerous illness, and it was only in the Spring following that he was able to walk abroad.—F. William Leslie, in a Letter of 22d June, 1627, says of him, that this Prisoner had conducted himself so well in the cause of Religion, as to leave the Realm with satisfaction and comfort to the Catholics, and with the recommendation and admiration of their enemies. His subsequent history I obtain from p. 161 of *Drew's "Fasti Societatis Jesu,"* printed at Brunsberg, 1723. It relates his retirement into Poland, where he was wholly engaged in hearing the Confessions of various nations—Italians, the inhabitants of Great Britain, Germans, French, Spaniards, and Hollanders, of whose languages he was a perfect master—that he was eminent for his devotion to the Passion of Jesus Christ, and that he perpetually regretted his having been disappointed of suffering Martyrdom for

his Crucified Lord.—This venerable Confessor Died at Warsaw, 28th April, 1670.—[*Oliver's Collections.*]

MANTICA JOSEPH—This accomplished young Clergyman, who, after having given promise of great talents and eminent usefulness, was cut off in the flower of his age, was Born in Greenock, on the 23d April, 1823. He was nearly related to the Rev. John Gordon, who, for many years, was Missionary in that Town. Having, at a very early age, manifested a desire to dedicate himself to God in the Ecclesiastical state, he entered St. Mary's College, Blairs, on the 20th August, 1834; and was sent on the 8th Sept., 1837, to continue his Studies at M. Poulon's Educational Institution, at Vaugirard, near Paris. In both these Houses he gave proof of more than ordinary talents, and at Vaugirard his success in Classical attainments was marked by the number of prizes which he carried off at the close of each scholar year. He went through his course of Philosophy at Issy, and spent three years in pursuing the Study of Theology, at the Seminary of St Sulpice, in Paris. Having been there Ordained Sub Deacon on Ember Saturday after Pentecost, and Deacon on Ember Saturday in Advent, 1847, by Monseigneur Affre, then Archbishop of Paris; he returned to Scotland on the breaking out of the Revolutionary storm of the 24th February, 1848; and was promoted to the Priesthood in Glasgow, on the 5th of April following, by the Right Rev. Dr. Murdoch. Having, at the solicitation of that Prelate, obtained the consent of the Vicar-Apostolic of the Eastern District, for which he had Studied and was Ordained, to give his services for some time to the Western District, he was stationed in his Native Town. During his short residence there, his eminent qualities had already begun to develop themselves, and it was not without much regret that Dr. Murdoch saw himself deprived, in the Autumn of 1849—when Mr. Mantica was called to his own District—of the valuable assistance of so able a Missionary. On leaving Greenock, he was appointed to the Charge of Portobello. This Mission, although inconsiderable, as far as the Town itself is concerned, is, nevertheless, a very extensive and important one, as it stretches over a wide tract of Country, comprising the whole of Haddingtonshire, and a great part of the shires of Mid-Lothian and Berwick. Over this vast range, Catholics are to be found; in the Towns and Villages, the number is considerable. The whole of this Country was, so far as regards Catholics, within Mr. Mantica's jurisdiction, and faithfully did he perform the task assigned to him. His was not the life of idleness or inaction; he visited frequently, the several localities where a handful of poor Catholics could be collected, earnestly exhorting them to be steadfast in the Faith—their dearest, their only inheritance—and to prove the truth of their

Creed, by the Holiness of their Lives; he admitted them to the Holy Sacraments; and to give some stability to his Ministrations, he opened Stations at Dalkeith, Prestonhome, Pathhead, Tranent, and Haddington. But his constitution, naturally weak, could not long hold out against the fatigue of such accumulated exertions. Nearly twelve months before his Death, he felt the first symptoms of that insidious and fatal malady (Consumption) which deprived him of life, and the Eastern District of one of its most zealous Labourers and brightest ornaments. His gradually declining health soon began to cause anxiety to his friends; but he himself was always cheerful and buoyant; nor could he be prevailed upon to interrupt his labours, till his malady and consequent bodily weakness, at length, in a manner compelled him to yield. For a considerable time before his Death, he was confined to his House in Portobello, and latterly the termination of his mortal existence was looked for almost daily. He Expired there on the 31st of August. His last moments were impressively calm. His eye, undisturbed in its usually serene expression, and fixed, as with enlarged attention, on the Crucifix within his hand, he looked the words of the Psalmist, "Thou hast settled me in hope," and seemed to breathe the same resolve, "In pace, in idipsum dormiam et requiescam."—Thus closed, after several months of severe and painful suffering, the brief, but blameless and fruitful career of this edifying young Priest. His last and earnestly repeated request, was, that the Bishop would not forget the scene of his labours, and that a few pounds, which he had saved for the purpose, should be applied to form the beginning of a Fund for building a Church in Haddington—a Place where he had been subjected to many public insults in the discharge of his duty.—His Funeral Obsequies, at which all the Clergymen within reach attended, took place in St. John's Chapel, Portobello; after which he was Interred in the new Calton Burying-ground, Edinburgh.—[*Cuth. Direct.*, 1853.]

MARTIN WILLIAM—All that I can learn of him is from a Letter of F. James Gordon (Huntly), dated Bordeaux, 11th March, 1611—"I have heard that the Earl of Tyrone, of Ireland, who lives at Rome, complains much of our Brother, William Martin; therefore, I have taken care that William should write to him and vindicate himself."—[*Oliver's Collections.*]

MARVEL FRANCIS or **MOREIL**—Was Born at Paris in 1664; at the age of 32 went to the Scotch Mission; was committed to Prison and Banished, but returned.—[*Oliver's Collections.*]

MATHISON GEORGE—Was a Native of the Parish of Bellie, Banffshire. While young, he was, for some time, at Scalau, and was amongst the first Students who went to the College of Valladolid. There he was Ordained

Priest, and returned to Scotland in January, in 1779. He was immediately placed in Auchinhalrig, which was the only Mission of which he ever had the Charge, and where he Died, in January, 1828.—[*Cuth. Direct.*, 1849.] See p. 289.

A horizontal Slab in S. Ninian's Church-yard, Enzie, covering the remains of Mr. Mathison, has the following Inscription—



SUB HOC LAPIDE SEPULTUS EST
R. D. GEORGIUS MATHISON,
NATUS DIE 12^o JANUARI, 1756;
QUI E SEMINARIO SCOTORUM
VALLISOLETANO IN SCOTIAM REDIIT
PRESBYTER ANNO 1778:
AC CUM PER 50 FERE ANNOS
MISSIONAM S. NINIANI APUD BELLAY
FIDELITER ADMINISTRASSET,
AD MELIOREM VITAM TRANSIIT.
DIE 14^o JANUARI, 1828.

MAXWELL ALBERT.—The name of Maxwell is, of all others, the most numerous in the Fasti of Scotch Jesuits.—F. Albert was Chaplain to King James II. at St. Germaine's, and is described by F. James Forbes, in a Letter dated from Donay, 26th January, 1691, as, "*Vir solidæ virtutis et doctrinæ.*" A few days later, viz. : 2d February, he was Professed of the Four Vows at Paris. He continued attached to the Court many years; thence he retired to Watten, where he filled the Office of Spiritual Father, and there he Died, on 18th January, 1729.—[*Oliver's Col.*]

MAXWELL CHARLES.—Who, on the suppression of the Jesuits, had been received into Douay College, with Mr. Macgillivray and Mr. John Chisholm. At that period, he had the charge of the Huntly Congregation. He was Born at Terregles, in Galloway, on the 23d January, 1748; and was related, though very distantly, to the Nithsdale Family. He was, when a boy, sent to the Scotch Jesuits at Dinant, where he took the Habit, and Professed. He had taught the lower Schools after finishing his Philosophy; but Studied Divinity at Douay. On coming to the Mission, he was sent to succeed Mr. Duthie, at Huntly, where he continued till 1798, when, being appointed Procurator of the Mission, he removed to Edinburgh. This Office he continued to hold till 1810, when he was succeeded by Mr. Alexander Badenoch. He Died on the 5th March, 1811.—[*Cuth. Direct.*, 1849.]

MAXWELL CHARLES—Was Born 23d January, 1748; Studied Humanities partly at Donay, and partly at Dinant; entered the Society of Jesus at Tournay, 28th Sept., 1767, and there took the Scholastic Vows. For many years he served the Scotch Mission. He was Prefect in the new Scotch College in Dinant, at the Dissolution of the Order. Returning to Douay, he there finished his Studies, and with

his Confrere, Mr. J. M'Gillivray, took the *Mission Oath*, but both reserved to themselves the full power of rejoining the old Standard of the Society, as soon as Providence should restore it.—In a Letter now before me, he says—“I have a Copy by me of that Oath, signed by me and Rev. Robert Grant, President, and Rev. Andrew Oliver, Vice-President of the College; after promising never to embrace any Religious Order, the following exception is inserted and sub lineâ, “*excepta Societate Jesu, si unquam vel ex toto, vel ex parte quocumque modo, sub quocumque nomine, in quocumque regno vel provincia, sive expressissime tacite, tantum consentiente Sede Apostolica, fuerit instaurata.*”—He was chosen, in 1797, by the unanimous consent of the Missionaries, to take the trust and management of the Temporalities; and he continued to act in this capacity of Procurator until his Death, which happened at Edinburgh, on 5th March, 1811.—[*Oliver's Collections.*]

MAXWELL FRANCIS.—A man of talent and solid virtue, was preparing for the Scotch Mission in 1691.—Sixteen years later I find him there; but suffering from a dangerous humour in his eyes. He was living in Galloway in 1707.—[*Oliver's Collections.*]

MAXWELL FREDERICK—Son of Lord Herries; he was living in Scotland in October, 1653. He Died, Rector of the Scotch College at Madrid, “*in odore Sanctitatis;*” but the date I cannot learn.—[*Oliver's Collections.*]

MAXWELL GEORGE—Son of William Maxwell of Kirkconnell, was Born, 13th Oct., 1714, and entered, a Novice, at Tournay, 28th September, 1732. After qualifying himself by proper Studies for the Mission, he returned to Scotland, 30th October, 1744. He made his Solemn Profession at Terregles, 13th January, 1749, and succeeded F. John Pepper, in 1772, in the Rectorship of the new College at Dinant. Shortly after the suppression of the Order, he returned to Scotland. His last Will bears date 26th August, 1796, and he Died on 5th November, 1802, at Edinburgh.—“At six o'clock in the evening,” as I find, by F. John Pepper's Letter, of 21st January, 1803, “5th November, 1802, his maid came to his room to know if he wanted anything; she found him as ordinary, in his Chair, with a Spiritual Book in his hand. Not being able to awake him, she was affrighted, and ran for F. Charles Maxwell, who came immediately, found him really Dying, Administered the Extreme Unction and last Absolution; and, about an hour after, at eight o'clock, the good old man calmly breathed his last, in presence of Bishop Cameron and the other Clergyman, whom Mr. Maxwell had called to be witness with him of his last moments. R. I. P.—The same Father relates that F. George Maxwell left his property for the good of the Scotch Mission, until the Restoration of the Society of Jesus, when the principal (about £1900) was to be transferred without

interest, to the General of the Society, or his Proxy. This was signed by Bishop Hay, Mr. Charles Maxwell, and James Farquharson, Esq. [*Oliver's Collections.*]

MAXWELL HERBERT.—I meet with this Rev. Father at Douay, on 10th June, 1686; but, about three months later, he was appointed Chaplain to Earl Melfont, the principal Secretary for Scotland, who had been recently Converted, with all his Family, to the Catholic Faith.—Further particulars I cannot recover. Probably he shared in the fortunes of his Patron at the Revolution, who emigrated to St. Germain's, and who Died there, in January, 1714. [*Oliver's Collections.*]

MAXWELL JOHN—Was Born, 22d August, 1682, and joined the Society of Jesus, 18th Oct., 1702. This excellent Scholar and worthy Father returned to Scotland in August, 1717; but owing to the difficulties of the times did not become a Professed Member of the Society until 4th July, 1720. Retiring in his old age to Douay, he there finished his pious course, 5th January, 1759.—[*Oliver's Collections.*]

MAXWELL ROGER—Born 18th April, 1664; joined the Society of Jesus at Nancy at the age of 16; Studied at Pont-a-Mousson. After spending some years on the Mission, he was obliged to retire, from bad health, and the violence of the Persecution.—At the age of 34, he was numbered with the Professed Fathers.—[*Oliver's Collections.*]

MAXWELL STEPHEN.—A man of superior merit. He was Born in 1666; was Educated in the National College at Douay, and embraced the Institute of St. Ignatius, in the province of Toulouse. Endowed with great talents, he improved them by diligent cultivation. After filling the Chair of Philosophy at Carcasson, he was ordered to the Scotch Mission, where he was a model of zeal, humility, and charity. At the Revolution, he fell into the hands of the enemies of the Catholic Faith, who kept him immured in Blackness Castle for some years; but here he had the comfort of being admitted to the Solemn Vows of his Order; and being a good Biblical Scholar, he employed much of his spare time in collating the Sacred Volume with the Hebrew text. Restored to liberty he proceeded to Douay, where he was appointed Prefect of Studies, and subsequently Vice-Rector, Rector, and Procurator. His services being required in his Native Country, he returned home in 1703, and for the greater part of the remainder of his life was the vigilant and gentle Superior of his Brethren.—Bishop T. Nicholson, the first Vicar Apostolic of Scotland, and his Coadjutor and Successor, Bishop James Gordon, held him in the highest esteem and regard. The last mentioned Prelate, in a Letter, dated Edinburgh, 3d Nones, June, 1710, to the General, M. A. Tamburini, styles F. Maxwell “*vir prudentie egregie.*” This learned and venerable Father Died of Consumption (*tabe absumptus est*),

on 10th August, 1713.—F. Fairfull, in reporting his most edifying end to the Rector of the Scotch College at Rome, says, that from early youth he had retained through life the custom of sleeping in a hair shirt—that his life had been irreproachable, and that he was a most worthy son of the Society of Jesus.—[*Oliver's Col.*]

MAXWELL STEPHEN IGNATIUS—Was Born, 1st June, 1688. He joined the Society at Paris, 21st September, 1704, and Studied Philosophy at La Fleche, and Theology at Paris. For several years he was employed in teaching Humanities. After his promotion to the rank of a Professed Father, he was Appointed to the Scotch Mission in 1726; but his career of usefulness was arrested by Death, on 28th November, 1734.—[*Oliver's Collections.*]

MAXWELL WILLIAM ANDREW—Was Born, 28th February, 1717. At Paris he enlisted himself under the banner of St. Ignatius, 10th September, 1733. In the sequel he distinguished himself as a Scholar. On the 11th January, 1750, this Rev. Father returned to Scotland; but when the friends of Religion were expecting great things from his zeal and talents, they had but to witness his premature, but most religious Death, a few months after his arrival at Aberdeen. The mournful event took place on the Feast of his holy Founder, 31st July, 1750.—[*Oliver's Collections.*]

MELDRUM alias BAILIE.—Entered the Scots College, Rome, in 1657; left it in 1658; and became a Monk at Wurtzburg. He was afterwards a Missionary both in Scotland and England. At last, he Died Abbot of Ratisbon, and had been an able man.—[*Abbé M'Pherson.*]

MENZIES ALEXANDER—Of the Family of Pitfodels, was stationed at Auchanacy, near Keith. He was educated among the Benedictine Monks at Ratisbon; came to the Mission, and succeeded Mr. Geddes at Shenval, when the latter went to Scalán. Mr. Menzies did not long reside at Shenval, but went to Auchanacy, where the Misses Gordon, nieces to Bishop Gordon, lived. There he remained, attending the Catholics about Keith and Auchintoul, till 1782, when, finding that Charge too great for his age and constitution, he settled with Miss Gordon, of Auchintoul, discharging all Pastoral duties to the few Catholics in that neighbourhood, and Died there in 1799.—[*Cath. Direct.*, 1849.]

MENZIES JAMES—Born 27th September, 1639; was admitted into the Order of S. J. at Paris, 6th October, 1661; eighteen years later made his Solemn Profession; was long Procurator of the Mission in France; and for some years was Missionary in his Native Country.—In F. Thomas Roby's Letter, written from Donay, 4th December, 1641, I read "*huc pro festo St. Andreae pervenerunt bini fratres, duo Menesi, duo Lomasdantii, omnes, Aberdonienses.*"—In a Letter of the same Father Roby, dated 9th March, 1644,

I read that "F. John Smith had recently Converted the Baron of *Pitfodels*, the chief of the Menzies Family; nor would the Convert trust himself to a Sea Voyage, until he had been duly fortified with the Sacraments. He has already set out for France, under pretence of bad health; the affair is kept secret for just causes."

Religion is now mourning for the last member of this ancient Family, *John Menzies, Esq.*, who Died near Edinburgh, 11th October, 1843, æt. 87.—*Eleemosinas illius enarrabit omnis Ecclesia Sanctorum.*—[*Oliver's Collections.*]

MENZIES ROBERT—See pp. 273, 321, 322, and 329, under *GEORGE HAY*.

MIDDLETON GILBERT—Entered the Scots College, Rome, in 1735; left it in 1736, and became a Jesuit. He Died young, in great repute of Sanctity.—[*Abbé M'Pherson.*]

MOFFET JAMES.—On the Death of George Home, Earl of Dunbar, who Died at Whitehall, 29th January, 1611; and who, as High Commissioner of the General Assembly at Glasgow, had unbounded influence in Scotland, and had exercised his implacable animosity against the adherents of the Catholic Faith, a sudden relaxation of the Persecution became manifest. The Superior of the Mission, F. James Gordon, (Huntly), deemed it advisable to improve this favourable opportunity to send over some Missionaries into Scotland. F. Moffet arrived there in 1614. From his long and interesting Letter, dated Antwerp, 13th December, 1615, we learn most of the following particulars. For the six first months, he was gathering a rich harvest of Souls, and succeeded in Celebrating Mass almost every day, after his landing, when, through the contrivance of the Bishop of St. Andrews, the Father was Apprehended in his Brother's House in that City, as I learn from F. Gordon's Letter, dated Paris, 27th January, 1615. The Prelate's eldest son, Archdeacon as he was, did not consider it beneath his dignity to head the guards who had arrested the Prisoner, and to escort him from St. Andrews to Edinburgh, then computed a distance of 28 miles. Very frequently the Father was brought before the Privy Council, and subjected to a severe cross-examination; many captious arguments and insidious questions were proposed, which he parried with admirable prudence and dexterity. Unquestionably he was a man of acute mind and metaphysical discrimination; and, on these occasions, he confesses that he felt himself actually assisted in his Answers by the Holy Spirit, according to the promise of Jesus Christ, Matt. x. 19, 20.—Unable to ensnare him in his words, after keeping him in the strictest confinement, after changing his Turnkeys, and denying him the least intercourse with his friends, and threatening him with the horrible torture of the Boots, which would have disabled him for life, his Judges reluctantly determined on contenting themselves with his Banishment. They held his Brother in security

for his not returning to Scotland, in the sum of 3000 Marks, and then, descanting on their justice, which awarded punishment to Criminals only, and on their mercy, which did not avenge by Death, mere Religious opinions, though their hands were yet reeking with the blood of F. John Ogilvie,—they proceeded to pass the sentence of perpetual Banishment, adding the penalty of Death, if he should venture back into Scotland. Five honest men had been committed to Jail on his account; on three of them, sentence of Death was pronounced, because they would not give false testimony against the Father; and, in the very act of the first mounting the ladder to be Executed, the sentence of Death was commuted for perpetual Exile. Towards the conclusion of his Letter, he says—"When his enemies could not accomplish their purpose by threats of torture, by fraud, and by sophistry, they adopted another plan; they offered him a Bishopric and the Abbey of Coldingham, County Berwick,—one of the best in the whole Country, which still remains with its leaden roof, "*quod adhuc manet plumbeis laminis tectum*," provided he would renounce the Catholic Faith and join theirs. His answer was worthy of the faithful Minister of Christ, "If his Majesty would even give me his Three Kingdoms, I would never yield to your wishes, nor prove a dissembler. Riches will not render me happy. Christ affirms 'Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.' To obtain this Beatitude I have bound myself by a Vow of Perpetual Poverty, and, with the Blessing of God, will never violate this engagement. Abandon, therefore, every hope of thus inducing me to exchange the Catholic Faith for yours."

The Father enclosed two Certificates, which abundantly show that he was indebted for his escape from Death, to an over-ruling Providence alone, and not at all to the clemency of the King, or to the lenient forbearance of the Pseudo-Bishop of Scotland:—

"I, Robert Wilkes, Citizen of Edinburgh, certify and declare, that George, Archbishop of St. Andrews, Primate of the Realm of Scotland, and John, Archbishop of Glasgow, principal Members of the Privy Council, together with some other Ministers of Scotland, did offer to me (in order that I might betray your Reverence, and affirm that I had heard you Say Mass, or that you had treated with any of their Nobility for their conversion to the Faith, or had repaired to their houses for that purpose), the sum of one thousand Marks in ready Money, as also the yearly Pension from the King of four thousand Marks during the term of my life, with a free pardon and discharge from my long confinement, and from the sentence of Death, and the grievous confiscation of my temporal goods; from which sentence of Death I was freed by the mercy of Providence, when in the act of mounting the

ladder to be Hanged, and which sentence of Death has been commuted for perpetual Exile. I do not regret to have suffered so much for this pious Cause, and am ready to suffer more, rather than betray your Reverence, or any other Catholic, especially a Religious man.—In witness whereof I have signed this with mine own hand, in the Prison of Edinburgh, this 21st September, 1615."

William Synclair, an Advocate in the Supreme Court of Scotland, who, on the same account, had been an equal sufferer with the above, gave a similar Certificate. F. Moffet concludes thus:—"The above Certificates may suffice to show that I have not gratuitously escaped the fangs of my enemies, who have thirsted more eagerly after my blood, than ever the hart pants after the fountains of water. Most willingly would I have satisfied their malice, if such had been the Will of God; but this may prove the case in a second conflict. In the meanwhile, I cordially commend your paternity to the sweetest Jesus, and to his most holy Mother, and myself to your pious Prayers and Sacrifices.— JAMES MOFFET."

Soon after writing this Letter, F. Moffet proceeded to Paris, and proposed to visit Rome; but here, I can follow him no longer.

EDINBURGH, 21st June, 1561.—The Town Council ordains Mr George Strachan, Priest, to depart forth of this Town and bounds thereof, within twelve days next hereafter, and that he be not found therein until they be fully Certified of his public repentance against his Papistrie.

EDINBURGH, 14th July, 1615.—William Sinclair, Advocate; Robert Wilkie, Embroiderer; and Robert Cruickshanks, Stabler—all in Edinburgh, were tried before the Court of Justiciary, and condemned to be Executed, for assisting at Masses, said in Wilkie's house, and for sheltering John Ogilvie, and Masters Moffat and Campbell, Jesuits. Master Moffat was harboured a day or two in Sinclair's house—Master Ogilvie's horse was kept in the stable of Cruickshanks—and Master Campbell and his horse were also taken in by Cruickshanks.—[*Oliver's Collections*.]

MONAGHAN JAMES.—This very estimable Clergyman was Born in the Parish of Tydavnet, in the County Monaghan, Ireland, on the 13th April, 1815. Having come with his Parents to Edinburgh while he was yet in his Infancy, and having, as he grew up, shown marked dispositions for the Ecclesiastical State, he was received as an Alumnus at Blairs College on the 30th July, 1831. Thence he was sent, on the 26th July, 1834, to prosecute his Classical Studies at M. Poiloup's Institution, at Vaugirard, near Paris. When these were completed, he entered on his course of Philosophy in 1838 at the Philosophical Seminary of the Congregation of St. Sulpice, and after the lapse of two years spent in these pursuits, he removed, for the Study of Theology, to the Great Seminary of St. Sulpice in Paris. Having remained there the

usual period of three years—a model of piety and application—he was advanced to the Priesthood on the 10th June, 1843, by the late Monseigneur Affre, then Archbishop of Paris, and, soon after, returned to Scotland. He was sent for a few months to Stirling, and, towards the close of the year, was appointed Professor at Blairs College. Early in June, 1846, he went to Hawick, where he was the first resident Clergyman, and, in August, 1847, he was transferred to Dumfries, where he remained till December, 1848, when he was called to St. Mary's Church in Edinburgh. In all the positions which he filled he exhibited the same excellent qualities for which he was so conspicuous during his College Life; and, up to the time of his lamented Death, he was unremitting in the faithful and zealous discharge of all the duties of a Missionary. He took a great interest in the Holy Cross School, which was Established in 1850, and of which he had the special Charge.

Thus did he continue actively engaged in the usual avocations of his Sacred Office till Death, by a sudden stroke, removed him from the scene of his labours. On Sunday, 27th June, he had prepared himself for entering on the duties of the day, by approaching to the Holy Sacrament of Penance. He afterwards Offered up the Morning Mass at St. Mary's, and subsequently Preached at St. Patrick's at eleven o'clock. In the course of the afternoon, he complained of headache, and of more than an ordinary degree of fatigue; yet, he retired to bed with apparently no greater symptoms of discomfort, than, as he himself hopefully expressed, a good night's rest was likely to remove. The next morning, on one of his Brethren entering the room about half-past seven o'clock, it was found that he was already sleeping the sleep of the Just. His features were undisturbed, and the Body was still warm. The Funeral Obsequies, at which all the neighbouring Clergymen attended, were performed by the Right Rev. Dr. Gillis, at St. Mary's Church, on Friday, 1st July; and his Remains were consigned to the Grave in the new Calton Burying Ground.—[*Cath. Direct.*, 1853.]

MONTEITH WILLIAM—Entered the Scots College, Rome, in 1636; left it in 1637; and became a Jesuit. He served as a Missionary in England and Scotland.—[*Abbé M'Pherson.*]

MONTEITH WILLIAM—Of Glasgow; joined the Society of Jesus, at Rome.—In the Report of the English Provincial for the year 1642, he is stated to be then 23 years of age, of which he had passed five in the Society, and that he was Studying Theology at Liege.—F. Southwell, (p. 318 *Bibliotheca Scriptorum S.J.*) informs us, that he was subsequently employed in teaching Humanities for eight years, (probably in the Scotch Colleges), and that he served the Office of Penitentiary at Loretto for three years. Coming to London soon after the Restoration, he was aggregated to the English Province, by

F. Edward Courtenay, who expresses himself, in a Letter dated 9th June, 1663, as highly satisfied with his peaceful and docile Character. He Died shortly after, viz.: 7th August, 1663. His Latin Enecomium of St. Ignatius was printed at Rome, in 8vo., 1661.—[*Oliver's Col.*]

MORE ALEXANDER, alias MIDDLETON—Often spoken of by the name of "Mr. Alexander;" was of the Diocese of the Orkneys; entered the Scots College, at Rome, 1686; left the College, being Priest, 1695; arrived not in Scotland until November, 1699; went to France in September, 1706; returned 1707; after ten months' absence was in Strathgogie, 1715; went to Flanders, and then to London, in 1718, where he was also in 1725 and 1728; nor do I meet with any further account of him.—[*Bishop Geddes' MS.*]

MORE HENRY—From the Diocese of Aberdeen. He entered the Scots College, Rome, in 1633; left Priest in 1639; and became a Monk in Germany.—[*Abbé M'Pherson's MS. Cat.*]

MOREVILLE FRANCIS.—I met in Gallo-way, during the early part of the last Century.—[*Oliver's Collections.*]

MORGAN or MOUGAN—Came to the Missions in August, 1688; went to France in Dec., 1694; returned in June, 1695; went to Ireland, 1699; but returned the same year; was Imprisoned in June, 1701, and Banished in Dec. following. He was, it seems, an Irishman, as well as Mr. Harriet. He was Missionary in the Highlands, and Baptized Mr. Hugh M'Donald, son to Morar, afterwards Bishop of Diana, and Vicar Apostolic in the Highlands.—[*Bp. Geddes.*]

MORTIMER GEORGE—From the Diocese of Aberdeen. He entered the Scots College, Rome, in 1608; became a Jesuit; went to Scotland, and was Imprisoned.—[*Abbé M'Pherson.*]

MORTIMER GEORGE.—This useful and highly esteemed Father, after suffering Imprisonment at Glasgow, was at length released in 1622, through the interest of the Spanish Ambassador at the Court of London. To the regret of his numerous Friends, he Died on the 1st October, 1626, and had the comforts of being assisted by his Reverend Brethren, FF. Patrick Stickley and William Lesley.—The latter writes of him on the 22d June, 1627, "*magno sane multorum dolore mortuus est; et sui memoriam propter singularem animarum zelum posteris reliquit.*"—[*Oliver's Collections.*]

MORTIMER ROBERT—From the Diocese of Aberdeen. He entered the Scots College, Rome, in 1613; became a Jesuit; and was a Missionary in Scotland.—[*Abbé M'Pherson's MS. Cat.*]

MORTIMER ROBERT—Reached the Scotch Mission early in 1631.—[*Oliver's Collections.*]

MUNRO ROBERT—From the Diocese of Ross; went to the Scots College, Rome, 1668; left it Priest, and went to Scotland in 1671. He had Studied for two years at Douay before he went to Rome. The Jesuits laid all their snares to catch him for themselves, being a young man of uncommon good sense and piety. He served

always in the Highlands, and was a most worthy Missionary. At the Revolution he was made Prisoner, but after a short time was enlarged, and returned to his Flock, where he continued to labour with great diligence, which Almighty God was graciously pleased to bless, with the Conversion of many, to the Catholic Faith, for which the Presbyterian Ministers bore him a peculiar ill-will. They frequently attempted to seize him again, but he escaped their search till 1696. In that year, having used him very ill, they sent him Prisoner to Edinburgh, and after some time he was Banished into Flanders, and threatened with Death if ever he returned. In Flanders, though a Catholic Country, he was no better used than he had been in Scotland. He was thrown into a Prison at Ghent for being a Rebel to the Prince of Orange, and, notwithstanding he easily proved that he was a Priest Banished solely for performing the Duties of his Office, he might have remained long enough in Prison had not Mr. Lewis Innes exerted all his influence to get him enlarged. He went up to Paris, where he was hospitably received, and provided with every necessary, by our Superior there. He wrote an account of himself and Mission from thence to Propaganda, craving at the same time a viatic to return, at the hazard of his life, to his numerous Flock, consisting of some thousands who could not receive the Sacraments, nor even see a Priest, till his arrival among them. He petitioned for some pecuniary assistance to enable him to purchase a Chalice, some Vestments, and other Sacred Utensils, having lost everything of that kind when made Prisoner. His Petition was supported with all the weight the Agent could procure it, and a handsome sum was given him. Mr. Lewis Innes procured a good addition to it from his Friends in France; and Mr. Munro provided all necessaries, and departed, quite satisfied, for Scotland, in June, 1697. But his trials were not yet ended. He was taken Prisoner on his passage, robbed of all his Sacred Utensils, as well as of his Money, thrown into Jail at London, and Messrs. Innes, at Paris, were obliged to make him remittances to support him while in Prison. Here Mr. Munro remained till next year, when again he was Banished. He stopped at Dunkirk, waiting an opportunity of returning to Scotland, which, in fact, soon occurred, and he arrived safe to console and assist his desolate Flock. He continued with them, performing all the parts of an excellent Pastor, till the night of the 14th January, 1704, when a party of Soldiers surrounded the house in Glengarry, where he was lodged. Besides being very old and infirm, he was at the time sick of a severe Fever, which prevented him from removing to safer quarters, having pretty sure notice some time before of the danger that threatened him. The Soldiers, finding he was unable not only to walk, but even to ride, losing every sentiment of common

feeling and humanity, threw him across on horseback like a sack of corn, and in that manner conveyed him to the Castle of Gleugarry, which they then garrisoned. Being arrived there, they cast him on a low floor, refusing him in that rigid season of the year, either covering or even a little straw to lie upon. In this situation he continued tortured by a continual hot Fever, accompanied with other complaints, for two days, without ever, during that time, getting as much as a glass of water. On the 17th January, it pleased God to release him from his sufferings, and the miseries of this life, by calling him to enjoy Eternal Bliss.—[*Abbé M'Pherson's MS. Cat.*]

MURDOCH WILLIAM—Was at Pont-a-Mousson in 1611. He had passed on the Mission by the name of "Gilbert."—F. Drews, in his *Fasti*, says, that he did and suffered much for the Catholic Faith in Scotland, and that he Died at Pont-a-Mousson, 21st August, 1616.—[*Oliver.*]

MURRAY JAMES—Entered the Scots College, Rome, in 1616; left it the same year, and became a Dominican. I find no more mention of him.—[*Abbé M'Pherson's MS. Cat.*]

MACBREAC JOHN—Entered the Scots College, Rome, in 1617; and left it the same year to become a Jesuit.—[*Abbé M'Pherson.*]

MACBREAC PATRICK—From the Diocese of Dunkeld, entered the Scots College, Rome, in 1610,—and left it, I know not what year, to become a Jesuit. He was afterwards long in Poland.—[*Abbé M'Pherson's MS. Cat.*]

M'CABE WILLIAM—Was Born in the County of Monaghan, Ireland, on the 30th April, 1818. He went through his Ecclesiastical Studies at St. John's College, Waterford, where he was raised to the Priesthood on the 18th December, 1847, by the Right Rev. Dr. Foran, Bishop of that See. Having attached himself to the Western District, which was then, as well as now, much in want of Missionaries, he came to Glasgow soon after his Ordination, and was stationed in St. Alphonsus of Liguori's Catholic Parish in that City. When the Mission of Old Cumnock was Established in October, 1850, he was appointed to that most important Charge, and such was the high estimation in which his Character as a Clergyman was held by his former Congregation, that he received from them on that occasion, a handsome Testimonial, as a tribute of their attachment and respect. He had not been many months in his new Charge when he was seized with Bronchitis, which obliged him to suspend for a time his usual Duties. Having recovered with difficulty, he resumed his former post; but it soon became evident that his recovery was only apparent. His complaint returned upon him in a more fatal form—that of Consumption, and soon carried him off. He Died at Old Cumnock on the 17th February, 1852. His mortal Remains were brought to Glasgow; and, after the Celebration of the Funeral Service by the Right Rev. Dr.

Murdoch, were Interred on the 24th in the Sepulchral Vault of St. Mary's Church.—[*Cath. Direct.*, 1853.]

M'CUE CONSTANTINE—Was Born near Enniskillen, in December, 1837. In his early years he came with his Parents to Scotland, and was in due time sent, as an Ecclesiastical Student, to the Scots College of Valladolid, where, having finished his Studies, he was Ordained Priest on the 15th March, 1862. On his return to Scotland in the following April, he was sent to Paisley. After a residence of some months in that Town, his health, which was at no time very robust, began to give way; and being threatened with Consumption, he was allowed, in the Spring of 1863, to go back to Valladolid, as to a warmer climate. There was, however, but little perceptible improvement, and he returned in 1864. His case soon became hopeless; and after struggling for a time, he at length sunk under the fell Disease, at Paisley, on the 9th December, 1866, aged 29 years.—He was Interred in the Catholic Cemetery of Dalbeth, on the 12th December.—His continual bad health never permitted him to hold any Charge.—[*Cath. Direct.*, 1868.]

MACDONALD ALAN—From the Diocese of the Isles; went to the Scots College, Rome, 1715, aged 19; left it without Holy Orders, 1721. From Rome he went to Spain, where his former Rector and Friend, F. Clark had gone. He soon tired of Spain too, and went to Paris, where on account of his relation Clanranald, and the entreaties of Mr. Stuart, the Roman Agent, he would have been received into our College in that City but would not accept of the offer, because the Jesuits had got him persuaded to go to Douay, in hope he would be induced to take their Habit. He went there, but soon tired of them too; returned to Scotland, and taught, for some years, the Bishop's School in the Highlands. The Bishop finding he now had become steady, Promoted him to the Priesthood, 1736. He accompanied Prince Charles Stuart, all the time he was in Britain. After that unfortunate Prince made his escape to France, Mr. Alan was apprehended, 1746; carried up to London, where, for eight months he was confined aboard a Man of War, and for other six months in Newgate Prison, and finally Banished for Life. He, in company of other Missionaries, arrived at Paris, without Money, and without Clothes. Our College there supplied him and his Companions with everything necessary. Mr. Alan went forward to Rome, and got into the New Convert's House as Catechist to the English and French. By the interest of Cardinal York, he obtained a Pension of 10 Crowns a Month, which he enjoyed all his life.—While in Rome, he wrote an Account of the Prince's transactions during the time he remained in Britain. While a Student in the College, I saw a MS. Copy of it in the College; but it was

afterwards lost. Mr. Alan returned to Scotland, at the repeated instances of the Bishops, in 1748. There he served as Missionary in the Highlands or Lowlands, as he found it convenient, till 1781 [?], that he Died at Edinburgh, on 17th May. He had saved much Money, which he left to the Highland Seminary; only he bequeathed £3 to each Missionary then in Scotland.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALLAN—From the Diocese of the Isles; entered the Scots College, Rome, 1757, aged 15; left it, and returned Priest to the Mission, 1767. In 1771, he was sent to teach in our newly-recovered College in Spain, where he remained only five years, being obliged to leave it on account of his health. On his return from Spain, he served a Congregation for some time, and thereafter, was appointed Master in Bishop Macdonald's Seminary, where he piously Expired, 1788.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALEXANDER—From the Diocese of the Isles; entered the Scots College, Rome, 1737; left it Priest, and went to the Missions, 1747. He was 18 years old when he went to the College. He laboured on the Missions till 1797, when he departed this life.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALEXANDER—From the Diocese of the Isles; entered the Scots College, Rome, 1743; left it and returned Priest to Scotland; 1753. I could learn nothing further concerning him. He laboured diligently, had suffered Imprisonment, and Died piously, in 1756.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALEXANDER—From the Diocese of the Isles; went to the Scots College, Rome, 1772; left it, and returned Priest to the Mission, 1782. He was stationed for some time in the Highlands; afterwards was settled at Drummond Castle, from whence he went to Edinburgh, where he remained for some years, serving the Highland Congregation in that City. He thereafter returned to his former Station of Drummond Castle, where, I suppose, he still continues.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD ALEXANDER—Was Born in the West Highlands, in 1759. When 11 years of age, he was received into the small Seminary of Bourblach, in North Morar, by the venerable Bishop Hugh Macdonald. In a short time thereafter, he was sent out to the Scots College at Rome, where he went through the usual Course of Studies, attending the Roman College with the rest of the Scottish Students. On account of the scarcity of Missionaries in Scotland at that period, he was promoted to the Priesthood at the age of 23—a Dispensation of a year and some months having been applied for and obtained. In 1782, he came to the Mission, having returned home with Bishop Hay, who had been for some time in Rome, superintending the publication of the *Statuta Missionis*. Being a good Gaelic Scholar,

he was placed near Drummond Castle, to attend the few Highlanders resident in that Mission—first, along with Principal Gordon, and then, after his departure for Paris, with the Rev. William Innes, to whom the Spiritual charge of the few Catholic Lowlanders in that neighbourhood had been committed. In the Autumn of 1792 he was removed to Edinburgh, and appointed Missionary of the Gaelic Chapel in Blackfriars' Wynd, as successor to the Rev. Robert Menzies, who Died about two years previously. The vacancy in that Chapel, after the Decease of Mr. Menzies, had been supplied partly by the Rev. Alexander Macdonell, Bishop of Kingston, in Upper Canada, and partly by the Rev. James Robertson. Mr. Macdonald continued in Edinburgh for some years, till the removal of the Rev. Andrew Carruthers from Balloch, near Drummond Castle, to Traquair, when he was called to the Highlands by Bishop John Chisholm. Having remained there for some time, he returned, and was reappointed to his former Charge at Balloch. Soon after, he resolved on building a small House and Chapel at Crieff—an undertaking which, by the liberality of Bishop Hay and other Benefactors, he happily completed. In this House he continued to reside till his Death, with the exception of a short interval in 1827-'28, during which he was pitched upon by the late Bishop Paterson to take the charge of the Congregation then forming at Leith. Mr Macdonald was a distinguished Classical Scholar, and excelled, particularly in his intimate knowledge of the Latin and Gaelic Languages. Of the former, his *FINGALEIS* is a sufficient proof; and of the latter, the circumstance of his having been employed to give the Latin signification of Gaelic words of *two letters* in the Alphabet, for the Gaelic Dictionary, published under the patronage of the Highland and Agricultural Society of Scotland, affords ample testimony. Mr. Macdonald served the Mission 55 years. The Station which he filled during the greater part of his life, was a very labourious one, as he had to visit Dollarbeg in Fife, Stirling, Callander, Enisewen, and even Dumans—a distance of 80 miles from Balloch or Crieff. He Died at Crieff on the 13th July, 1837, aged 82. —[*Catholic Directory*, 1838.]

MACDONALD ANGUS—Died at Rome, on the 3d of January, 1833, aged 73. He was Rector of the Scotch College there. In the beginning of September, he was attacked by a tertian Ague, when on the point of setting off to the Country-House, along with the Students. This illness prevented him from proceeding; but he recovered in ten days, so as to be able to go. When in the Country, his health improved rapidly, but he had a relapse. He again rallied, however, and eventually got quit of the Fever; but he was so greatly reduced by bodily weakness, that when the time arrived for returning to the City, he was unable to bear the

journey. After reposing a few days, he attempted the journey, but was so exhausted by fatigue that he was obliged to keep his bed for three weeks after his return. About the end of December, he seemed to be pretty far recovered, and visited the three Churches of St. John Lateran, St. Peter, and St. Mary Major, in order to gain the Indulgence which his Holiness had granted. This was considered too great an exertion for a frame so much exhausted, and his physicians accordingly endeavoured to dissuade him from going such distances: but the Rector would not take their advice. The consequence was, that on the 30th December, after returning from a visit to St. Peter's, he felt a slight attack of Fever, and went to bed. Next morning, (Monday,) he rose and Said Mass, but he was so unwell, that he could scarcely finish it. After Mass, he went to bed, and on Thursday night he Expired. The Disease of which he Died, was a Catarrh, and was accompanied with great oppression in the chest, and difficulty of breathing. Mr. Macdonald was Educated first in the College of the Propaganda at Rome, and afterwards at Douay, and was for many years a Missionary in the Island of Barra in the Hebrides, whence he was sent to Rome in 1826, as successor to the Rev. Paul Macpherson, in the Rectorship of the Scots College —[*Cath. Direct.*, 1834.]

MACDONALD ANGUS—This eminently pious young Clergyman was a native of Strathglass, and was Born at Wester-Crochail (of which his Father was then, and for many years afterwards, Tacksman), on the 26th Aug., 1819. Having evinced an early desire to enter the Ecclesiastical state, he was admitted a Student of Blairs College on the 26th July, 1832. Thence he proceeded, in April, 1835, to prosecute his Studies in the Scots College, Rome. There his love of study soon began to display itself, and that he possessed, along with application, a more than ordinary degree of talent, is amply proved from the annually published list of competitors for distinction in the Roman College. His progress in the department of Humanities, as well as in the higher branches of Philosophy and Divinity, can be gathered from the honours, year after year, appended to his name. But, as an aspirant to honours of a higher order, he knew to combine, with love of study, a more noble and a more necessary acquisition—that earnest and solid Piety, without which knowledge itself so often proves dangerous to its possessor, and unprofitable to others. Of the Rules of the College, of which he was an inmate, he was an exact observer; nor can I remember, during the whole time that I was his Fellow Student there, the least breach of discipline on his part that called for a reprimand from his Superiors. His College life was a model of all that College discipline demands.—During the latter part of his sojourn in Rome, he conceived a desire of enrolling himself among the Children of the

illustrious St. Ignatius—a desire which would have been carried into effect, had not a bar been put by his Superiors, who, considering the scarcity of Apostolic Labourers in his Native Country, could not sanction a step which would deprive it of his services. In sacrificing, however, inclination to lawful authority, and, though submitting to their will as that of Heaven, in his regard, he continued to cherish a great esteem and veneration for that eminent Religious Order, during his subsequent life. He was Promoted to the Priesthood in August, 1844, but did not leave Rome until June of the following year, when he returned to Scotland. Though not of a robust constitution, he was still free from bad health, and fit, in every respect, for those Sacred Duties which he was about to undertake. He was appointed, soon after his arrival, to the Mission of Braemar. There he applied himself zealously to the faithful discharge of all the Duties of his Calling, and was a model to his Flock of all those Christian virtues which it was his earnest aim and constant endeavour to instil into their minds. He began, however, sometime after, to suffer from the first inroads of an insidious Disease, which, at intervals, seemed to relax but only to assail him again with increased violence. His health had so far declined in the Summer of 1848, that he was released from the charge of the Braemar Mission. Having partially recruited, after a short stay in his Native climate of Strathglass, he proceeded, in the Autumn of the same year, to Kintail, to recommence his labours in a fresh field. In making this appointment, his Bishop had chiefly in view to aid, if possible, in the restoration of his health. But the progress of improvement was of very short duration. His former Malady returned with redoubled virulence; and if, at times, he enjoyed comparative relief, these intermissions were sure to be succeeded by periods of great suffering. In the Autumn of 1849, he proceeded to Ireland, in the hope of deriving some benefit from a change of air and scene; but this hope was blasted, and he returned to his Mission in worse health than when he left it. Yet, he continued to struggle on, exempting himself from none of the Duties of his Office, unless when compelled to yield to necessity. At length, a complete prostration of strength ensued; and he was forced to relinquish a Charge in which he could no longer be of service to his Flock. He, accordingly, left Kintail, and repaired to Inverness. There he rallied a little; and, by the advice of his Medical attendant, went to Eskadale. But neither the kind hospitality of his Clerical Brother and Friend, the Rev. A. Mackenzie, nor the Medical skill of Dr. Macrae, of Bruiach, who, with the most praiseworthy anxiety, continued to attend him till his Death, could remove a Complaint which had already taken a complete hold of his system. Such was his state when, in the middle of April, he came to my house at Glassburn, and thus it

continued, without any perceptible change, until a short time before his Death, when it became evident that his Lungs were affected. But, in proportion as his malady increased, that exemplary patience and resignation to God's Holy Will, which marked the whole period of his sufferings, and edified all who came in contact with him, shone now forth more conspicuously than ever. On me, who watched his every action, and from whom he sought not to conceal his feelings and emotions, the whole produced an impression as edifying as I hope it will prove lasting. Piety—fervent and practical piety—a dread of all that was wrong, and a constant endeavour to fashion his conduct on a very high model, may be ranked among his characteristic virtues. It was from this Piety above all in which his heart and affections were so deeply rooted, that he derived that calm resignation to the Will of God with which he saw Death approaching, and the ardent desire which he felt of being dissolved, and united for ever to his Redeemer; while the consciousness of having constantly endeavoured to live up to the maxims of a truly Christian life, and to discharge faithfully all the duties of his high Vocation, divested, in his eyes, Death of its terrors. More than once I have heard him express his grateful obligations to a kind Providence, for having visited him with an illness which, however painful and tedious, did not prevent him from applying his mind to an earnest and deliberate preparation for the great change that was approaching. He frequently purified his Soul by the Sacrament of Penance, and received, with the most tender devotion, his Blessed Redeemer in the Divine Eucharist; and when the final hour did arrive, it found him still in the same calm and collected state, his consciousness not having forsaken him to the last. This event took place on the afternoon of the 4th June, within the Octave of Corpus Christi, 1850. His earthly Remains were conveyed from Glassburn on the 8th, and attended by a numerous assemblage, comprising the respectability of the district, Protestants as well as Catholics, to the Burying Ground attached to the Catholic Chapel at Eskadale.—[*Catholic Directory*, 1851].—[*Memoir* written by The Rev. John Macdonald, of Glassburn, in whose house Mr. Angus Macdonald Died.]

MACDONALD AUSTIN—From the Diocese of the Isles; entered the Scots College, Rome, 1757, aged 13; left it, and went Priest to the Mission, 1769. He had always been a man of great piety, and unbounded zeal. Some time after 1800, he went with some of the Highland Emigrants to America, and there Died soon after.—[*Abbé McPherson's MS. Cat.*]

MACDONALD CHARLES—Was Born at Eignaig, in Moydart, on the 17th March, 1774. At the age of twelve he entered the small Seminary of Samalaman, then under the charge of Bishop Alexander Macdonald. After a residence of two years in that House, he was sent

to the Scots College of Valladolid, where, after a course of ten years' study, he was Ordained Priest. On his return home, his first Mission was the Braes of Arisaig, where he succeeded the Rev. Evan Maceachen. Having remained there for about a year, he was sent to Knoydart; in which Mission he spent the greater part of his life. Finding the charge of that Congregation too onerous for his advanced age, he was removed, in 1835, to Morven, in Argyleshire. He was called thence, in the beginning of 1838, to Glasgow, where he lived for nearly two years, attending chiefly the Catholics from the Highlands who were resident there. His next Mission was Badenoch; and in it he remained till the year 1845, when at length, being unable to discharge any Pastoral duty, with the exception of Celebrating Mass, he was allowed to retire. For some time he took up his abode with his Brother in Moydart; but about a year and a-half before his Death he resided at Borrodale, where he breathed his last, after an illness of a few days, on the 6th October, 1848. He lies Interred at Kilmorrie, in Arisaig.—[*Catholic Directory*, 1849.]

MACDONALD DOUGAL—From the Diocese of the Isles; entered the Scots College, Rome, 1737, aged 17; left it Priest, and went to the Missions, 1748. He was an excellent Missionary; but Died three years after his arrival on the Missions.—[*Abbé M'Pherson*.]

MACDONALD ENEAS—From the Diocese of Argyle; entered the Scots College, Rome, 1740; was Ordained Priest, and left it in 1752. He was 14 years old when he went to the College. On departing from it, he returned directly to Scotland. He was a prudent, diligent Missionary; but lived only 10 years after his return—Dying in 1762.—[*Abbé M'Pherson*.]

MACDONALD JAMES—From the Diocese of the Isles; went to the Scots College, Rome, 1754, aged 18; left, and returned Priest to Scotland, 1765. He was stationed first at Drummond, but went with the first Emigrants from the Highlands to America, 1772. He Died in St. John's Island there, 1785. He was a pious, good Missionary.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD JAMES—Was Born in Glenlivet, and Educated chiefly in Propaganda, whence he returned Priest, in 1795. He was stationed for a short time in Aberdeen, then went to Mortlach; and, on the union of the Mortlach Mission with that of Huntly, went to reside in that Town. On leaving Huntly, in 1814, he was sent to Edinburgh; and in 1819, to Rome, where he Died in March, 1822.—[*Cath. Direct.*, 1849.]

MACDONALD JOHN—From the Diocese of the Isles; entered the Scots College, Rome, 1743, aged 16 years; left it, and returned Priest to the Mission, 1753. He was a zealous, intelligent, and prudent, Clergyman. He was Nephew to Bishop Hugh Macdonald, and was made his Coadjutor to the entire satisfaction of every-

body, and Consecrated Bishop at Preshome in 1761, with the title of Bishop of Tiberiopolis. This worthy man Died in Summer, 1779, of an Epidemic Fever, which he contracted in assisting others that laboured under it.—[*Abbé M'Pherson's MS. Cat.*]

MACDONALD JOHN—Was Born in Monteith, where his parents went from Arisaig to reside. Having, at an early age, been sent to the Seminary of Bourblach in North Morar, which was then directed by the Rev. John Macdonald, who afterwards became Bishop, he there was Converted to the Catholic Faith, and went, about the year 1768, to the Scots College of Valladolid, which was at that time under the superintendence of Bishop Geddes. There he continued for several years, prosecuting his Studies for the Ecclesiastical State. Having received Holy Orders, he remained for some time at Valladolid, and was employed by Bishop Geddes in the capacity of a Teacher. He came home to Scotland about the year 1782, and was appointed by Bishop Alexander Macdonald to the Mission of Moydart, where he remained but a short period. From Moydart he was transferred to the Island of Barra, and, having continued there for a few years, he was afterwards appointed to the Charge of the Mission of Arisaig, as successor to the Rev. Alexander Macdonald of the Kinlochmoidart Family. In this Mission he continued till his Death. In the latter years of his Life he was assisted in his Pastoral Duties by the Rev. Angus Macdonald, who had the sole Charge of the extensive Mission of Arisaig. He Died at Rinalcoid, in Arisaig, Inverness-shire, on the 7th of July, 1834, at the advanced age of 82.—[*Cath. Direct.*, 1835.]

MACDONALD JOHN—Called by the natives *Mòighstir Ian Mor*; was Born in Lochaber, descended Paternally from the Family of Clanranald, and Maternally from that of Bohuntain, Glenroy—a branch of the House of Keppoch. The precise year of his Birth cannot be now ascertained. Having, according to the prevalent opinion, received Holy Orders in Rome, he made his way to his Native Country, where he arrived about the year 1721, and entered immediately on his Pastoral duties. It is said, and also believed as a fact, that, upon his arrival in the district of Lochaber, he found, amongst the whole inhabitants, only three families that practised the duties of the Catholic Religion; not, indeed, that they ever lapsed into Protestantism; for they were, in reality, more ignorant than Heretical; but they had, in a manner, become quite indifferent as to the profession of any kind of Religion whatever. This state of indifference arose, no doubt, in a great measure, from the scarcity of Priests, and thus the people had not the opportunity either of being instructed in their Faith, or of complying with the Obligations which it prescribed. It is true that, previously to the arrival of Mr. Macdonald, the Natives were occasionally visited

by Father Peter, a holy Irish Priest, who resided in Glengarry; but these visits were rare, and, on that account, seem not to have produced any lasting results, so far as the bulk of the people were concerned. Mr. Macdonald's prospects, at the commencement of his Missionary career, were far from being encouraging; for the portion of the Vineyard committed to his charge had grown wild and unproductive. The people of Lochaber were, at this period, as it is well known, lawless and fierce in their nature, savage in their disposition, and prone to plunder and revenge. To such a state of barbarity had they sunk, that might had usurped the place of right, without even the possibility of obtaining any redress. Such being the lamentable state of the people, as the traditions preserved in Lochaber fully prove, we can easily conceive that the task which Mr. Macdonald had undertaken to perform, was of the most arduous kind, and demanding on his part the most consummate prudence, zeal, and activity. But, cheerless as the aspect of matters then looked, he did not despond. On the contrary, difficulties served only to stimulate him to exertion, and to bring out the latent energies of his nature. He laboured incessantly, in season and out of season, to stem the storm of iniquity that flowed over the land. He sowed the seed, but still the soil seemed barren and unproductive. After having given to his wayward Flock what he considered a fair trial, he was doomed to experience the most bitter disappointment; for he found that his success in reducing to order the confused and turbulent elements around him was far from being commensurate with the hopes he had fondly cherished at the commencement of his career. The consequence was that he resolved to abandon the Mission of Lochaber, and to transfer his services to some other more congenial spot, where his labours might prove more beneficial and productive. He had even fixed on the day of his departure; but, ere that day came round, a sick call was sent to him—to attend a woman at Insh. Without loss of time he obeyed the summons; but, on arriving at the residence of the sick person, to his great surprise, he found her not only in an apparently good state of health, but also decked out, like a bride, in her best and gayest attire. He was, of course, much astonished, and began on the spot to rebuke her roundly with having sought to impose upon him; “for judging,” said he, “from your present appearance, there is not the most distant danger of death; besides, why are you so gaudily dressed on such an occasion?” To this she answered, and said, “I have frequently, during my life, adorned myself thus with the desire of making myself agreeable in the eyes of the world; and if I acted so from silly vanity, how much the more ought I now to present myself in the most becoming manner I am able, to receive so great and august a Guest

as you have brought with you to my humble dwelling—my Lord and Saviour in the most Holy Sacrament of the Altar. As to the hour of my departure from this world, I feel it is now near at hand; be pleased, therefore, Priest of the living God, to receive, without loss of time, my Confession—to give me Absolution, and to Administer the other Sacraments appointed by my Redeemer to aid the dying Christian to appear with confidence before the Tribunal of God.” Persuaded at length by her entreaties, he did as he was desired, and scarcely had he finished, when she calmly expired without the least appearance of sickness or pain.—A scene so very remarkable and edifying induced Mr. Macdonald to pause and re-consider his determination of abandoning altogether the Mission of Lochaber, and the happy result was, that he would not forsake a Congregation in which, contrary to his expectations, he had found so good and precious a Soul. He therefore declared on the spot to those around him, that he would not leave them, and that he would gladly spend the remainder of his days among them, even should the fruit of his labours be only the salvation of such another soul as that which then had taken its flight to its Maker. It was a happy day for the people of Lochaber that this edifying Death scene occurred; for Mr. Macdonald, by his indomitable perseverance, combined with Apostolic zeal and great piety, so far triumphed in the end, that he succeeded in softening the wild and fierce temper of many of his people, and thus laid the foundation of the now flourishing and important Mission of the Braes of Lochaber. After a Missionary career of forty years, Mr. Macdonald departed this life, full of merit, in 1761. His last Pastoral act was to Baptize, three days before his death, while stretched on the sick bed, Donald Macdonell and Angus Macdonald—the former was the father of Ronald Macdonell, who now rents the lands of Keppoch; the latter was the father of John, Archibald, Alexander, Colin, and Donald Macdonald, conjointly in the occupancy of the Farm of Crenachan, Glenroy.—Mr Macdonald was interred in the old Roman Catholic Burying Ground of Killechryllie, where his Grave is still pointed out and treated with great marks of respect by the descendants of those whom he had, in a manner, civilized, and brought within the pale of the Church.—[*Cath. Direct.*, 1860.]

MACDONALD NEIL—Was Born in Lochaber, Inverness-shire, in 1796. He entered the Seminary of Lismore about 1812, as an Ecclesiastical Student, and was sent in November, 1816, to the Scots College, Valladolid, where he was Ordained Priest in March, 1824. After his Ordination, he went to the Scots College, Rome, as Vice-Rector. Having returned to Scotland in June, 1825, he was appointed Missionary in the Island of Barra, where he remained for ten years, and was then translated to Knoydart. In June, 1848, he was removed to Drimnin, to which

Mission are attached Tobermory, Portree in Skye, and Stornoway, in the Lewes, all which he visited periodically. For some years he had suffered from Heart or Liver Complaint, but it was only about two months before his Death that his friends got seriously alarmed about him. Although apparently a strong and healthy man, he became so weak as to be unable to attend to the other parts of his Mission. His Duties were confined to the little Chapel of Drimmin alone; and he Officiated there till within a fortnight of his Decease, where he Died on the 12th of April, 1862, in the 66th year of his age, and 38th of his Ministry. He was Interred among his relatives in the Braes of Lochaber.—[*Cath. Direct.*, 1863.]

MACDONALD RODERICK—Of the House of Clanranald, and a Native of South Uist, remained in Badenoch until May or June, 1803, when he was removed to South Uist, and had the Charge of the Iachdar and Benbecula Congregations till his Death, which took place either in 1827, or 1828.—[*Catholic Directory*, 1860.]

MACDONELL ALEXANDER—From the Diocese of the Isles, entered the Scots College, Rome, 1759; left it and returned Priest to Scotland, 1767. He served on the Mission till 1786. Then he went, with the consent of his Bishop, to America, with a considerable number of his Countrymen, and there Died, in 1803.—[*Abbé M'Pherson's MS. Cat.*]

MACEACHEN EVAN—Was Born in Arisaig, Inverness-shire, about Christmas, 1769. When he was eleven years of age, he left the Highlands along with his Parents, and was sent to a School, then kept at Ruthven, near Keith. Having manifested a desire to enter the Ecclesiastical State, he repaired, in 1788, to the Scots College of Valladolid, where he became remarkable for an earnest application to Study, and acquired some pre-eminence among his Fellow Students, by his proficiency in Logic and Mathematics. He was Ordained Priest, in Valladolid, in 1798. He did not, however, return immediately to the Scotch Mission; for the Rev. Alex. Cameron, who was then Rector of that College, being soon after Consecrated Bishop, as Coadjutor to Bishop Hay, detained him in Spain till the Autumn of 1800. His chief occupation during these two years was to attend Bishop Cameron while discharging the various Episcopal Duties of the Diocese, at the request of the Bishop of Valladolid, who was then aged and infirm. On his return to his Native Country, the first Charge to which he was appointed was the Braes, or *rough bounds* of Arisaig, where he remained but one year. He was removed, in 1801, to Badenoch, where he remained till 1805 or 1806. During this part of his Missionary life, he had no fixed place of abode, but went about among the Catholic families within his jurisdiction, attended by his boy or *gillie*, who Served at Mass, and carried the Vestments, &c., in a wallet on his back. He built the Chapel at

Stron-an-duin, on the site occupied by the present one. From Badenoch, he was sent, in quality of Professor, to the Seminary of Lismore, where Bishop John Chisholm then resided. In 1814 he succeeded Mr Philip Macrae, in the Mission of Aigas, in Strathglass, from which Charge he was, on the departure of Mr. Colin Grant for America, transferred, in 1818, to Braemar. In 1838, his increasing infirmities having rendered him unfit for active exertion, he was relieved from all Missionary Duty by the Right Rev. Dr. Kyle, and retired, first, to Ballogie, where he lived, till 1847, when he went to reside at Tombae, and there Died, after a lingering illness, on the 9th September, 1849. Besides his labours as a Clergyman, in which he distinguished himself by a zealous discharge of all his Pastoral Duties, Mr. Maceachen has conferred great benefits, especially on the Highland portion of the Scotch Catholics, by the numerous Works which he published. Being an excellent Gaelic Scholar, of which language he was an enthusiastic admirer; and being, during his whole life, particularly fond of Study, he employed all the time he could spare from his other avocations, while on the Mission, in translating, into Gaelic, several Works of Piety and Religious Instruction for the use of Catholics in the Highlands, who do not understand English. These Translations are—1mo, *The Abridgment of Christian Doctrine*, which was Printed while he was Missionary at Aigas; 2d, *The Spiritual Combat*, published in 1835; 3d, *The Following of Christ*, in 1836; 4th, a *Prayer Book*, which was prepared by him, but published, and perhaps somewhat altered, by another Clergyman; 5th, *The Declaration of the British Catholic Bishops*, Published by the Catholic Institute; 6th, a small *Gaelic Dictionary*, printed in 1842. Besides these, he published in 1832, an excellent Work on Arithmetic, in English. His more important Gaelic Translations, still in Manuscript, are, the *New Testament*, and *Challoner's Meditations*.—[*Cath. Direct.*, 1850.]

MACEACHAN RANALD—From the Diocese of the Isles, went to the Scots College, Rome, 1772, aged 16 years. He left it, and returned Priest to Scotland, 1782. He was immediately stationed in Uist, where he continued till his Death, which, to the high regret of his Bishop, and, indeed, of every one who was acquainted with him, happened in 1803. His Death was occasioned by a complaint in the Lungs, which arose from a severe cold he caught, in the exercise of his Missionary duty. He was a young man of great merit, and more than common knowledge. His excellent qualifications made him be respected and loved, even by Protestants.—[*Abbé M'Pherson's MS. Cat.*]

MACFIE NILE—From the Diocese of the Isles, entered the Scots College, Rome, 1717, aged 16. He left it, and returned Priest to Scotland, 1727. On the Mission, exposed as

all the Western Scots Clergy then were, to much company, by not having houses of their own, he fell into the habit of Drinking, which increased to that degree, as to oblige the Bishop to deprive him of Faculties. I have not heard what became of him afterwards.—[*Abbé M'Pherson's MS. Cat.*]

MACGHE ANDREW—Went to the Scots College, Rome, 1654; left it the following year, and became a Jesuit. He went afterwards to the Mission, where he laboured with much diligence. When he left that, he was made Rector of our College in Rome, and continued in that Office for 7 years; and probably would have filled it longer, had not Death carried him off at the end of the first year of his third Triennium. He was a man of abilities and good dispositions. He gave much satisfaction, both in the Mission and during the time he governed the College.—[*Abbé M'Pherson.*]

MACGILL WILLIAM—Was Rector of the Scots College at Madrid; but I can offer no particulars.—[*Oliver's Collections.*]

MACGILLIVRAY JAMES.—After Studying Humanities with Mr. John Chisholm in the Scots College, Rome, he removed from Douay to Dinant (when F. John Pepper was Rector) and witnessed, soon after his Novitiate, the Suppression of the Society. On receiving Holy Orders he became Chaplain in 1778, or 1779, at Traquair, County Peebles. His noble and venerable Patron, Charles Stuart, seventh Earl of Traquair, in a Letter to the Rev. F. Stone, of 19th September, 1814, states that his late Chaplain, Mr. Macgillivray, (who Died 4th April, 1811), was “the last of the Scotch Jesuits.” He was pleased to add, “I was Educated at St. Omer's College, am sincerely attached to the Society, and congratulate you on its restoration. From a Letter now before me, written by F. John Pepper, and dated Terregles, 17th Jan., 1803, I learn that Mr. James M'Gillivray entered the Novitiate in October, 1768, and after his first Vows, Studied Philosophy with the Jesuits at Luxemburgh, and was already named by the Provincial to be Regent of the College of Namur, when the Suppression of the Society took place. Was not the former Chaplain to Earl Traquair's Family, the notorious Rev. Alexander Geddes, who Died so unhappily, 20th February, 1802, at. 65?—[*Oliver's Collections.*]

MACGILLIVRAY JAMES—Was Born in Galloway; educated among the Scotch Jesuits at Dinant, and joined their Order. On the total Suppression of the Society, not having, as yet, finished his Studies, he, with some others of the same Body, was admitted into Douay College. There he finished his Studies, took the Mission Oath, returned to Scotland, and was appointed successor to Mr. Thomson in the Charge of the Catholics in Glenlivet. He continued there till March, 1786, when he was sent to Kirkconnell, and was succeeded in Glenlivet by Mr. James Carruthers. In 1796 he left Kirkconnell, and

went to Mortlach, near Huntly, which Mission was then vacant by the Death of Mr. William Guthrie. His last Station was at Traquair, where he ended his days in 1811.—[*Catholic Directory*, 1849.]

MACGILLIS AENEAS—From the Diocese of the Isles, went to the Scots College, Rome, 1730; left it, Priest, and returned to the Mission, 1740. While he was Student in the College, the unhappy troubles excited by Campbell and his Party, began and agitated the Mission with great violence. In 1734, Mr. James Campbell, Brother to Colin, was sent to Rome with all the Papers subscribed at the famous Scalan Meeting. In place of consigning them to Mr. Stuart, the Agent, as had been agreed, and he faithfully promised, he kept them up for a whole year; and, at last, on leaving Rome, gave them to keep, to this Aeneas Macgillis, who had entered so eagerly, though then studying his Humanities, into the dispute, and was so prejudiced against the Bishops, and in favour of the Party, that the entreaties, and even commands of neither Agent nor Bishops were sufficient to make him deliver up the Papers, till the arrival of Messrs Colin Campbell and John Tyrie in Rome, to whose hands he consigned them. Mr. Macgillis, for some time after his return to the Mission, gave some uneasiness, on account of the bad impressions he had received at Rome, from the “Pilgrims,” or Campbell and Tyrie; but he soon became sensible of his mistake, and behaved very well thereafter. He accompanied Prince Charles as Chaplain to Glengarry's men till after the Battle of Culloden.—Both he and the other Priests in that Army wore the Highland Dress, with Sword and Pistols, and went under the name of Captains. I have not learnt that he was made Prisoner. He served in Lochaber for many years thereafter.—I do not know exactly when he Died.—[*Abbé M'Pherson's MS. Cat.*]

MACGREGOR GREGOR—From the Diocese of Aberdeen; entered the Scots College, Rome, 1700, aged 18 years. On account of his bad behaviour he was expelled in 1705. Bishop Gordon was then in Rome; and Macgregor shewed such sentiments of Repentance and Compunction for his past bad behaviour—such a vehement desire for entering the Ecclesiastical State—that Bishop Gordon thought proper to give him another fair trial, particularly being extremely desirous of having one a Priest who could speak the Erse, as, of such, there was so great a scarcity, and so much need in the Highlands. For this reason, he pressingly recommended him to our Superiors at Paris, entreating them to receive him into that College; and he gave Macgregor money to carry him thither. He accordingly was admitted, and, for some time, behaved pretty well. But, at last, his old habits, which had taken strong root, began to appear. Neither advice or reproof had any effect; and the Superiors had resolved in dismissing him. Macgregor sus-

pected as much, and, to prevent them, without giving the smallest indication to a mortal, he made his elopement in the dead of Winter, 1706. While at Rome, he had frequently seen Abbot Cook, from Wurtzburg, who passed some time in that City doing some business for his Monastery. In consequence of this acquaintance, to Wurtzburg went Macgregor, and was received without difficulty, telling his story in his own way. The first notice had of him at Paris by his former Superiors, who were uneasy about him, not being able, for all their diligence, to get any intelligence concerning him, was from Abbot Cook, who wrote, at the same time, to the Agent at Rome, desiring to have the consent of the Clergy, and a Dispensation from Propaganda—for he had taken the Oath to become a Monk. Both were readily granted; and Macgregor took the Habit, made his Profession, and received Holy Orders. Till then his behaviour was decent enough; but now that he had secured all these particulars, he gave full reins to his old practices, became perfectly ungovernable, and kept the whole House in a ferment. He proposed going to the Mission; and the good Monks, who had it all along a standing maxim to send thither their unruly subjects, readily agreed to the proposal, accompanying him with recommendations that would have been sufficient for the best Missionary.—I give this circumstantial account of him, because he was a principal Hand in the turbulence excited about Jansenism in Scotland. His future history I shall give, in Bishop Gordon's own words, in a Letter he writes to Mr. Stuart, at Rome, from Aberdeen, on 5th April, 1752. It is as follows:—"I never designed to trouble you with Letters about Mr. Macgregor in Wurtzburg; but some accounts I have got lately force me to write somewhat of him. I have known him now these 30 years and more, and I can truly say that, in all that time, I never knew a Labourer of such a turbulent spirit. Yet Mr. Fife [Bp. Gordon] having treated him so kindly, though he was far from deserving it at his hands, I could hardly think he would attempt to misrepresent him so grossly, and the rest of the Company. It seems he has so much of that in his nature, that nothing can restrain him; and, I imagine, that perhaps he was afraid that Mr. Fife would make just complaints of him, he was resolved to prevent him by unjust calumnious ones. It is true there was never any Labourer against whom Mr. Fife received so many grievous complaints and accusations, and that from very sure hands. Yet Mr. Fife made it his business to let them be as little known as possible, and took measures to get him removed without noise, and without endangering Mr. Macgregor to make any scandalous steps. Therefore, he brought his removal about in the smoothest manner that could be, and without exposing his private vices, and gave him money out of his pocket to help him to make his journey. Yet, Mr. Macgregor could

not but see that Mr. Fife was not willing to keep him here; and it is like he resents this much; and how far he carries his resentment he has shown by many strange instances. It is likely that by mentioning two certain Labourers (Campbell and Tyrie) to a certain post (Bishopric) in place of Mr. Hugh, he expects they might be prevailed with to recal him, because he thinks them his particular Friends; and one of them joined with him very much in a considerable disturbance he endeavoured to raise in the Highlands. But whoever knows thoroughly these two Labourers will never judge them fit for the Station he chalks out for them. And whoever knows Mr. Macgregor, will judge him one of the men in the world the most unfit for Trade. As to the calumnious aspersions he throws upon the Labourers in general, there is nothing more false or injurious. For, it is certain there are not in any Country, men of better principles than they are, and who can be less quarrelled by Hamburg (Rome.) It is also very sure that there is not in the West (Highlands) a more worthy man than Mr. Hugh, nor more fit for his post; and that he was most earnestly wished for by all, especially by the oldest Labourers. But Mr. Macgregor looked upon him as none of his Friends; as, indeed, I knew no Labourer, who did his Duty well himself, who was pleased with Mr. Macgregor and his ways. If you desire to know more particularly, you may get his character more exactly drawn from the House he lives in, and from the other House at Ratisbon. What I have said about him will, at least, put you on your guard in relation to what false and unjust accounts he may send to your Town; and, if you want them, you may know a great deal more concerning him from hence, from Germany, and France, and wherever he has stayed any while. In our own shop (College), there, you may get accounts of him, he having stayed there some years, and, at last, was thrust out of it for his mis-behaviour. I shall add, here, no more about him."—So far, Bishop Gordon.—I shall imitate the Bishop's example, and say no more of him in this place.—In the History of our Mission, his name must often occur.—[*Abbé M'Pherson's MS. Cat.*]

MACGREGOR GREGOR—Of the Family of the Macgregors of Ardoch and Dalfad in Glengairn; was a Benedictine Monk. Being not only a Native of the Glen, but also a Brother of the Proprietor, he acquired a greater influence in the Country than any of his Predecessors, since the so-called "Reformation." He erected a Chapel in the Wood of Dalfad, and also a Dwelling House for himself at a convenient distance. He, however, did not remain long in Glengairn, having returned to his Monastery shortly after the unsuccessful Rising in 1715.—[*Cath. Direct.* 1853.]

M'GREGOR JAMES—Was Born on the 6th September, 1790, at Balnanauld,--a small Farm adjacent to the Spittal of Glenshee, Perthshire.

He was admitted, on the 19th April, 1808, into the Seminary of Lismore, where, after the usual course of Studies, he was Ordained Priest on the 16th April, 1816, by Bishop Eneas Chisholm. He remained in that Seminary as Teacher of Classics until November, 1819, when Bishop Ranald Macdonald, who had succeeded Bishop Chisholm as Vicar Apostolic of the Highlands, appointed him to Fort-William, which Mission he served till the month of December, 1828, when he was directed by the same Prelate to remove to South Uist, and to take charge of the Catholics in the north end of that Island, and also in the Island of Benbecula. This was a very laborious Charge, the Flock being very numerous. In 1836 he undertook a journey to Ireland to collect money for the erection of a Chapel, which good work he had the happiness to accomplish. Having become infirm, and no longer able to discharge alone the Duties of so extensive a Mission, he applied for and obtained, early in 1861, an Assistant-Priest. In the Spring of 1865, having met with a severe accident, he was rendered unfit to perform almost any Pastoral Duty. He Died at Ard-kenneth, South Uist, on the 15th February, 1867, in the 77th year of his age and 51st of his Ministry, sincerely regretted by a Congregation whom he had so long and so faithfully Served. —[*Catholic Directory*, 1868.]

MACINTOSH ANGUS—Was Born in Braemar, on the 12th of August, 1830. He entered Blairs College on the 31st July, 1845, and was sent to the Scots College, Rome, on the 21st October, 1848. Though he had not as yet finished his Theology, he had been Ordained Priest about Easter, for the purpose of Saying Mass to the Community. During vacation he was seized with Fever, which in a few days carried him off at the Country House of the Scots College, Rome, on the 30th Oct., 1855, aged 24 years, to the intense sorrow of his Fellow Students, by all of whom he was greatly beloved. —[*Catholic Directory*, 1855.]

MACINTOSH LACHLAN—Was Educated in Spain, and was Stationed in Glengairn. He erected a commodious new Chapel, not sparing even his own hands in the building of it. He also succeeded in raising Funds to enable him to build a neat, comfortable house for the Clergyman. For 63 years this indefatigable Missionary laboured with the greatest zeal; and Died in 1846, at the patriarchal age of 93 years. He lies Interred in the ancient Burying Ground of Glengairn, and over his Grave his Congregation raised a Tombstone, with a Latin Inscription, to perpetuate the memory of a devoted Clergyman, who spent an unusual period of existence in administering the consolations of Religion to a Flock thinly scattered over one of the wildest and most inaccessible districts in Scotland, in circumstances of much poverty, labour, and fatigue. —[*Cath. Direct.*, 1853.]

MACKENZIE ANGUS—Was Born at Lietry, in Glencannich, Strathglass, Inverness-shire, on the 22d July, 1809. He was descended maternally from Colin Chisholm of Knockfin—a Scion of the ancient Family of the Chisholm of Erchless, who was also the Ancestor of Bishops John and Eneas Chisholm, Vicars Apostolic of the Highland District. In 1826 he entered the Seminary of Lismore, and, on the breaking up of that Establishment, he was sent, in August, 1828, to the College of Aquhorties, whence he passed, in June, 1829, to Blairs College, and there he remained for three years. On the 2d August, 1832, he was sent, along with some other Students, to the Scots College of Rome; and having prosecuted his Studies partly there and partly in the College of Propaganda, he was raised to the Priesthood on Holy Saturday, 1836, by Cardinal Odescalchi. Having completed the usual Curriculum, he returned to Scotland, in June, 1837, and soon after his arrival, he was appointed to the Mission of Inverness, whence, in 1845, he was Translated to the Pastoral charge of Eskadale in Strathglass, where he continued till the day of his lamented Death. Mr. Mackenzie held a distinguished rank among the Clergy of his own District. Being endowed with great natural abilities, strong good sense, and a vein of racy humour, his society was courted by a wide and respectable circle of acquaintances, not merely among Catholics, but even those of other Denominations, by whom he was held in the highest esteem. His sterling virtue and piety, however, and the spirit of his holy Calling, were proof against such attractions; he was at all times conspicuous for the earnestness and diligence with which he discharged the Sacred Duties of his Office. He also strikingly evinced the warm interest which he took in the cause of Catholic Education and Religious Instruction by the erection of two Schools; the one, in his first Mission of Inverness, the other, during his Incumbency of Eskadale—which he left in a very flourishing condition. While in this latter Charge he was Chaplain to the noble Family of Lovat.—The details of his melancholy Death, on the 23d January, 1856, by accidental Poisoning at Dingwall, have already been given at Page 557, under GORDON JAMES. —[*Cath. Direct.*, 1857.]

MACLACHLAN JAMES—From the Diocese of Aberdeen; went to the Scots College, Rome, 1786; left it, and returned Priest to the Mission, 1795. He was immediately stationed at Banff, where, I presume, he still continues.—[*Abbe M'Pherson's MS. Cat.*]

MACLACHLAN JAMES—Served at Huntly, Buckie, and Presbome, where he Died in 1846, æt. 75. He is Buried at St. Ninian's, Enzie.

MACLACHLAN JAMES—Died at Ayr, 23d July, 1811, aged 37.

MACLACHLAN JOHN—From the Diocese of Argyre; entered the Scots College, Rome,

1715, aged 20; but left it in 1718, on account of his health. He was a Native of Lorn; Converted to the Faith just before he went to College. On leaving Rome, he was received into our House at Paris, where he finished his Studies; was Ordained Priest, and went to the Mission in the Highlands, where he served with great diligence till his Death, in 1760.—[*Abbé M'Pherson's MS. Cat.*]

His name was ENEAS, and there is a discrepancy in the date of his coming to the Mission.—[*W. Clapperton, Buckie.*]

MACPHEE NEIL—Same as *Macfie Nile*—mentioned above. As additional, it may be noticed that he was in the Braes of Arisaig in 1731, 1733, and 1736. Some part of his time he was in Moidart, and also in Knoydart. He removed to Barra in 1737, and was Banished in 1759, by the Justiciary Court at Inverness, as a "Popish Priest, never to return, under pain of Death."—[*Scots Magazine*, Vol. xxi., p. 327.—*Cath. Direct.*, 1852.]

MACPHERSON COLIN—Was Born in Inverness on the 4th Jan., 1822. Having entered Blairs College, 6th Oct., 1838, he was sent, on 30th Aug., 1842, to the College of Propaganda in Rome, where he was Promoted to the Priesthood early in 1850. He returned to Scotland in June of that year, and after being stationed for a few months in Barra, and subsequently in Knoydart, he was finally appointed to the Mission of Barra as Assistant to the Rev. D. Macdonald, whose Successor, on his retirement, he soon after became. In the Autumn of 1855, he was removed from Barra and sent to South Uist. In March, 1862, he indicated symptoms of being affected with Disease of the Heart, and after lingering for some time, and even giving signs of recovery, he was rather suddenly cut off, and Died happily, after receiving all the Rites of the Church, at Bornish, South Uist, on the 11th June, 1863, in the 42nd year of his age, and the 14th of his Ministry. He was Interred in the Cemetery of Howmore, where the bones of many other Priests repose.—[*Catholic Directory*, 1864.]

M'PHERSON FARQUHARSON CHARLES—Was of the Farquharsons of Balmoral; continued to discharge the Duties of a Missionary, with extraordinary success, till the year 1781, when he retired to Braemar, where he Died some years after, and was Buried in the same Grave where the Remains of Mr. Forsyth lie deposited.—[*Catholic Directory*, 1853.]

MACPHERSON PAUL—From the Diocese of Moray; entered the Scots College, Rome, 1770, aged 13 years. On account of his health, he left it in the 2d year of his Theology, 1777; and went to our College at Valladolid, where he finished his Studies; was Ordained Priest at Legovia, and returned to the Mission, 1779. He was first placed in Cabrach, but went to Aberdeen in the following year, 1780. From thence he was placed at Stobhall, 1783. There

he continued till 1792, when he was removed to be Procurator at Edinburgh. In 1793, he was sent Agent to Rome. In 1798, expelled by the French, he returned to the Mission; but went back to Rome, in 1800. There he still remains.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Same.—This venerable Ecclesiastic, one of whose ancestors named John, of the Family of the Macphersons of Phonas, emigrated from Badenoch to Glenlivat, towards the end of the 16th Century, was Born of Catholic parents, at Scalán, on the 4th of March, 1756, and was Baptized by Mr. William Grant, a Monk of the Premonstratensian Order, who was then Missionary in Strathavon. After the death of his Mother, he was sent, when six years of age, to a Catholic School at Clashmore. From it he was removed the year following, to a School kept by an old woman, who taught him to read, but whose own attainments did not extend to the art of Writing. He was eager to acquire that necessary accomplishment, and this eagerness his Father was no less anxious to gratify, but knew not how to procure an opportunity. There was, indeed, a Protestant Schoolmaster in the Country, but he was of the very worst "Presbyterian leaven," and, therefore, hostile in the extreme to Catholics. The child's Father, who was strongly attached to the Catholic Faith, and very careful in preserving his children from every appearance of danger in that way, often said that he would rather have him remain all his lifetime in ignorance, than expose him by frequenting such a School, to the risk of being perverted.—Meanwhile, Mr. John Geddes, who afterwards became Bishop, came to preside at the Seminary of Scalán. To him the young Boy began to say his Catechism, and soon attracted his favourable notice. From him he received lessons in Reading, Writing, and Arithmetic; and his progress was so satisfactory, that, even then, Mr. Geddes conceived the idea of getting him admitted into the Seminary.—From his earliest infancy he ever felt a strong desire to embrace the Ecclesiastical State, and frequently made this desire known to his Father, but more particularly when a proposal was made to bind him as Apprentice to a Merchant, he showed so much reluctance, and so energetically protested against that and every other line of life, except that of a Clergyman, that nothing of the kind was ever after proposed to him. His Father acquainted Mr. Geddes with what had passed, and this information was a new motive for that gentleman to interest himself in procuring for him the attainment of the object he had so much at heart. But at this time it unfortunately happened that the Seminary was full, and Mr. Geddes, his chief Patron, then and ever afterwards while he lived, was removed to Preshome in the Enzie. Every one in Glenlivat lamented his departure, but none so much as the Subject of this Memoir, who was inconsolable. Besides his attachment to him personally, he had another motive for

his grief—the fear of no longer being able to obtain admission into the Seminary.

But Mr. Geddes did not forget him. On his strong recommendation, Mr. John Reid, then Missionary in Strathavon, and afterwards at Preshome, interested himself very much in his behalf; and both of them spoke very favourably of him to Mr. John Thomson, who had lately returned from Rome, and succeeded Mr. Geddes at Scalán. Next Spring, vacancies having occurred in the Seminary by the departure of some Students to the Foreign Colleges, he was admitted in June, 1767. He immediately began his Studies, and remained at Scalán till the end of October, 1769. Those of his Fellow-Students there, who became Priests, were (1.) Mr. John Paterson, who was Ordained at Edinburgh by Bishop Hay, and succeeded Mr. Thomson, in 1770, as Superior of the Seminary, where he continued till his Death in September, 1783; (2.) Mr. Robert Menzies, who finished his Studies at Douay, and got the Charge of the Highland Congregation in Edinburgh, where he Died in 1791; (3.) Mr. Wm. Hay, who had been for some years in Rome, and afterwards at Douay, where he was Ordained in 1778;—he was stationed for some years at Stobhall, and afterwards went to South Carolina, where he Died; (4.) Mr. Charles Geddes, who was sent to the Scottish Monastery at Wurtzburg, where he became a Benedictine Monk.

Pursuant to the usual practice of sending the Students destined for the Scottish Mission to be Educated in Catholic Countries, where they are maintained on Funds secured to them principally by the pious charity of their Catholic Countrymen of former days, Mr. Macpherson was sent to Rome to pursue his Ecclesiastical Studies in the Scots College there. He left Scalán on the Festival of All Saints, 1769; embarked at Aberdeen for Campvere in Holland, and thence went by Dunkirk and Douay to Paris, where he stayed for some weeks in the Scots College.—Mr. Gordon of Auchintoul was then Principal of that House; Mr. Alexander Gordon, afterwards Principal, was Procurator; and Mr. Henry Innes, Prefect of Studies.—Messrs. John Gordon, afterwards Missionary at Shenval; Alexander Innes, of Balnacraig, who Died Principal; James Macdonald; and two Alexanders Macdonald,—were all the Students at this period who were promoted to Holy Orders.

From Paris he went straight to Marseilles, and thence by sea to Leghorn and Civita Vecchia, and arrived in Rome on the 9th February, 1770. The Students whom he found in the College there were (1.) Mr. Alexander Cameron, who afterwards became Bishop of the Lowland District; (2.) Mr. John Gordon of Clashmore, who Died in 1808, Rector of the Scots College of Valladolid; (3.) Mr. William Hay, already mentioned; (4.) Mr. Aeneas Macgillis, who was afterwards Missionary in Lochaber; and (5.) Mr. Ranald Macdonald,

who, as he had just finished his Studies, Died in the College in a very edifying manner.

On his arrival in Rome, Mr. Macpherson (having spent some time in studying Italian in private) began, soon after Easter, to attend the Public Schools, in which he applied himself assiduously, for three years and a half, to the Latin and Greek Classics, and was Studying Rhetoric at the time of the Suppression of the Jesuits in 1773. After that event, the Scotch Students no longer frequented the Roman College, but were sent to the Schools of Propaganda. Partly there, and partly under the direction of the Irish Franciscan Friars of St. Isidore, he finished his Course of Philosophy. In 1776, his health had begun to decline; and, in the following year, it became so very precarious, that he was obliged to pass the whole Summer in the Country-House at Marino; and at last to leave Italy. This he regretted the less, in that his early Patron, Mr. Geddes, who was then Rector of the Scots College of Valladolid, in Spain, being informed of his critical state, kindly invited him thither for change of Climate.

He left Rome in the end of September, 1777. The Students who remained in the College, and who were afterwards promoted to Holy Orders, were (1.) Mr. Aeneas Maccaehen, who Died, much regretted, in Uist, where he was stationed on arriving in Scotland; (2.) Mr. Alex. Macdonald, who, during the greater part of his life, served the Congregation of Crieff, where he Died in 1837; (3.) Mr. Donald Stuart, who, having for many years been Missionary in Strathavon, and afterwards at Dundee, Died at Elgin in 1820; (4.) Mr. Alex. Farquharson, who, on his return home, was appointed Superior of Scalán, and afterwards removed to Shenval, and at length left the Mission.

On leaving Rome, Mr. Macpherson went by Florence to Genoa, where he embarked for Alicant. On his arrival there, he set out on a kind of Vehicle, half Coach, half Waggon, to Madrid. The journey was anything but pleasant; for the most part the Country was like a wilderness; very few Villages were to be seen. At night, he and the party with whom he travelled were obliged to put up in Inns where there was only one large room or hall on the ground floor, which served for lodging both for them and their cattle. In the middle of this Hall there was a fire, with benches around it, and there every one cooked for himself such provisions as he had carried along with him from the last Village through which he had passed. The people of the Inn had seldom anything to give, and as seldom would they take the trouble of dressing what the passengers had brought with them. Whole ten days were spent in the journey to Madrid. After staying in that City for a week to see its curiosities, Mr. Macpherson proceeded to Valladolid, where he arrived on the 6th December. The journey was

agreeable, the conveyance good, and the Inns tolerable.

Here he was cordially received by Mr. Geddes, the Rector, and as kindly welcomed by his former Companion at Rome, Mr. John Gordon of Clashmore, who was Vice Rector, and taught Philosophy and Divinity—Mr. John Macdonald, who Died Missionary in Arisaig in 1834, taught the Classics. There were twelve Students; of these, nine returned Priests to Scotland, viz.:—Messrs. George Mathison, Ranald, Angus, and Allan Macdonald, Lachlan Macintosh—John Gordon, of Landends—Andrew Dawson, who Died Superior of Scalán in 1785—Aeneas Chisholm, afterwards Bishop—and Angus Maceachren, who, shortly after his return to Scotland, went with the emigrant Highlanders to St. John's Island.

Soon after his arrival in Spain, Mr. Macpherson recovered his health, and applied himself diligently to the study of Divinity. He was Ordained Sub Deacon in the Ember Week of September, 1778; Deacon in the Ember Week of the following Advent; and Priest on Easter Monday, 1779. This last Order, he received from the Bishop of Segovia, as the Bishop of Valladolid was so infirm as to be unable to confer Orders. He Said his first Mass on Low Sunday; left Valladolid on St. Anselm's Day, 21st April; embarked at Bilbao, and arrived in London on the Vigil of The Ascension.—There he found Bishop Hay, who was soliciting from Government an indemnification for the losses which the Catholics in Edinburgh had sustained by the Riots of the previous Winter. Bishop Hay detained him in London, till the 24th of June; when both came to Edinburgh. The Priests there, at that time, were Mr. John Thomson, *Procurator*; Mr. Robert Menzies, who had arrived from Douay in the preceding year; Mr. Allan Macdonald, who had accompanied Prince Charles Stuart during the whole of his expedition in Scotland, was Banished, and had resided, for many years, in Rome. There were, also, in Edinburgh, two ex-Jesuits—Mr. Johnston *alias* Gordon, who had, for a long time, been Superior of the Scotch Jesuits on the Mission; and Mr. Macleod, who, before the Suppression of that Order, was Missionary at Aberdeen. Besides these, Mr. Alexander Gordon, Cofurroch, now superannuated, had retired hither from Stobhall.

From Edinburgh, Mr. Macpherson repaired to the North.—At Stobhall, he found Mr. William Hay, his former Companion in Scalán and Rome.—Thence, he went to Balmoral on Deeside, where the Family of Mr. Farquharson of Inverey resided. He there met the Jesuit, Mr. John Farquharson, Brother to Mr. Charles, and Uncle to the Laird of Inverey, and spent a whole day in his company, which was truly agreeable and instructive. Mr. Farquharson was a man of great piety, of primeval simplicity, and great experience as a Missionary. From

Balmoral he went to Glenlivet, and, by Bishop Hay's orders, took up his quarters at Scalán, until the Bishop himself should go North. Mr. John Paterson was now Superior of that House; he was a good and pious Ecclesiastic, and exceedingly well adapted for the Charge intrusted to him; though not very learned, he had a great share of good sense, an inexhaustible fund of humour, and, what was more, a warm and friendly heart. At Scalán, Mr. Macpherson had an opportunity of seeing the neighbouring Priests—Mr. Alexander Cameron (afterwards Bishop), and Mr. James Macgillivray.

The first Mission in which Mr. Macpherson was stationed, was at Shenval in the Cabrach. This Mission owed its rise to Mr. Burnet, which, when he left it, it is said consisted of upwards of 700 Catholics. He entered upon his Duties, here, on St. Lawrence's Day, 1779. Though poor, it was extensive in the wide range of Country he had to traverse. He had four different Stations, in each of which, alternately, he Celebrated Divine Service. These were Shenval, Braelach, Tullochallum, and Aberlour. Braelach was the very last house at the head of the Cabrach; a numerous Catholic family of the name of Macwilliam lived there; and, besides the Catholics about Shenval and those in the Cabrach, the few who dwelt in Glenbucket and Kildrummy attended Prayers there; and the whole, particularly in the Summer time, formed a tolerable Congregation.—At Shenval, however, the greatest number assembled; for, besides those of the Cabrach, the Catholics of Auchindoun met there.—At Tullochallum, those of Shenval, Auchindoun, and a very few from the vicinity of Aberlour, attended. The smallest Congregation was at Aberlour, the number of Catholics was inconsiderable; and the Station there would have been abandoned, had it not been out of regard to the Proprietor, Sir Jas. Gordon, and his Family.—The number of Communicants throughout all the Station was from 80 to 90. It was once much greater, but, from various causes, particularly the deficiency of Priests, it was thus reduced.

Since 1746, Mass was Said at Shenval in a Barn. Previous to that time there had been a Chapel, but it was destroyed with many others at that period, by the Duke of Cumberland's troops. In the Summer of 1780, Mr. Macpherson got a new Chapel erected. Protestants, as well as Catholics, even the Minister himself, helped to provide the Materials for the Building. It was a decent Place of Worship, considering the times, but is now in ruins, and the Congregation dispersed.

In Summer, 1780, Mr. Macpherson was informed by Bishop Hay, that, on the arrival of Mr. William Reid from Douay, he should be removed to Aberdeen. He made no objection, though, had he his own choice, he would have preferred Shenval to any other Mission. The face of the Country is, wild indeed,

and the Climate, particularly in Winter, exceedingly severe. During the only Winter he passed there, a deep snow fell on All Souls' Day; and, for the most part of that time, it was four feet deep all over. In many places where it had driven, it was on a level with the tops of the houses. While the Country was thus covered, he was, on one occasion, called to assist a dying person; and, night coming on before they reached the place, his Guide put him on his guard against falling down a chimney, as the path along which they were walking led them over the top of a Dwelling-house. But he was young and healthy, and the severity of the Climate caused him no great inconvenience; he liked the people, who, on their part, were remarkably kind to him. He was in the neighbourhood of Messrs. Paterson and Macgillevray, with whom he was on the most intimate terms of friendship.—At this time he lost the Society of another friend, Mr. Cameron, who had gone to succeed, as Rector of Valladolid, Mr. Geddes, now appointed Bishop and Coadjutor to Bishop Hay.

Mr. Macpherson arrived in Aberdeen on the Eve of St. Andrew's Day. His predecessor, Mr. Oliver, had already left it, and gone to his Charge in the Garioch. When he entered on his new Mission, Bishop Hay was in Aberdeen, where he remained till the following March. The society of this illustrious and holy Bishop was, on many accounts, useful to the young Missionary. Among the many topics of conversation that passed then between them, the state of the College at Rome was one of the most frequent. Though matters there were not on a proper footing, yet but little attention had hitherto been paid to the subject. From the account that Mr. Macpherson gave, the Bishop perceived, that, while the College remained in that state, no good could be expected from it, and that even its existence was at stake. He also consulted Mr. Thomson, then Procurator at Edinburgh, and, after weighing every circumstance, he was of opinion that the surest way to redress an evil of such magnitude was his own presence in Rome. To this he was the more inclined in that there were various other matters relative to the Mission about which it was desirable to have the advice and assistance of the Holy See. As Bishop Geddes was soon expected from Spain, his own absence from the Mission would be less felt. He, therefore, set out in August, 1781.

Meanwhile, Mr. Macpherson was left alone in Aberdeen with a Congregation of about 300 Communicants; who, together with Visiting the Sick, Instructing Children and Converts, gave him full occupation. He was not long in Aberdeen, when it was visible it was not a Climate suited to his Constitution. Ever after a dangerous Fever he had in Rome, he was quite nervous, and on that account, he felt severely the keenness of the easterly sea air; but being other-

wise strong, and having youth on his side, he stood out for that year. During the following Winter, his health became very precarious, and continued to grow worse while he remained in Aberdeen, when it was found necessary he should leave it. Accordingly, he was sent to Stobhall, where he arrived on the 1st Oct., 1783. This Mission, though never very numerous, at least about Stobhall itself, was one of the most ancient in the Lowland District. The Missionary there, generally attended the Catholics scattered in the northern parts of Fifeshire, Dundee, Montrose, and in the Shire of Angus. Hence, it will be readily supposed, that no part of so extensive a Mission was, or could be duly attended; and this was the reason why the number of Catholics at Stobhall was so small. The Communicants, at that time, were about 80. He officiated once a month, for seven years, at Dundee.

The Property of Stobhall was part of the Estates belonging to the Family of Perth, and was consequently forfeited, after the Rebellion of 1745. But, being the jointure of the then Duchess of Perth, she enjoyed it all her lifetime. After her Death, Bishop Hay, who was acquainted with some of the Commissioners named by Government for managing the forfeited lands, got a large Farm in the name of a Catholic who had long been a Tenant on that Estate. The Bishop's view was to provide a comfortable residence for the Missionary, which he thought the Farmer could well give, as the Farm was obtained at a very low rent, with full payment for all improvements and Farm Buildings. But when Mr. Thomson went to Stobhall; the Farmer, finding himself in full and secure possession, soon departed from the agreement made between himself and the Bishop. The upshot was, that the Farm was divided, and Mr. Thomson was obliged to content himself with the one-half of it, without having a house of any kind. He began directly to build some out-houses, and had already drawn out plans for a Chapel and Dwelling-house, when he was settled in Edinburgh as Procurator. Nothing further was done until Mr. Macpherson arrived. He turned into a Chapel a building that was already erected for a Barn, and afterwards built a Dwelling House. The forfeited Estates were restored—he got his lease from Lord Perth renewed—improved the Farm, and was contented and happy during the seven years he remained at Stobhall. During his Incumbency there, he was obliged to go during a part of almost every Summer, to Edinburgh, to supply the place of Bishop Geddes, who had occasion to be sometimes absent on the business and duties of the District.

Having been appointed Procurator for the Mission, Mr. Macpherson left Stobhall in May, 1791, and went to reside in Edinburgh, where he remained till August, 1793. Shortly before that period he was nominated by the Bishops, Agent

of the Scotch Mission in Rome, and was succeeded as Procurator by Bishop Hay himself. He departed for Rome in August, 1793, to assume the duties of his Office; and continued for many years to transact with the Holy See all the Ecclesiastical business of the Mission.

Soon after, General Berthier, by order of the French Directory, took possession of Rome in 1798, and carried off Pope Pius VI. It was deemed advisable that the Scotch Students should return home, and Abbé Macpherson, finding that, during the exile of the Holy Father, and the occupation of his Capital by the French Troops, his services could be of little avail, resolved to accompany them. Accordingly, he set out in March, 1798, and travelled through France and England.—It was at this time that occurred one of the most remarkable circumstances in his varied career. His long residence in Italy, and his personal acquaintance with his Holiness, induced the British Government to select him as their Agent in an enterprise no less bold than it was perilous, and which, even as yet, is scarcely known to the Historians of the period. In that year, the British Cabinet received a suggestion as to the practicability of rescuing from the gripe of France, and placing under the protection of England, the person of the Pope, then a Prisoner in the maritime town of Savona, on the Genoese Coast. An English Frigate was ordered to cruise off the land, and Abbé Macpherson was despatched from London with ample powers and funds to accomplish the object. He was to contrive some method of communicating with the Pope, in order to apprise him of the plan made for his liberation. The Town was to be bombarded; a signal was to be hoisted on his Residence that no guns might be pointed in that direction. Amidst the confusion and alarm which the firing would inevitably cause, the Pope was to be hurried in disguise to the Shore, where boats, well manned, were to be in readiness to convey him on board the Frigate. The plan would have been successful in all its arrangements, had not information disclosing the whole been sent to Paris, by parties in the pay of the Directory, from the neighbourhood of Downing Street. Abbé Macpherson was arrested, plundered, and cast into Prison; and Pius Died the next year at Valence, in the interior of France, whither he was instantly removed.

About this time (1798), the Abbé was mainly instrumental in securing the most valuable of the Stuart Papers for the Prince of Wales (afterwards George IV.)—By order of the Prince, they were purchased by Sir John Hippesley, and consigned to the British Vice-Consulate at Civita Vecchia; but that Town having meanwhile fallen into the hands of the French, their removal became impracticable. Signor Bonelli, an Italian Gentleman, resident in London, was sent out to attempt their recovery; and, on reaching Rome, he applied to

the Abbé. This was a matter of much delicacy, no British Subject being then permitted by the French Authorities to approach the Coast. The Abbé, however, contrived to obtain a Passport to Civita Vecchia, and, having ascertained from the Consul where the Papers lay, he applied to the Commandant of the Place for leave to search among them for certain Documents required in a Litigation in Scotland. The Commandant desired to see them, and happening to take up a Transcript of King James II.'s Memoirs, exclaimed, that as the Papers seemed of no consequence, having been already published, the Abbé might dispose of them as he thought fit. Under this permission they were sent to Leghorn, and thence shipped to Algiers, whence they reached England.—[*Quarterly Review*, 1846.—*Stuart Papers*.]

When Abbé Macpherson passed through Paris in 1798, he was informed by Alexander Innes, the Grand-nephew of Father Thomas Innes, who alone remained in the Scots College at the French Revolution, and upon whom all the storm fell which the others had foreseen and escaped, that before the inmates of the College fled, they packed up in barrels whatever seemed most valuable, including many of their MSS., and despatched them to a confidential Agent at St. Omers, for safe custody. A quantity of Papers, however, were left in the College, among which were many of those carried from Scotland by Archbishop Bethune, of Glasgow, and from these, Abbé Macpherson, at the desire of Innes, selected such as he thought most important to carry to Scotland. The MSS. selected were *The 2 Vols. of the Original Chartulary of Glasgow*; *A Transcript by Lewis Innes of James II.'s Memoirs*; *A few of Bethune's Papers*; and some regarding the later Roman Catholic Church in Britain; all of which the Abbé carried to London. He there showed them to Mr. George Chalmers, Author of *Caledonia*, who lost a lot of them. The rest he carried to Scotland, and deposited in the hands of Bishop Cameron, of Edinburgh. Principal Gordon, then resident at Traquair, claimed these MSS. in right of the Scots College; but Bishop Cameron refused to give them up, and eventually transferred the custody of them to Bishop Kyle, at Preshome.—The Chartulary of the See of Glasgow has, several years ago, been Printed by *The Maitland Club*.

On his liberation, the Abbé came to Scotland, and was sent in July to take Charge of the Huntly Congregation, where he remained till the 29th March, 1800. Intelligence was received about this time of the Election of Pius VII., at Venice, and it was determined that the Abbé should resume his post at Rome, and endeavoured to save what he could of the Property of the College, and take care of it. He went to London, then sailed from Yarmouth to Cuxhaven, travelled through Germany and the Tyrol, passed by Ancona, and arrived in Rome

on the 30th June. After the second occupation of that City, and the seizure and exile of Pius VII. by the French General, Radet, the Abbé undertook another journey to this Country in 1811. He reached Paris on his way home on the 1st June, and remained there for some weeks. Having obtained his Passports, he left it on the 17th July, and sailed from Morlaix to England. He appears to have been in Paris again in 1813, and to have endeavoured to obtain access to the Pope, who was then kept a close Prisoner at Fontainebleau; but the Pope was so strictly guarded that no one was allowed to approach him.

On the restoration of Pius VII. to his Dominions, the Abbé returned again to Rome. Besides being Agent for the Scotch Vicars Apostolic, he was, for some years, employed in the same capacity by those of England, and, also, by some of the Irish Bishops, and had some share in the various negotiations carried on with the Holy See, during the agitation and discussion of the Veto-question. He also exerted himself to effect the re-establishment of the Scots College; and, having saved what he could of its former Property, managed its Vineyard, and everything else, with much prudence. Previous to the inroads of the French, and after the Suppression of the Jesuits, the College had been under the direction of Italian Ecclesiastics; he succeeded in obtaining from the Holy See that it should, in future, be governed by Superiors from Scotland, and he was himself appointed the first Scotch Rector; however, it was only in 1820 that the first Students were sent to it. Preparatory to their departure, it was, at the Abbé's request, judged expedient to send out, in 1819, Mr. James Macdonald to assist him; for, by this time, he was so affected with a nervous tremour in his hands, that he was unable to say Mass, and he continued, during the remainder of his life, to be more or less subject to this infirmity.

Early in 1822 he came to Scotland, with the intention of remaining for some time at home, and left the College under the charge of Mr. Macdonald; but that gentleman, who, for many years previously, had been in a very delicate state of health, fell ill, and Died before the Abbé had scarcely reached the end of his journey. In this emergency, he was obliged to retrace his steps with all expedition, as the House was without any Superior.

Soon after, Mr. Neil Macdonald, who had lately been Ordained Priest at Valladolid, was sent to his assistance; but he came home to the Mission in 1825, and it was about that time that the Abbé resolved to petition the Vicars Apostolic for a Successor. The reasons that led to this determination were his advanced age, and, also, that he might have an opportunity, during his lifetime, of executing certain plans which he had been revolving in his mind for the benefit of Religion in his Native Country.—Mr. Angus

Macdonald received the appointment, and proceeded to Rome in 1826.—Finding himself now at liberty, the Abbé returned to Scotland in May, 1827.

Since the removal of the Rev. James Sharp from Scalton to Aquhorties, in 1808, there was but one Chapel and one Clergyman in Glenlivet. As this District of Country is of considerable extent, being about 14 miles in length, the population of the higher and more remote part, which is almost exclusively Catholic, was subjected to great inconvenience for receiving Instruction, and attending to the duties of their Religion. To remedy so great an evil, Abbé Macpherson set about the erection of a new Ecclesiastical Establishment in the upper part of the Glen, for the Spiritual benefit of his Countrymen. Accordingly, having obtained from the Duke of Gordon, to whom he had been of service in Rome, a central, though barren, spot of ground, consisting of about 10 acres, he raised upon it a neat and commodious Chapel, seated for about 300 persons, and a Dwelling-house, with other appendages, for the Clergyman. He not only erected these, but supplied them with all the necessary Vestments and Furniture, and the whole at his sole expense, receiving no assistance from any quarter, but what the people of the Country gave him in the carriage of materials for the Building. He also improved the piece of ground attached to the Chapel, a part of which he laid out as a Cemetery for the use of the Congregation. Besides all this, he supplied Funds, in 1832, for the erection of two Schools—the one for boys, the other for girls—which have ever since been in full operation, and are of incalculable benefit to the people of the Country. These having been accidentally burned in 1835, he provided the means of re-building them. Many other instances might be cited of his love of Country—of his anxiety for preserving in it the Lamp of Religion—and of his bounty for its support and its permanence. Suffice it to remark that he has been, and will, in aftertimes, be esteemed, its great Benefactor, and that, in this respect, he is entitled to the warm and lasting gratitude of that Mission.

Pope Leo XII., to testify his approval of the Abbé's zeal and exertions, presented to the Chapel a splendid Silver Gilt Chalice, bearing a suitable Inscription, and accompanied with a Letter couched in the kindest and most affectionate terms. During the period he then passed in Scotland, he resided, in the Summer season in Glenlivet, and generally spent the Winter in Glasgow with Bishop Scott, with whom he was, for many years, on terms of the most intimate friendship.

On the Death of Mr. Macdonald, in January, 1833, the Students having no National Superior in Rome, were, by Order of his Holiness, transferred in the interim to Propaganda, and remained there till the Abbé went out in the

Summer of 1834. This was his last journey to Rome. Soon after his arrival, he resumed the office of Rector, and took back the Students into the College, the Funds of which were, at that period, materially improved, in consequence of some Legacies left by Cardinal York, and in which his Servants had a Life-Rent, having fallen to it at their Death; and by this means, he was enabled to increase the number of Students. Finding himself unfit both to attend to the College and to manage its Temporalities, he applied to the Bishops for assistance. The Rev. John Cowie was sent out, in 1835, as Vice-Rector, and, on his return home, in 1840, the Rev. Alexander Grant went out, in the following year, as his Successor. To him the Abbé gave up the whole charge of the College, and merely looked after the Vineyard at Marino, from the produce of which part of the College-Revenue is derived. Towards the close of his life, he did not complain of any particular ailment, but he gradually grew more feeble, till, at length, the whole system gave way, and he Expired, in sentiments of the most fervent piety and hope, on the 24th November, 1846, in the 91st year of his age, and 68th of his Priesthood.—Thus Died this faithful Servant of God. To few it is given to reach so advanced an age; but also, few could look back upon years so well spent as his were. They were all employed for the Glory of God and the interests of Religion. He was gifted with talents of no ordinary stamp, and these he had cultivated by assiduous Study and Reflection. He was deeply read in Theology and Ecclesiastical History. During his long residence on the Continent, he was engaged in several difficult negotiations and dangerous missions, and he conducted his part of them with consummate skill and address; and, if any of them failed, no one ever doubted his zeal, capacity, or prudence. He may, in the opinion of a few, have, on some occasions, erred in judgment; but all will give him credit for sincerity of purpose, and for aiming at the attainment of what he considered the most beneficial result. His manners were highly polished; and, in this respect, he was qualified to mingle in the first and most refined society; while his humility was such that he made himself all to all. His Piety had nothing in it that was ostentatious, but was simple, unaffected, and sincere; and his Charities were liberal and extensive. Having amassed some money, as the well-earned reward of the ability he displayed in the various affairs which he was employed to transact, he spent the whole of it for the benefit of Religion, in the manner already described; and it may be said of him that he Died in Apostolic Poverty.—His mode of life, in his later years, is best portrayed in the following lines, by a Gentleman who lived for a considerable period in his Society:—

The Abbé, while in Rome, always resided in the College, and though very feeble in body,

VOL. I.

seemed still very anxious to promote the interests of the Establishment. Too weak for much exercise on foot, he availed himself occasionally of an airing in the Carriage of some of his numerous friends, who seemed to vie with each other in their respectful attentions to him. He had frequent visits from persons of rank and station, both Lay and Ecclesiastical, and even then, whilst his direct authority over the College had ceased for a time, he seemed ever employed in securing the good offices of his influential acquaintances for the benefit of the House he had so long ruled, and the good of the Scottish Mission, which he had so long and so honourably served.—His time not employed in the above manner, was spent in Reading, chiefly Devotional, in necessary Letter-writing, which, owing to a Paralytic affection in the arm, was very troublesome to him, and in long-continued and fervent Prayer. Though weak in body, he had lost none of the energy of his mind. He seemed quite at home on the subject of his early Educational Course, and was much pleased when any of the Students paid him a visit to have his opinion on any difficulty occurring in the course of Studies. He was, during this period, unable to Celebrate Mass on account of the already-mentioned Paralysis which affected both his hands and his head; yet, so severely exact was he towards himself, that he employed, whenever he could, one of the Ordained Students to offer up the Holy Sacrifice in his stead, and for his intention. Feeble as he was, he heard Mass every day, and Confessed and Communicated every week, and oftener when he found it convenient. Nor was he ever known to absent himself from his Tribune during the Community Service, unless when prevented by sickness. To all he was affable; to Visitors, he never forgot the urbanity of the polished Gentleman; and to the Students he was not merely kind and fatherly, he was affectionate; and his affection was proved to be real and sincere by the liberal generosity which ever attended it. In a word, if fidelity to his friends, strict attention to the discharge of all his duties, a deep, unaffected, and most edifying Piety, and the most ardent zeal to promote the interests of Religion in his Native Land, are qualities which prove the man, and especially the Priest—to have lived worthy of his high vocation, the Writer of these lines, who was, during several years, a Witness of his manner of life, can attest that all these, and many other excellent traits of the Christian character, were possessed in an eminent degree by Abbé Macpherson.—[*Catholic Directory*, 1849.]

MACPHERSON THOMAS—Went to the Scots College, Rome, 1622; left it Priest, 1626. He went to the Mission in 1628, but soon left it. I presume he had been Banished. In 1630, he was Chaplain to Douglas' Regiment in France. He thereafter entered among the Oratorians; and I learnt no more about him. —[*M'Pherson*.]

4 I

NICOL JAMES—From the Diocese of Moray; went to the Scots College, Rome, 1677; left it, Priest, 1683, and went to the Mission. He had been a Student in the University of Aberdeen, where he was Converted. He was a good, pious Missionary. After the Revolution, he was made Prisoner, and confined for some months in Jail, and afterwards Banished to France. There he remained till Spring, 1694, when, at King James' desire, he sailed to comfort those Royalists on the Bass; who, till then, notwithstanding the Prince of Orange's exertions, defended that Rock for his Majesty. But before Mr. Nicol arrived, they had capitulated, and without touching land, he went back to France. This was in March; and in the ensuing August, he again set out for Scotland in company of my Lord Aboyne and some Jesuits. The Ship was taken, and they were all thrown into Prison at London. From thence, after being examined by one of the Secretaries of State, they were sent down to Edinburgh, where they underwent another examination, and Lord Aboyne was sent Prisoner to Stirling Castle. Mr. Nicol and the Jesuits were confined in the Tolbooth at Edinburgh, where they continued till 1696, and then were Banished. Mr. Nicol returned to Paris, in a bad state of health, which increased to such a degree, that he could scarcely do anything for himself, in which state he continued for many months, and at last Died in our College in that City.—[*Abbé M'Pherson.*]

NILMO ANDREW—Born 4th Nov., 1674; entered the Society at Genoa, 8th Dec., 1699. Ten years later he was employed in the Milanese Province.—[*Oliver's Collections.*]

NOBLE JOHN, O.M.I.—The sudden Death of this estimable Clergyman cast a gloom over the Congregation of Leith, which will not be dispelled for years. At an early hour on the 2d April, 1867, he was found Drowned in the Harbour. The circumstances of this appalling event, which were described in the Periodicals of the same date, are as follows:—It appears that, on the previous evening, Mr. Noble, when retiring for the night, had requested to be called before six o'clock next morning. At the time appointed, the house-keeper went to his bedroom door to waken him, when she found the door open, and discovered that he was not in the house. The private door leading to the Church was open, which caused her and the other inmates to suppose that he had been called during the night to visit a sick person, and therefore they did not feel any uneasiness about him. Tidings came soon afterwards that he was found drowned. When last observed, he was walking in the direction of the East Pier, keeping the side of the thoroughfare next the Water. About a quarter before six in the morning, when it was low tide, a boat's crew, going to sea, discovered the body in that part of the Harbour opposite the Victoria Dock. On being taken ashore, and not being then

identified, it was brought to the Hospital. Soon after, when the body was identified as that of Father Noble, it was conveyed to the Chapel House. Drowning was pronounced to be the cause of Death, by the Medical men who were called. On the melancholy news being made known, there was a general lamentation, but more particularly among the Roman Catholic population, many of whom, both men and women, wept in the streets like children. Not only by his own Flock, but by all who knew him, Mr. Noble was held in high esteem. His labours for the good of his people were spoken of by all classes. His extraordinary zeal to suppress Shebeening and Fenianism, and his charitable activity during the Cholera visitation, were the subject of remark.

It was known to his friends for some time that he did not sleep well at night; and it was conjectured that he went out to take a walk on the Pier, which he was accustomed to do, and that he had stumbled over something and fallen into the water. His Remains were interred in the Vaults attached to the Catholic Church in Leith.—Upwards of 30 Clergymen attended the Funeral Service, many of them having come from a long distance to represent the Order of Oblate Fathers, to which Father Noble belonged. Father Jolivet attended from Holy Cross, Liverpool. The Office of the Dead was recited before Mass, which was sung by the Right Rev. Dr. Strain, Bishop of the Diocese. His Lordship also addressed the Congregation after the Mass, and alluded in most touching terms to the very great loss they had just sustained. The Decease of so zealous a Priest was also a severe blow to the flourishing Order of which he was so worthy a member, and was severely felt by the Bishop himself; for he had been suddenly deprived of an indefatigable Missionary, and a ready Co-operator in the many good works which had to be undertaken in the interests of that portion of the Church. The Bishop's feeling Discourse deeply affected his auditory, among whose tears and lamentations the Coffin of the beloved Pastor was borne to its last Resting-place.

Mr. Noble, who thus Died in the prime of Life, was born in Dublin, and his Education was early begun at Castleknock, outside the City. He completed his Studies in France at the College of the Oblate Fathers of Mary Immaculate, where he made his Religious Profession, and was Ordained Priest. He came to Holy Cross with the Rev. Dr. Aubert in 1849. He there founded a Chapel and Schools, whose inadequacy to the wants of the District may be imagined when we state, that the height of the Schools was only eight feet, and the buildings were formed out of a Cow-house and Marine Stores. When the Pastors of Holy Cross saw so many hundreds of children running wild about the streets, numbers of whom were en-

trapped into a proselytising Ragged School in Hodson Street, they set themselves to provide suitable Schools, and Father Noble, aided by a Committee of influential Gentlemen, succeeded in raising Funds to erect the spacious Building which now adorns Fontenoy Street. This meritorious work accomplished, Father Noble was appointed by his Superiors to Preach Missions throughout the Kingdom, and afterwards, in 1858, to take charge of the Catholics of Leith, where there was already built a good Church, but neither School nor Presbytery. He therefore opened a temporary School immediately, and set about building a commodious Mission House. Later on, he brought to Leith some Nuns of the Order of Loretto, and by great exertions procured for these good Religious a suitable House with Grounds. He some time ago purchased a piece of land adjoining the Church for the express purpose of erecting new and permanent Schools, but Death cut him off, in the 44th year of his age, in the midst of his energetic labours.—[*Catholic Directory*, 1868.]

NORMANSON WILLIAM—Was Studying his second year of Divinity at Douay, in 1748.—[*Oliver's Collections*.]

O'CONNOR JAMES—Was Born in Canon-gate, Edinburgh. He received his early Education at Mr. Dreary's School, where, being a promising Boy, he was taken notice of by Mr. Menzies of Pitfodels, and sent to Blairs College. He was among the few Students who were not sent abroad to be trained for the Priesthood. He received Holy Orders from Bishop Kyle, at Preshome, in 1844. He remained one of the Assistant Priests there until 1849, when he was removed to Keith, where he served till 1853, when he was stationed at Inverurie, where he tried a Boarding School. Here he unfortunately also, engaged in a Farm, which proved a failure. In 1860, he came to St. Mungo's and St. Vincent's, Glasgow. He suddenly left for Lima (as is supposed, for some Domestic Chaplaincy) where he Died of Fever, shortly after.—He was of winning manners, and accomplished as a Linguist. Some of his Books (chiefly in French) were, after his decease, sold in Glasgow.—His relations never heard where or when he Died.

OGILVIE ALEXANDER—After quitting Douay in 1621, he repaired to Nanci, the ensuing year to commence his Noviceship. For about thirty years he diligently cultivated the Vineyard, and was hailed as the Father of the Poor. During the rage for the Covenant, he retired to Ireland with the Earl of Straban, where he endured extreme misery. Seized by the Persecutors, and lodged in Jail at London; at the end of some months, as no sufficient evidence could be produced of his being a Priest, he was taken on board of a Vessel and landed in France. But he soon returned to his dear Flock in Scotland, who welcomed him like an Angel of God. He Died in 1663. F. Verdier, in his Report of his Visitation of Ireland, dated

24th June, 1649, says he met F. Alexander Ogilvie, near Kilkenny, and that he had then recently come from Prison, where he had been detained three years and a-half.—[*Oliver*.]

OGILVIE JOHN—Was Educated at Douay, as already mentioned in the notice of F. Curle, and was received into the Society of Jesus by F. Ferdinand Alberi, Provincial of Austria, who Died 30th October, 1617, æt. 69. I meet him at Rouen, in the Spring of 1612. Late in the year following, or early in 1614, he succeeded, with F. Moffet, in reaching Scotland. In the midst of his Apostolical labours, he was arrested at Glasgow, in October, 1614; one Account says with eleven, another with twenty Catholics. We learn from F. Gordon's Letter, dated Paris, 27th January, 1615, that he was not Apprehended in the act of Celebrating Mass, (as has been reported at first), but was betrayed in the Street itself of that City, by a Person whom he admitted incautiously to hear Mass, and that he with the eleven Catholics who had assisted at the Holy Sacrifice, were committed to Jail—that F. Ogilvie, by the King's Order, was removed to Edinburgh to be examined by the Supreme Council, by whom is Governed the Realm of Scotland, in the King's absence—that on being brought before the Council, and publicly accused by the false Bishops, he replied so accurately, learnedly, and courageously, that he reduced them to silence, and exposed their ignorance, to the great edification and admiration of both Catholics and Heretics. F. Gordon was then persuaded that the Prisoner would be released, as well as F. Moffet, who had been taken about the same time, and safely lodged in the very same Jail, though in another division. Nothing, however, could satisfy the vindictive virulence of these enemies of Orthodoxy, but the torture and blood of their innocent Victim. In these enlightened and tolerant days, it appears hardly credible, that the wanton barbarities which this Prisoner had to endure, could have been directed and sanctioned by the constituted Authorities. They are scarcely to be paralleled by the refined cruelty of the Persecutors of the Christians during the three first Centuries of the Church, or of the Indian Savages and Cannibals; and could only be surpassed by the Father's meekness, patience, and alacrity.—We subjoin, in proof of this, a Translation of the Letter which the Father wrote by stealth from Glasgow Jail, (to which he had been remanded by his infamous Judges), but 16 days before his Execution. It is addressed to F. Ferdinand Alberi, whom Cladius Aquaviva, the fifth General, S. J. had appointed Vicar General in his last illness.

“Rev. Father in Christ,—

The Peace of Christ.

Your Reverence will easily judge of my present condition from the Bearer of this. It is a Capital offence to be caught writing, so that before the return of the Turnkey, I must needs hurry. Your Reverence, when Provincial of

Austria, first received me into the Society; on that account I may recommend my children with the greater confidence to your Reverence as to their Grandfather. Should, therefore, Mr. John Main require your Services, I beg that he may find in my dearest Ferdinand, the Father of genuine Charity, some share of the kindness which I have experienced. I have written to the Bearer of this. Your Reverence may ask, if you please, what he has done with the particulars, that may serve for our Annals. I earnestly recommend myself to your Reverence's Prayers. Dated from my Prison at Glasgow, where I lie under the load of two hundred weight of irons, looking for Death, unless I accept the proffered favour of the King—that is, a rich Preferment, and another Religion. Once I have sustained the torture of being kept without sleep for nine nights and eight days; now I expect two other Tortures, and then *Death*. I am still awake this 22d February, 1615—Your Reverence's Servant in Christ,—JOANES OGELBEIUS, Soc. Jesu."

F. Gordon, in his Letter from Paris, 21st April, 1615, says that it was in virtue of an express Order of King James, that the Prisoner was removed back to Glasgow for Execution. He went joyfully to the Gallows as to a Feast, on 10th March, 1615, æt. 34. He was not quartered, but after hanging until he was dead, the Body was laid in a Collin, and Interred in the common Ground allotted to Executed Malefactors.—"*Primus ille est ex nostra Societate qui in Scotia tali honore dignatus est*," says his above mentioned Friend and Superior, F. Gordon. See his Life, by N. Matthias Tanner; also, Southwell's *Bibliotheca*, p. 483.

In the British Museum is a 4to. Book, printed at Edinburgh, A.D. 1615, entitled *A True Relation of the Proceedings against John Ogilvie, a Jesuit, Executed at Glasgow*.—[*Oliver's Col.*]

OGILVIE JOHN—The following Letter of Alexander Combe, to the General, F. John Paul Oliva, and dated from Scotland, February 9. 1673, relates to F. Ogilvie:—

"Yesterday, Letters were brought me announcing the Death of F. John Ogilvie, who Died at Winton, the Seat of the noble Family, near Edinburgh, in a good old age, for he was more than 70; after innumerable labours sustained in the Mission for more than 30 years, and with great fruit and gain of souls. He was for a long time a Prisoner in London, under Cromwell, that Tyrant and Usurper of the Kingdom. In Ireland, he was almost reduced to starvation, whilst compelled during the period of the Scotch Covenant, to lurk in the Mountains and Caverns. He did, and suffered many things besides, as well when in a private capacity, as when Superior of the Mission, which will be reported more at large in the next annual Letters. F. Thomas Paterson attended him at his Death, and administered to him the Sacraments of the Church, and bears testimony of his most religious end. The accustomed suffrages

of the Society are therefore requested for him, by your most Humble Servant in Christ,—ALEX. COMBE."—[*Oliver's Collections.*]

OLIVER ———— Was a Native of Teviotdale, had been a Protestant, and intended for the Kirk. Fortunately for him he was engaged as Preceptor to the Children of Mr. Fletcher of Dunans, a Catholic Family in Argyleshire. There he was soon Converted, went to Sealan and thence to Douay, where he was made Prefect of Studies in 1767; and where he remained in that capacity till 1776, when he was called to Aberdeen to fill the place of Mr. Gordon, who was sent as Vice Rector to Valladolid. He continued in the Garioch till 1782, when, with the Bishop's consent, he left the Mission and settled as Confessor to the English Augustinian Nuns at Bruges in Flanders, where he Died about the year 1812.—[*Cath. Direct.*, 1849.]

PAPLAY JAMES—From the Diocese of St. Andrews; entered the Scots College, Rome, 1695, aged 27 years; left it Priest, in 1702. He was one of the many Strollers that, in those days, got admittance to the College. During his abode there, nothing criminal appeared in his conduct. He was a consummate Hypocrite, and not only deceived the Superiors in Rome, but even those in our College at Paris, where he was kept as Prefect of Studies for whole two years. He went to Scotland, 1704, and was settled at Edinburgh. There, Mr. Carnegie, the Procurator, began to suspect him, and watched him closely. At last the unhappy man eloped, carrying along with him £5, and many articles of clothes belonging to Mr Carnegie.—He Married a Slut in the North of England.—I have not heard how he ended; but, we may believe, very ill.—[*Abbé McPherson's MS. Cat.*]

PATERSON ALEXANDER—From the Diocese of Moray; went to the Scots College, Rome, 1709, aged 23; left it Priest, and returned to the Mission, 1716. He Served for some time in the Highlands, and was decoyed into Campbell's faction; but was none of the most violent against the Bishops and other Clergy. From the Highlands he was removed to Huntly, where he finished his days, in 1747. He was much tormented by the Gravel some years previous to his Death.—[*Abbé McPherson's MS. Cat.*]

PATERSON ALEXANDER.—See Page 361.

PATERSON JOHN—This good Lay-brother was rendering useful service as Tailor, &c., in the College of Douay, in 1709; he was then 60 years of age, and a Religious of 45 years' standing.—[*Oliver's Collections.*]

PATERSON JOHN—Was a Relative of the distinguished Prelate of the same name; he was the son of respectable parents, and Born in 1810, at Homie, formerly a wadset belonging to his family, in the Parish of Rathven and County of Banff. At nine years of age he entered the College of Aquilorties, and,

even at that tender age, he gave proofs of more than ordinary abilities. After spending several years at this Seminary he was sent to Rome, where he applied himself to the study of Philosophy with so much ardour and success, that he carried several prizes every year, generally the first, in a School consisting of from 150 to 200 Students; and he also made himself so thoroughly master of the Italian Language as to be able both to speak and write it with the greatest purity and accuracy. From Rome Mr. Paterson was removed to Paris, where he studied Theology; and, after a course of Scholastic Instruction, extending to 12 years, returned to Edinburgh in September, 1833. He was soon afterwards Ordained by the Right Rev. Dr. Carruthers, Vicar Apostolic, and appointed as a Missionary in Edinburgh, where he discharged his multifarious Duties with infinite credit to himself, and greatly to the advantage and edification of his Flock. Mr. Paterson was, in every view, a man far above the ordinary stamp, and his powers were admirably adapted to one another. Gifted by nature with a mind of uncommon vigour and activity, as well as penetration, he had greatly distinguished himself in every pursuit in which he had engaged, particularly in Philosophy and Theology, with both of which he was deeply conversant: he was also eminent as a Linguist; for, besides Italian and French, he was thoroughly acquainted with Latin and Greek, and had likewise Studied Hebrew, which, in recent times, has unfortunately become a much less frequent acquisition than formerly. In his general character Mr. Paterson was distinguished for a certain loftiness of sentiment, united with a manliness, intrepidity, and energy, which seemed to point him out as one destined to occupy an elevated station in the Catholic Church; and withal, he had about him a certain air of high breeding and dignity not often found amongst any class of persons, and which, united with inherent modesty, and great frankness and cordiality of manners, rendered him an object of general interest. As a Priest, he was entirely devoted to the duties of his Station, and had, from the first, displayed high talents as a Preacher. His Pulpit Discourses, indeed, reflected a striking picture of his mind, firm, compact, vigorous, full of good sense and strong reason forcibly expressed, and totally devoid of even the slightest tinge of mere rhetoric or declamation. His style was essentially argumentative; and, as he knew that his strength lay in his power of close logical reasoning, he addressed himself solely to the understandings and consciences of his hearers, leaving the province of feeling to others whose peculiar talents qualified them for unlocking the hidden fountain of tears. His object was to convince; and he applied himself to the task of refuting error and establishing truth, with the earnestness of one whose own convictions were settled on the Rock of Ages,

and who felt that all rational belief pre-supposes an assent of the understanding. It pleased God to call to himself this young Soldier of the Cross, ere his powers had ripened into full maturity, or the noble promise which had delighted all observers, had been fulfilled. His career was short; but it was spent in doing good to his fellow-men, for whom he laboured both by night and by day.—He Died on the 26th of July, 1834, of a Fever, apparently produced by too intense application, and was Interred on the 29th, in the New Calton Burying Ground. His Remains were accompanied to the Grave by a great number of his friends, and consigned to the dust amidst the unavailing regrets of those by whom he was affectionately beloved and esteemed.—[*Catholic Directory*, 1835.]—By B.—*Caledonian Mercury*.

PATERSON THOMAS—Was employed in the Scotch Mission in 1673. I read in F. James Forbes' Letter, 2d May, 1679, that, when the popular frenzy was excited against Catholics by Oates's daring Perjury, F. Paterson, a man of eminent virtue and learning, "*vir sane eximia virtute et doctrina praeditus*," was apprehended and committed to Prison. When examined by the Judges, the account he gave of himself and his principles was so candid, so discreet, and satisfactory, that all were persuaded of his innocence, and many Anti-Catholics felt regret, that one so unexceptionable, so moderate and gentle, should have fallen into their hands. How great was his equanimity and Christian fortitude in bearing the loss of liberty, and the hardships of Imprisonment, may be inferred, says F. Forbes, "as well from his comforting Letters breathing Divine love and a desire of suffering, as from the fact, that when some of the constituted Authorities insinuated to him the expediency of representing to them that confinement was prejudicial to his health, to afford them a colourable pretence for discharging him (and though he really had long suffered from the Stone and Stomach Complaint), yet no entreaties of his Friends could induce him to apply for his liberty; declaring that now his constitution was improving, and his sleep more refreshing, than when he was his own master; and, therefore, that he would not conceal this Blessing of his God. Although I knew well his spirit of implicit obedience, I would not exercise any authority over him in this respect; but thought it more advisable to permit him to follow the guidance of the Divine Spirit. Would to God that I may walk in his footsteps, if it be my happy lot to suffer also for Jesus Christ."

F. Paterson was soon discharged, and I meet him at the National College, Douay, in the following year, employed in the business of Educating his Countrymen. He is then described as "*vir admodum prudens et aptissimus qui juventutem instruat*." I find by his own Letter of 5th May, 1693, that he was then actively engaged in the Scotch Mission; but I

think he Died before the close of the 17th Century.—[*Oliver's Collections.*]

PATERSON WILLIAM—Was Born at Cuffurrach, Enzie, on the 22d February, 1824. He received the early part of his Ecclesiastical Education at St. Mary's College, Blairs, into which he was admitted on the 19th July, 1836. Having been sent in August, 1843, to the Scots College, Rome, to pursue his Studies, he was Promoted to the Priesthood on the 18th April, 1848, by Cardinal Patrizi. He remained in Rome for a year after his Ordination, as Assistant to the Rector, and having returned to Scotland early in June, 1849, he was, soon after, nominated to the Charge of the Houston Mission, to which was attached the Congregation of Johnstone. This double Charge would, in any circumstances, have been a laborious one; but it was at that period particularly so, from the fact of its being involved in very heavy pecuniary embarrassments. When the Appointment was offered to him, he was made aware of the difficulties he would have to contend with; but he cheerfully offered himself to struggle with them, and, if possible, to surmount them; and nobly did he perform the task imposed upon him. During the brief period of his Missionary life, he had the consolation to see erected at Johnstone, a Chapel and Chapel-House; and, a short time before his Death, he took up his residence at Johnstone, where the Congregation was most numerous. Yet, his labours were not diminished. Till within a few weeks of his Death, he Celebrated Mass twice every Sunday, at Johnstone and at Houston; Preached regularly at both Places; heard Confessions; and visited the Sunday Schools. For nearly three years, he walked twelve miles every Sunday, and six of these fasting. His constitution, naturally good, gradually gave way under such constant and severe exertion, and, in consequence, he fell an easy prey to Typhus Fever, at Johnstone, near Paisley, on the 14th of January, 1853, in the 29th year of his age, which it is supposed he caught while attending a poor and numerous family, all laid prostrate at once by the fell disease. His Missionary career was short; but "being made perfect in a short space, he fulfilled a long time; for his Soul was pleasing to God." He carried along with him to the Tomb the love and esteem of his Brother Clergymen, as well as of the numerous Catholics, in labouring for whose salvation he was hurried to a premature Grave.—On the Tuesday following (18th Jan.), the mortal Remains of the Deceased were conveyed to St. Mary's Church, Glasgow, and deposited in the Sanctuary before the Altar previous to Interment, which was to take place on the next day. At six P.M. the Right Rev. Drs. Murdoch and Smith, accompanied by a large number of the Clergy of the Western District, assembled in St. Mary's, and recited *in choro* the Matins and Lauds of the Dead.

On Wednesday morning at eleven o'clock, the Bishops and Clergy again assembled, and a Solemn Mass of Requiem was offered up for the Soul of the Deceased—Right Rev. Dr. Murdoch being the Celebrant; Rev. Charles Mackenzie, Assistant-Priest; Rev. John Grey, Deacon; Rev. John M'Lachlan, Sub Deacon; and Rev. Valentine Chisholm, Master of Ceremonies. The Right Rev. Dr. Smith, Very Rev. Dr. Moriarty of All-Hallows, and about thirty of the Clergy of the District assisted in the Sanctuary. After Mass, the *Libera* was Sung, and the usual form prescribed by the Roman Ritual having been complied with, the Body was borne to the Vault of St. Mary's, the Choir at the same time singing the beautiful and appropriate Antiphon, *In Paradisum deducant te Angeli*, &c.—"May the Angels conduct thee into Paradise; may the Martyrs receive and escort thee into the Holy City of Jerusalem; may the Choir of Angels welcome thee, and, with Lazarus, who was once poor, mayest thou enjoy eternal rest." After the *Benedictus*, the Coffin was lowered to its final Resting-place, and the Procession returned to the Sacristy, reciting the Psalm *De profundis*, and concluding their Prayers in the beautiful language of the Church—"Eternal rest give unto him, O Lord. May he rest in peace."—[*Catholic Directory*, 1854.]

PENDRICH ALEXANDER—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1608; became Priest, and was Principal of our College at Paris.—I could learn nothing further concerning him.—[*Abbé M'Pherson.*]

PEPPER JOHN—Was Born 10th Jan., 1725; Studied in the Scotch College at Douay; and, in 1747, entered the Society of Jesus at Tournay. In 1774, he came to Scotland, and took Charge of the Congregations at Kirkconnell, Terregles, and Dumfries. In 1779 or 1780, a Secular Clergyman was appointed to Kirkconnell, and Mr. Pepper continued to attend the others till his Death at Terregles, on 24th March, 1810.—[*Catholic Directory*, 1849.]

Another Account of the Above.—Was Born 10th January, 1725; Studied in the Scotch College at Douay; and entered the Novitiate of the Society of Jesus, at Tournay, 28th Sept., 1747, where he deeply imbibed the Religious spirit of his holy Founder, which so strongly animated his breast for the remainder of his life.—From his own Letter of the 21st of January, 1803, I collect that this good Father "came to the Mission in the Summer of 1759. In January, 1763, the Superior of the Mission sent me to Fraunce with a procurator for recovering its Funds in that Country. On reaching London, I received the Orders of the General F. Laurence Ricci, for my admission to the Profession of the Four Vows. This was performed in the presence of the Reverend F. Dennet, Provincial of the English Jesuits, then in London, on 5th February, 1763. Thence I went to Paris, but stayed there only a few

weeks, and seeing nothing was to be done, was returning to Scotland, when passing by Douay, the Provincial of the Walloon Province kept me there, to assist the Scots Rector in those troublesome times. The Rector sent me to Liege to purchase a Place for a new Establishment. With leave of the Bishop of Liege, and even at the request of the Magistrates of Dinant, I purchased a proper habitation and fitted it up for our uses. The Rector, with his little Community, arrived there in April, 1764; we obtained from the Prince, Bishop, and the States, all the privileges and exemptions which the other Jesuit Colleges enjoyed in that Country; the General Ricci named me first Rector of that new College of Scots, and I held that Office until 1772, when I was succeeded by F. George Maxwell. The destructive Bull was signified to us at Dinant, in September, 1773. The following year that I might be employed in functions proper to the Society, I returned to Scotland, and took Charge of the Congregations at Kirkconnell and Terregles, with the Town of Dumfries. For some years I was alone (F. Fraser, another Professed Jesuit, was at Munshes in the Neighbourhood) but in 1779, or 1780, a Secular Clergyman was appointed to take Charge of the numerous Congregation of Kirkconnell; since which time I have had the Charge of the Catholics of Terregles and Dumfries only; though occasionally I serve also the Family of Kirkconnell, who are strong friends of the Society. Though ready to enter into my 79th year, I am able, thank God, to go about and fulfil my Charge of Missionary."—He continued to labour with exemplary zeal until his pious Death, at Terregles, on 24th March, 1810. He was Buried in the small Kirk adjoining, but there is no Inscription to his memory. For some years before his Death, God granted him the wish of his heart, to renew his Vows in the Society of Jesus, which he had always loved with filial affection.—[*Oliver's Collections.*]

PEPPER WILLIAM—A younger Brother of John Pepper, had his Education at Douay, and ever after retained the sincerest attachment to the Society of Jesus. He became a Religious in the Holy Order of St. Benedict, I think, at Wurtzburg. For many years he served the Scotch Mission. He was at Berwick in January, 1819, and then 81 years of age.—Ob. 17th Nov., 1824.—[*Oliver's Collections.*]

PHILLIP ROBERT—Of Sanquhar, arrived from the Scots College, Rome, in May, 1613; but, although he had Converted several persons, he had been enabled to Celebrate only "sax or seiven Messis," during three months' wanderings. In September, 1613, he had ventured to Kirkconnell, in the company of Mr. George Asloun, younger, of Garroch, who was to act apparently as Clerk at Mass. Mr. Phillip was betrayed on the information of his own Heretical Father, seized, carried to Edinburgh, and tried on 14th September, for being "a Seminarie Priest." He, and another Catholic, were con-

demned "to losse their heades;" but the sentence was commuted into Exile. Attracted by the devotedness of the newly-instituted Congregation of the French Oratory, which seemed to him to carry out the true aim of the Secular Clergy, he entered himself a Member of that Institute; and, so thoroughly did he imbibe the spirit of the Rule, that, when Cardinal de Berulle, the Founder and General of the French Oratory, was commissioned by Louis XIII. to conduct to England his sister, Queen Henrietta Maria—Father Phillip was appointed her Confessor, which office he held until his Death at Paris, on January 4, 1647.—[*Cath. Direct.*, 1855.]

Another Account of the Above.—From the Diocese of Glasgow. It is not mentioned when he went to or left the Scots College at Rome, but he must have been well advanced in his Studies when he entered it, for I find him on the Mission, 1612. He was Imprisoned as a Priest, and, I believe, Banished into France, where he entered among the Oratorians; and, I presume, accompanied Henrietta, spouse to Charles I., into England, where he afterwards was made her head Chaplain, in which dignity he continued, till the end of 1641; when the Great Rebellion, having, at that time proceeded considerable lengths, he was Imprisoned, at which her Majesty was extremely offended. What became of him thereafter, no Record I have met with, gives any information. It appears, from various circumstances, that he was a man of abilities and piety. Panzani's History particularly represents him in a light highly respectable.—[*Abbé M'Pherson's MS. Cat.*]

RAMSAY JAMES—Entered the Scots College, Rome, in 1643; left Priest, 1647. I have not anywhere met with his name among our Missionaries. He became Curate in Burgundy, where, I presume, he Died.—[*Abbé M'Pherson.*]

RALSTON CHARLES—Was Born in Edinburgh, on the 22d September, 1808; entered Aquahorties in 1822. Thence he was sent to Paris, in 1828, to finish his Studies. Being forced to return home, in consequence of the French Revolution of 1830, he was Ordained Priest at Blairs, in July, 1832. Shortly after his Ordination, he was Appointed one of Dr. Kyle's assistants at Preshome. When at College, he had shewn very early symptoms of Consumption; and while he remained at Preshome, the Disease made rapid advances. This induced the Bishop to send him, in the Spring, to Glenlivet, hoping that the change of Climate might prove beneficial to his health. Notwithstanding, he gradually grew worse, and, shortly after his return to Preshome, in August, this pious and edifying young Clergyman sunk under a stroke which he had long foreseen, and which he rather welcomed than deprecated. He Died at Preshome, on the 15th Sept., 1853, and is Buried in S. Ninian's.—[*Cath. Directory*, 1849.]

RANKINE RANALD—Was Born at Fort-William on the 21st Dec., 1799. He was a

Student at Lismore, and afterwards at Valladolid. Being Ordained in 1828, he was, for several years, Missionary in Badenoch, and subsequently in Moydart. In 1855, he obtained permission to emigrate to Australia. He Died at Little River, in the Diocese of Melbourne, on the 14th Feb. 1863.—[*Cath. Direct.*, 1864.]

RATTRAY WILLIAM.—The Chapel at Paisley was built during his Incumbency in 1808. He Died at Dundee in 1827.—[*Cath. Direct.*, 1849.]

REID JOHN.—From the Diocese of Moray; Nephew to William Reid, went to the Scots College, Rome, 1753, aged 15; left it Priest, and returned to the Missions in 1764. He was first settled in Strathavon; but in 1770, was removed to Preshome, where I left him in 1800.—[*Abbé M'Pherson's MS. Cat.*]—See Pages 179, 253, 273, 291, 313, 319, 344.

REID JOHN.—Was Born in Aberdeen on the 18th April, 1819. Sprung from a Family which, on the maternal side, had given several Clergymen to the Church, and evincing early dispositions for the same state of life, he was received as an Alumnus into Blairs College on the 1st August, 1831. Having completed there the Classical Course, he was sent, in August, 1837, to the Scots College, Rome, to prosecute the higher Studies of Philosophy and Divinity in the Roman University. But his health giving way under the influence of a Foreign Climate, he was obliged to return, early in the following year, to his Native Country, and after some relaxation, he resumed his Studies at Blairs in September, 1838. On completing them, he was raised to the Priesthood in St. Peter's Catholic Chapel, Aberdeen, by the Right Rev. Dr. Kyle, on the 22d May, 1842, when, on the appointment of the Rev. J. McCorry to the Braemar Mission, he was named Assistant to the Rev. Charles Gordon, in his Native Town, where he continued as Missionary till his lamented Death. Mr. Reid's talents were of a high order, his attainments in Classical learning and modern Literature were varied and extensive, and to these were added a refined taste and solid judgment. He was an acute and profound Logician, thoroughly conversant with every recent improvement in the Polite Arts, and every late invention or discovery in Science; and he took a lively interest in all Philosophical researches and disquisitions. He also held a distinguished rank as a Musician; he composed several Pieces of Sacred Music of great merit, and arranged many others for the use of the Choir of St. Peter's Chapel, which, under his direction and training, attained so remarkable a pre-eminence among Catholic Choirs. In the sphere of his Clerical Duties he was impressive as a Preacher, and clear, cogent, and conclusive in his Lectures on subjects of Catholic Controversy. To his devotedness as a Pastor, and to the uniform kindness and gentleness of his disposition, the Periodicals of the day bear ample testimony.

He Died as he lived, a model of Piety, Virtue, and Holiness: indeed, he laid down his life for his Flock; for he caught his Death at a Penitent's death-bed. He Died of Typhus Fever on the 18th April, 1854, in the 36th year of his age, and 12th of his Ministry. Even those who differed from him in Religion respected his virtues and his memory. His Obsequies took place in St. Peter's Chapel on the 25th of April.—The Solemn Mass of Requiem was offered up in presence of a crowded and sorrowing Congregation, by the Very Rev. John Macpherson, President of Blairs College, assisted by the Rev. William Mann as Deacon, and the Rev. William Caven as Sub Deacon, both Professors at Blairs. His two Brothers, the Rev. Charles and Alexander Reid, and other Clergymen, were also present. The last Absolutions were given by the venerable Senior Pastor of the Congregation. The Ceremonies were performed by the Students from Blairs, several of whom chanted with impressive effect the whole of the Service in the Gregorian Chant. This debt of gratitude was due by them to the Deceased for his kindness in frequently superintending their practisings in their own Choir. After the Funeral Obsequies, the Coffin was borne on the shoulders of certain Members of the Congregation, previously selected, to its last Resting-place in the Snow Churchyard (*S. Maria ad Nives*), Old Aberdeen, amidst a very large concourse of spectators, the Clergy and the Congregation walking in procession before, and the Relations and personal Friends of the Deceased walking behind.—[*Catholic Directory*, 1855.]

REID PETER.—From the Diocese of Brechin; entered the Scots College, Rome, 1702; left it Priest, and arrived on the Mission in 1709. He was Converted to the Faith by Mr. Robert Strachan, and was for a year in our College at Paris before he went to Rome. He was a prudent, diligent, Missionary, and did much good in the Mission; but did not live long. He departed this life in November, 1726, at Mortlach.—[*Abbé M'Pherson's MS. Cat.*]

REID WILLIAM.—Was Born at Wester Boggs, in the Enzie. He entered the Scots College at Rome, in 1733, after having been several years at Scalau. After coming through Germany with Mr. Alex. Cruickshank in 1739, he arrived in Edinburgh, and was placed with his Uncle, Mr. William Shand, who now could do little on account of his age and health, at Mortlach. In 1746, he was made Prisoner, carried up to Edinburgh, and confined in Prison for some months; but by interest of Friends, and particularly making it clear he had no concern of whatever nature in the Rebellion, he was permitted to return to his Flock, among whom he continued to live till 1769, that because of an Asthma he had contracted in assisting the sick, and other complaints, which made the fatigue of a Country Mission too hard for him, he was

removed to Aberdeen, where he laboured as long as he could. But in 1773, his complaints increased to such a height, that seldom he could say Mass. Having suffered much with great resignation, and having laboured with ardent zeal and much fruit in the Mission for the space of 46 years, he was called to the Joys of his Lord on Holy Saturday, 1785, in Aberdeen.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Same.—Was obliged, in 1768 or '69, to leave his Mission at Mortlach, on account of his advanced age and declining health. He was then, and had been for some time, unable to say Mass. He had been a zealous man and an excellent Missionary, from whose edifying conversation and good advice, Abbé Macpherson reaped much benefit during his abode in Aberdeen.—[*Catholic Directory*, 1849.]

REID WILLIAM—Was a Native of Fochabers; had been some time at Scaln; and, having finished his Studies at Douay, returned home in November, 1780. Having spent two years at Shenval, he was, on Mr. Menzies' departure from Auchanacy, appointed to take Charge of the Catholics in Keith and Strathisla in 1783. Allusion is made to a Case of Demoniack Possession cured by Exorcism at Auchanacy, near Keith, at Page 279. The imposing old House was demolished some dozen years ago: it stood by the Turnpike Road-side, being surrounded with stately trees. When a Boy, I used to climb the Ruins and to play "Hide and Seek," with other playmates, from room to room, and in the Garden. Mr. Reid was much esteemed, and taken out to social parties given by Dissenters or "Seceders," as then termed. He always took in good part the repeated buffetings with which he was thereat saluted. At a large Dinner-party, Mr. Reid could not restrain his emotions in bemoaning the loss of his fine Mare. Old Tom Johnston, a strong Ring-leader among the "*Anti Burghers*," opined that he had got a fine hit at Mr. Reid when he put forth this profane Quiz.—"Did you give your Mare *Extreme Unction*, Mr Reid, before she died?" *Answer*,—"Deed no, Mr Johnston, the poor beast Died a *Burgher*."

Kempcairn is a small Farm about half a mile from Keith. The Farm-house is "a but and a ben" of one storey; and the small Chapel was on the South end, straw-thatched, and still standing, but not now used as such. The Flock removed altogether to Keith, during the Pastorate of The Rev. Walter Lovi, now stationed at Walsal. The former House of Meeting is now occupied by the "Congregational Independents;" but the present elegant Chapel and Chapel House were erected by the exertions of Mr. Lovi.

This worthy Priest Died at Kempcairn in 1825, and is Buried in St. Ninian's Churchyard, Chapelford, Enzie, and the Stone on his Grave bears this Epitaph:—[See Pages 245 and 417.]

VOL. I.

TO THE MEMORY OF THE REV^d.

WILLIAM REID,

WHO, HAVING RECEIVED HOLY ORDERS
IN DOUAY, SERVED THE MISSION OF
SCOTLAND 45 YEARS, AND DEPARTED

THIS LIFE AT KEMPCAIRN,

ON THE 25TH APRIL, 1825,

IN THE 71ST YEAR OF HIS AGE.

THIS STONE WAS ERECTED

BY HIS NIECE

SOPHIA HELENA MARIA REID.

RIDDOCH JOHN—Was Born 11th Sept., 1700. At the age of 14, he went to Douay, and four years later, joined the Society of Jesus, at Nanci. After Studying Philosophy at Pont-a-Mousson, he was sent to Madrid, to teach Humanities; and, in the sequel, his eminent talents in this department were put in requisition in several French Colleges. After he had gone through the course of Divinity at Rheims, he was ordered to teach Philosophy for two years at Auxerre. Returning to Scotland, 8th March, 1736, he made his Religious Profession at Aberdeen, on Ascension Day, 27th May, that year. How long he served the Mission, I cannot ascertain; but I meet him at Douay, in 1748.—[*Oliver's Collections.*]

ROBE JOHN.—The name of this Father occurs in a Letter written in 1615, when he was at Antwerp, and when his Superior, F. Gordon, recommended him for the Scotch Mission. "*Aptissimus ad hoc officium esset P. Joannes Robbus—in Missionibus tam bene versatus.*"—For some years he cultivated that Vineyard. I meet with him at Amsterdam, in January, 1631. I believe that he succeeded F. George Turnbull, as Superior of the Scotch College at Douay. He Died there of Fever, 13th March, 1633.—[*Oliver's Collections.*]

ROBE THOMAS.—He was employed on the Scotch Mission, as his Letter proves, in 1636; three years later he had retired to London. In his Letter from thence, 31st October, 1639, he recommends his mother, who had Died on the 4th of that Month, to the Prayers of General Vitelleschi. From London, he removed to Douay, where, for a considerable time, he was Rector of the Scotch College. He was still living there in August, 1673.—[*Oliver's Col.*]

ROBERTSON ALEXANDER—Came from Germany to serve the Mission, late in 1635, during the hot Persecution, and active search set on foot by Matthew Weems, Minister of Canongate, Edinburgh, that Winter. On 15th December, O. S., he had to quit his Lodgings, to the imminent danger of his life, in a dreadful Storm of Snow, without being able to distinguish where he was, or whither he was going.—[*Oliver's Collections.*]

ROBERTSON ANDREW—Entered the Scots College, Rome, in 1614. He went among the Missions, and was on the Mission in 1621, where, it would appear, he continued long; for,

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in April, 1643, he was taken Prisoner, in Mr. Forbes, of Blackstone's, house, by the young Laird of Birkenbog, in virtue of a Warrant from the Sheriff, and carried to the Tolbooth of Aberdeen. From thence he was conveyed to Edinburgh, where he remained in durance for some time, and then was Banished for life.—[*Abbé M'Pherson's MS. Cat.*]

ROBERTSON JOHN.—In F. John Mambrecht's Report of the Scotch Mission, dated 7th April, 1628, he says, "This Father was still detained in Prison."—He must have obtained his liberty and been apprehended again, for I find in F. Thomas Roby's Letter, dated Douay, 9th March, 1644:—"On the 6th of this month, arrived here from Scotland, F. John Robertson, cast into Exile after eleven months' Imprisonment. This good Religious has comforted us much."—From that time, he does not appear.—[*Oliver's Collections.*]

ROBERTSON THOMAS—Was Born at Scalan, in the Braes of Glenlivet, Banffshire, on the 22d October, 1830. Having entered Blairs College on the 14th July, 1847, he was sent to the Scots College of Valladolid, on the 15th September, 1849. He returned home in delicate health in November, 1856; and, on his recovery, he was Promoted to the Priesthood, in St. Andrew's Church, Glasgow, on the 13th March, 1857, by the Right Rev. Dr. Murdoch. He remained attached to St. Andrew's till his Appointment to Port-Glasgow in 1858. For some time, his health had been sinking from the insidious inroads of Consumption, which at length carried him off on the 15th April, 1865, in the 35th year of his age, and the 9th of his Ministry. He lies Interred in Dalbeth Cemetery. [*Catholic Directory, 1866.*]

ROBERTSON WILLIAM—Was Born in Fife-Keith, Banffshire, on the 13th May, 1829. Having evinced in early life a marked disposition for the Ecclesiastical State; he was admitted into St. Mary's College, Blairs, on the 7th August, 1844, whence he was sent, on the 10th June, 1846, to the Scots College of Valladolid. On approaching towards the termination of the usual Course of Theological Studies, he was Ordained Sub Deacon on the 20th Dec., 1851, by the Bishop of Valladolid; and, on the 27th March, 1852, he received the Order of Deacon at Palencia, at the hands of the Bishop of that Diocese. Wishing to perfect himself still more in learning, and in the knowledge of the Duties of his Calling, he obtained permission from the Right Rev. Dr. Kyle, his own Bishop, to pass a year at the Seminary of St. Sulpice, in Paris, to which he repaired in the following April. He was raised to the Priesthood on the 21st May, 1853, by Monsiegnur Sibour, Archbishop of Paris. On his return to Scotland in August following, he entered, after a residence of some months at Preshome, upon the Charge of the Congregation of Fochabers, on the 20th Nov. of the same year. He had not been above two

years in this, his only Charge, when he manifested insipient indications of declining health, and the malady under which he laboured gradually gaining upon him, while his case gave his friends various alternations of hope and fear, his constitution, naturally weak, at length yielded to its fatal inroads. All hopes of recovery being now given up, he lingered on for several months, calmly and earnestly preparing himself for the Crisis, till he Expired at six o'clock in the afternoon of the 9th July, 1857, in the 29th year of his age and 5th of his Priesthood. The Obsequies of the Deceased took place on Tuesday, the 14th July. They were attended by the Right Rev. Bishop and by ten Clergymen. Before the Funeral Service began, his Lordship addressed a few words of comfort and exhortation to the sorrowing Congregation. After reciting with the Clergy the Office of the Dead, he Celebrated Mass, and performed the other Funeral Rites customary on such occasions. The Funeral, which was most numerous attended, then proceeded to the ancient Churchyard of St. Ninian, at Chapel-ford, in the Enzie, where the mortal Remains of this youthful and pious Priest were deposited in their last Resting-place.—[*Catholic Directory, 1858.*]

ROBB THOMAS—Of Aberdeen; had been Missionary in Scotland in 1636, but in what Locality cannot be discovered. Towards the end of 1646, he came from Douay to be Chaplain to Lady Nithsdale at Terregles, with whom he remained until her Death in 1672, when he transferred his Services to Lady Mordington.—[*Catholic Directory, 1855.*]

ROLLOCK THOMAS—Entered the Scots College, Rome, in 1612. When he left it I know not, but I find him on the Mission, in 1624.—[*Abbé M'Pherson's MS. Cat.*]

RUSSELL ALEXANDER—Was Born in Scotland, 13th February, 1669; joined the Order of the Society of Jesus, in Bavaria, and made his Profession in Scotland, in the year 1739. The worthy old man Died in the English College at Liege, 14th September, 1742.—[*Oliver's Collections.*]

RUSSELL JAMES—Was Born at Haugh-yards, in the Parish of Fordyce, Banffshire, on the 3d of August, 1814. Having shown a predilection for the Clerical State, he was, at the age of Sixteen, sent, along with five other Students, under the charge of the Rev. James M'Hattie, to the Scots Benedictine Seminary of Ratisbon, in Bavaria. After a residence of seven years in that House, where he prosecuted his Studies with great assiduity, he was obliged, from ill health, to return, in 1837, to his Native Country. After his recovery, he was received into Blairs College on the 28th March, 1838. On finishing there the usual course of Studies, he was called to Preshome, where he was Ordained Priest on the 30th January, 1840, by the Right Rev. Bishop Kyle, whose subject he was.

After his Ordination, he remained for some time with the Bishop, who placed him for a brief interval at Elgin, during the absence of the late Rev. J. Forbes, its ordinary Pastor. In 1842, he was appointed to the Charge of Tomintoul, where he remained for ten years, and where he was greatly esteemed and beloved by his Flock. On his removal from that Mission in October, 1852, he was sent to Fochabers, and was the first Priest whose residence was fixed there. In November, 1853, he withdrew from the Northern District with the full concurrence of his own Bishop; and, transferring his Services to the Western, he was appointed Curate in St. Andrew's Parish, Glasgow, where, till his last breath, he laboured for the Salvation of Souls with untiring zeal and energy. His quiet and modest demeanour, his retiring and unostentatious activity, and his almost boundless Charity, stamped him as the true Disciple of his Crucified Lord. While he lived it was known that he was charitable; but it was only after his Death that the full extent of his Charities was ascertained. So long as he had a Shilling in his possession, he never refused any one who applied to him for relief. When his Purse was empty, he would evoke the Charity of others in behalf of distressed objects whom he could not himself assist. When every other resource failed him, he would often part with even some article of clothing to give to those who were in need. Accustomed as he had been to the comparatively light labour of a Priest in a small Mission, it was matter of astonishment what amount of work he could go through, and what fatigue he could endure in Glasgow; and it seemed to be a pleasure to him if he could only relieve his Brother Priests of any portion of their toilsome Duties. In the Confessional, where so much of the great work of Salvation is effected, he was most assiduous. There was scarcely an evening in the whole year that did not find him there for a longer or shorter time. The number of his Communicants for last Easter, as found from his list, amounted to 2150. Although suffering for several days from the premonitory symptoms of Typhus Fever, still he fought against them and endeavoured to go through his ordinary Duty, until his strength failed him. The Fever having rapidly increased in violence, he was fortified with the Holy Sacraments. To show how much his heart and soul were in the work of his Ministry, he said, only two days before his Death—"If I only get over this sickness, I shall be strong and vigorous for the Glasgow work." But God had decreed it otherwise, and this hard-working and faithful Priest gave up his Soul to his Creator at half-past two o'clock P.M., on the 6th of August, Feast of the Transfiguration of our Lord. The Funeral took place on Monday, the 11th. The Mass of *Requiem* was celebrated for the Deceased by his Friend and Fellow-labourer, the Rev. John Gray, assisted by several other Clergymen.

After Mass, the Funeral Rites were performed by the Right Rev. Dr. Smith, at the conclusion of which the mournful *cortège*, composed of from twenty to thirty carriages, proceeded towards the Catholic Cemetery at Dalbeth. A large crowd of people, old and young, followed sorrowing on foot, and evinced by their tears what was the sincerity of their attachment and respect, and how deep was their sense of the loss they had sustained.—[*Catholic Directory*, 1857.]

RUTHERFORD DAVID—From the Diocese of St. Andrews. Entered the Scots College, Rome, in 1610; left it, and became a Discalced Carmelite Friar.—[*Abbé M'Pherson*.]

SCOTT JOHN.—He was attached to the Family of the Marquis of Huntly, as I collect from F. Thomas Roby's Letter, of 2d January, 1636, O. S.—[*Oliver's Collections*.]

SCRIMGER, alias SKINNER ALEX.—Entered the Scots College, Rome, in 1641; left it the same year to become a Jesuit. He was thereafter Missionary both in Scotland and England.—[*Abbé M'Pherson's MS. Cat.*]

SEATON ALEXANDER—From the Diocese of Aberdeen; entered the Scots College, Rome, in 1602; left it and became a Jesuit, and Died on his way to the Mission.—[*Abbé M'Pherson*.]

SEATON DAVID—From the Diocese of St. Andrews; entered the Scots College, Rome, 1612. He never received Holy Orders; but it may not appear useless to mention him for the following circumstances. He rose to the dignity of Lord Chancellor of Scotland. But, as it behoved him to renounce his Religion for to occupy that Office, he outwardly Conformed with the Presbyterian Worship; but always lived in the resolution of being reconciled to the Church before his Death. For that reason he always hoped to cheat the Devil. He Died suddenly, and neither his resolution nor Jesuitism, it is feared, were of any use to him.—[*Abbé M'Pherson's MS. Cat.*]

SEMPIL JAMES—Was Born on 1st May, 1638; admitted at Madrid, 11th May, 1656. After completing his Studies, and teaching Rhetoric during eight years, he was sent to the Scotch Mission, which he served for seventeen years; and then returned to the Toledo Province.—[*Oliver's Collections*.]

SEMPLE HUGH.—I meet with two Fathers of this name. The *Elder* related to Colonel Semple, (once Ambassador of Scotland to the Court of Spain, and a singular benefactor to the Scotch College at Madrid, and to the Scotch Mission,) was aggregated to the Society of Jesus at Toledo, in 1615. He passed for an eminent Linguist and profound Mathematician. His Death occurred at Madrid, where he was Rector of the Scotch College, 29th September, 1654, æt. 58. His Treatise, in 12 Books, *De Mathematicis Disciplinis*, was published at Antwerp, 1635. His *Experientia Mathematica*, 8vo,

at Madrid, 1642. At his Death, he was engaged in preparing *Dictionarium Mathematicum*. In an original Letter of this good Jesuit, dated Madrid, 15th October, 1642, he recommends the appointment of a Bishop for Scotland. "For many years I have desired a Bishop for the Hebrides, to Instruct and Form the Priests, to settle disputes, to Administer the Sacraments of Holy Orders and Confirmation, to outshine and govern the rest in the world, in life, morals, doctrine and power, and with the same authority as the Bishops exercise in Ireland. The Glory of God, the public good, the custom of the Church, and the propagation of the Faith demand this."—His Letter is in answer to a Letter from the Propaganda, dated from Rome, 30th Aug., 1642, and which was subscribed "*Francisco Ingloi*."

The Junior Father was also Rector of the Scotch College, Madrid, and probably Died in that City.—[*Oliver's Collections*.]

SETON ALEXANDER.—I meet with two Fathers of this name. The first was in Germany, 11th March, 1612, when F. Gordon recommended to the General C. Aquaviva to recall him, and send him to cultivate the Mission of Scotland—"qui omnium aptissimus ad hanc Missionem videtur."

Of the second I can glean only that he was sometimes called *Ross*, and that he entered the Society of Jesus at Tournay, 3d October, 1687, aged 20; that he was living in Aberdeenshire, 1710; and that he must have attained a great age at his Death; for, on 29th December, 1749, he admitted to the first Communion, George Hay, afterwards the learned Dr. Hay, Bishop of Daulis and V. A., of the Lowlands of Scotland. This illustrious Prelate Died, 15th Oct., 1811, æt. 83.—[*Oliver's Collections*.]

SETON JAMES—Of a Noble Family. I find by F. John Mambrecht's Letter, 7th April, 1623, that he was then profitably employed in the North of Scotland. In the beginning of his Ministerial career, his zeal led him too much among his Family connexions. This aroused the spleen and vengeance of the false Bishops, who served him with Citations, and afterwards proceeded to Excommunicate him. This obliged him to adopt more caution and secrecy. He had then in hand, Baron Ogilvie, the head of his Clan, who had fixed the day to be reconciled to the Catholic Church. After some time, he was ordered to Germany; but hearing of the disconsolate state of his aged Mother, who wished to see him before she Died, he applied for permission to return to Scotland. I meet him there several years after; but the intense heat of the Persecution and the virulence of the Kirk Ministers compelled him to sail for Norway. Where and when he ended his days, I cannot discover.—[*Oliver's Collections*.]

SETON JOHN.—There were three Fathers of this name.—The first is mentioned in a Letter of F. John Lesley to the General, 30th

Sept., 1633, in which he relates the distress of the Scotch Mission, by the recent loss of their kind benefactor, Colonel Semple, in Spain, and adds, "*res Hispaniensis summa diligentia P. Joanni Seton, commendanda ut omni labore et studio soliti auxilii rorogatio impetretur*."

The second was formed in the Toulouse Province, and became a very superior Missionary. In a Letter of F. W. Aloysius Lesley, of December, 1686, I read, "F. Seton has gone into the County of Perth, to open a new Mission." When the Revolution burst out, he was one of its earliest victims. In the Spring of 1693, the Imprisoned Priests were allowed to regain their liberty, provided they agreed to depart the Realm; he refused to accept the condition and at length was discharged by Proclamation. This Apostolic man Died at Edinburgh, in the beginning of 1694. Before he went to Perthshire, he had, for upwards of 20 years, planted and watered the Vineyard in Galloway; and, by his engaging sweetness and patient zeal, brought back more than 500 strayed souls to the Church, and trained them in the way of Piety and Devotion. But what could not this man of God effect, whose life was a perpetual Prayer?

The third Father, great Grandson of George, 3d Earl of Winton, and Grandson of Sir John Seton of Garleton, was Born, 9th November, 1695; entered the Society of Jesus at Madrid, 20th September, 1716; came to the Scotch Mission in 1725, and ten years later, made his Solemn Vows at Aberdeen. He Died at Edinburgh, 16th July, 1757.—[*Oliver's Collections*.]

SHAND WILLIAM—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1712; left it, and returned Priest to Scotland in 1719. He first served in the Highlands, where, being a simple, unsuspecting man, he was imposed on by the Factions, and drawn into the Party formed by Campbell and Tyrie, against the Bishops. In 1726, Mr. Shand was made Prisoner, and confined at Inverness, from the middle of May till November of that year. On being discharged, he was stationed at Aberdeen, where he countenanced much the "Pilgrims" and their Abettors, to such a degree, that Bishop Gordon found it necessary to remove him from that City, and send him to Mortlach. There, in 1740, he was so much disabled by sickness, that he could not assist his Congregation; and his Nephew, Mr. William Reid, went to relieve him. In the following year Mr. Shand retired to Aberdeen, where he Died very piously in 1741.—[*Abbe M'Pherson's MS. Cat.*]

SHARP JAMES—From the Diocese of Aberdeen; entered the Scots College, Rome, 1782. He left it Priest, 1793; was placed in the Seminary of Scalán, of which he had the charge, till 1799, when it was transferred to Aquhorties. He still continued at Scalán, to serve the People in that part of Glenlivat, for some few years; but went afterwards to teach

in the Seminary at Aquhorties.—[*Abbé M'Pherson's MS. Cat.*]

Another Account of the Same.—Was Born near Huntly. When very young, he was admitted into the Seminary of Scalán, Glenlivat, from which he was removed to the College of Propaganda, in Rome, where he finished his Studies. On his return to Scotland, he was stationed at Scalán, where, for some years, he was intrusted with the management of the temporalities of that Institution. After the removal of the Students to Aquhorties in 1799, he continued to have the Charge of the Congregation till the year 1807, at which period he was appointed by Bishop Cameron to the important Office of Procurator of Aquhorties. This Situation he held for nineteen years. During the greater part of that time he was actively engaged in superintending the extensive improvements made upon the Farm attached to the College. In 1826 he was stationed in the Mission of Preshome, which Charge he held for three years; and, on the removal of the College to Blairs in 1829, he was nominated Procurator of that Institution, and had also the Charge of the small Congregation at Aquhorties, and the management of the Farm. These offices he filled till the period of his lamented Death. His occupations had brought him in contact with a large portion of the community, and every person who gained his acquaintance wished to be his friend. A nature full of sincerity, and a cheerful frankness of disposition, which did not rise and fall by starts, but was the uniform temper of his mind, were subjects of admiration to all who knew him. So free was he even from the suspicion of duplicity, that the most suspecting could rely on him with perfect security. His unpretending character never sought an opportunity to make a display of his attainments; but those who, in private conversation, listened to his remarks on Literary subjects, and were struck with the variety and aptness of his Classical allusions, easily saw that his head was not inferior to his heart, and that to the qualities of a friend he added the acquirements of a Scholar. He never used and never needed constraint to fashion his external character. It was spontaneously good—the growth of a superior nature; and this natural propriety was an ample substitute for the studied refinements to which less happy natures are obliged to have recourse. But the affection due to such a character is exalted into reverence when, to these traits which finish the portrait of an amiable Member of Society, we add the sublimer qualities that characterize the Clergyman. An undistinguished solicitude for his Flock, by which the poor felt that they enjoyed the full privilege of Christianity, an equal share in the benefits of Religion; and the rich, that probity was a higher recommendation than rank—a zeal in the discharge of his Duties which was never soured by acrimony—a candour in avowing and supporting

his own Faith, combined with as much respect for the Religious opinions of others as might not involve the compromise of his own—are but a small portion of the tribute which we owe to this part of his character. Many living witnesses will bear a willing testimony to what is here ascribed to him; or rather, in reading this Sketch, they will perhaps blame it for tracing so faintly what they feel so strongly. Several Congregations have shared in the labours of his Ministry. They uniformly repaid him with the love which they would have shown to a parent, and with the docility which the influence of a virtue like his easily secures; for frowardness, though it could hardly have feared, would have blushed to resist his authority. Fatigue of body, the inclemency of the weather, or his fast declining years, were altogether overlooked; and when his Friends begged him to moderate his labours, he thanked them for their regard, yet soon forgot his obligations to himself. He Died at the Catholic College of Blairs, Kincardineshire, on the 14th April, 1837, aged 69.—[*Catholic Directory*, 1838.]

SHARP JOHN—Was Born at Mortlach, on the 15th of February, 1772. His vocation to the Priesthood appears to have manifested itself in early boyhood; for he had not yet completed his 13th year, when he solicited and obtained admittance into the Seminary of Scalán. As a Student, however, his residence there was brief, extending only from the 14th of January, 1785, (when he was admitted,) to the 20th June following; at which date he was transferred to the Scots College in Valladolid, where he completed his Studies preparatory for the Priesthood. He was Ordained Sub Deacon on the 19th, Deacon on the 21st, and Priest on the 27th September, in the year 1795. In the following year he returned to Scotland, where, on his arrival, he was appointed Teacher in the Old Seminary of Scalán. When, in 1799, the Students were removed to the more ample and commodious premises of Aquhorties, Mr. Sharp accompanied them, and continued to discharge the same Duties in the new Establishment. This office, however, he was soon called on to exchange for the more active life of the Missionary. His first appointment was to the Mission of Deecastle, on the Charge of which he entered in 1801, as Successor to the Rev. Andrew Scott—afterwards Bishop of the Western District. In the Summer of 1805, he was removed to Strichen, and for 23 years he laboured among the widely-scattered population of the District of Buchan. In 1815, he purchased at Byth, from a Company of Tanners, a small Property, which he fitted up for the Services of Religion. He also, during his residence in those parts, acted for some time as Tutor to the young Heir of the Estate of Lovat—a task which harmonised well with his taste for Classical attainments, and his love of polite Literature. The Administrators of the Scottish Mission, at their Meeting in August, 1828, chose

him their Procurator; and, to facilitate the discharge of the Duties attendant on this office, he removed to Edinburgh in the following October. A post of still graver responsibility and importance awaited him in the subsequent year. The new College of St. Mary's, Blairs, was opened, and he was elected its first President. With his instalment, in the November of 1829, his career as a Missionary may be said to close. He addressed himself with zeal and judgment to the discharge of his new Duties, and succeeded for the space of 18 years in conciliating to himself the love and respect of the youthful Community over which he presided. The 50th Anniversary of his promotion to the Priesthood, occurred in 1845, and the event was celebrated at Blairs with much festivity and enthusiasm. The infirmities of increasing years induced him, in 1847, to resign the office of President. His resignation having been accepted, he was succeeded by the Rev. Dr. Macpherson, but continued, nevertheless, to reside in the College. The only public Duty he still continued to discharge was that of Procurator for the Mission. When the Financial arrangements entered into, in 1849, rendered the office of a Procurator-General no longer necessary, Mr. Sharp still continued to act as Procurator for the Northern District. Even that, however, the increasing weakness of his health compelled him to resign in 1851. Of active and vigorous habits, his well-trained constitution long resisted the aggressive inroads of age, and few could have detected in him the infirmities which usually mark the man of fourscore. But both mind and body began at length to give tokens of approaching Dissolution, which took place at St. Mary's College, Blairs, on the 5th September, 1860, in the 89th year of his age, and 65th of his Priesthood. His Funeral Obsequies were performed in the Church of the College on Tuesday, the 11th September, after which his mortal Remains were borne to Aberdeen, and deposited in the Snow Churchyard (Our B. Lady ad Nives.)—[*Cath. Direct.*, 1861.]

SHARP WILLIAM—Entered the Scots College, Rome, in 1637; left it the same year, to become a Jesuit. He was for some time on the Mission in Scotland and England.—[*Abbé M'Pherson's MS. Cat.*]

SINCLAIR ALEXANDER—Entered the Scots College, Rome, in 1650; left it in 1654, and went to Spain, where he became a Jesuit.—[*Abbé M'Pherson's MS. Cat.*]

SINCLAIR ROBERT—From the Diocese of St. Andrews; went to the Scots College, Rome, in 1626; left it the following year, and became a Jesuit; but, before he made any solemn Vows, he tired of the Jesuits, and employed the rest of his life in teaching Humanities in different parts. I believe he received Holy Orders; but never went to Scotland.—[*Abbé M'Pherson's MS. Cat.*]

SINCLAIR WILLIAM—Entered the Scots

College, Rome, in 1628; left it in 1629, and became a Jesuit.—[*Abbé M'Pherson's MS. Cat.*]

SINNOTT RICHARD—Was Born in Greenock, on the 31st October, 1793. Being at first intended for the Medical Profession, he attended the regular Course of Classes at the University of Edinburgh; and, having stood the various Examinations with distinguished success, he received the Diploma of Doctor of Medicine. No sooner had he qualified himself for that Profession, than he felt a strong inclination and vocation for a much higher, and more perfect State of life; and in which his Medical knowledge and skill would be of great service to those whom, in the discharge of Duties still more important, he would be called to attend. In pursuance of this object, he resolved to enter the Ecclesiastical State; and, having made his sentiments and intentions known to Bishop Cameron, was by him sent to the College of Aquhorties, which he entered on the 25th January, 1814. On completing his Theological Studies, the Bishop called him to Edinburgh, and raised him to the Holy Order of Priest, in March, 1817. Having remained for two years as Missionary in that City, he was, in 1819, appointed Professor at Aquhorties. Leaving the Seminary, in 1825, he was sent to take the Spiritual Charge of the Catholics scattered over Wigtonshire, and that part of the Stewartry of Kirkcubright that lies between the Rivers Cree and Tarf—a District in which no Catholic Clergyman, previously to him, had resided since the era of the "Reformation." For more than 20 years Dr. Sinnott laboured with unremitting zeal amidst his poor Flock. In 1831, he erected a Chapel and House in Newton-Stewart. Once in the month he attended a Station at Stranraer. To Wigton, Whithorn, Kirkmaiden, and Portpatrick, he paid a Visit every two months. When it is known that, between most of these Stations, there is a distance of from 20 to 40 miles, which he travelled always on foot, (for his people were too poor to afford him the means of keeping a horse), some idea may be formed of the fatigues he had to undergo. His various visits to administer the last Sacraments to one old person, a pauper, cost him more than 700 miles travelling. His Flock resided principally in the above-named Towns that are built chiefly at the extreme points of the County, and this increased his labours to a great extent. Before leaving that Mission, he had the consolation to see from 900 to 1000 persons approach to their Easter Duties. Between his attendance on the sick, his visits to the various Stations to Celebrate Mass, administer the Sacraments, and Catechise the young, he seemed to have no time for rest. On his Travels, he met many of his poor Catholics, and never passed them without addressing to them some kind word that lightened their labours, and put them in mind of the Duties of their Religion. In 1846, he had

the satisfaction to see another Clergyman established in Stranraer, who relieved him of a considerable part of his hitherto wide-spread Mission. At length, nearly a year before his Death, his Bishop, the Right Rev. Dr. Scott, finding that the exertions he had to make had become too great for him, at his then advanced period of life, removed him to Greenock, where, being seized with Typhus Fever, he was, on the 19th August, 1847, made the victim of that Charity which had given him courage and strength for so many years, in his long and lonely journeys by day and by night, through the Wilds of Wigtonshire.—Dr. Sinnott was a man of high literary attainments, and held a distinguished rank among the Botanists of the present day. He was affable and kind to Protestants, as well as to Catholics, and particularly to the indigent among both. He Died as he lived, poor, and in the faithful discharge of all the Duties of the Good Shepherd, who giveth his life for the Sheep.—[*Cath. Direct.*, 1848.]

SLOANE ALEXANDER—From the Diocese of Galloway; entered the Scots College, Rome, in 1772, aged 18; left it without receiving any of the Holy Orders, in 1774, applied to the Mercantile Business, and made some Money at Civita Vecchia. Besides lesser sums, he gave, at once, £100, to help the Seminary at Aquilorties; and, after the Republic, lent a round sum to the College at Rome, to enable the Agent to save that Establishment from utter destruction. Mr. Sloane left Civita Vecchia in the beginning of the Republic, and opened a Bank in Rome. He Died in 1802, and was Buried in the Church of the College. In his Testament, he bequeathed a Legacy of £100 to the College. After his Death, his affairs were managed by his son, and the House failed. [*Abbé McPherson's MS. Cat.*]

SMALL HENRY—Was Born near the Town of Dungannon, in the County of Tyrone, Ireland, on the 20th November, 1812. After receiving the best Education which the Schools of the Country afforded, he came, when about 19 years of age, to Edinburgh. There he was engaged by the late Mrs. Scott, of the Family of the Glendonwyns, of Parton, as Tutor to her youngest son. While in the discharge of that duty, he felt a strong desire of dedicating himself to God in the Ecclesiastical State, and, for the attainment of this object, he offered himself to Bishop Carruthers, then Vicar Apostolic of the Eastern District. His services were accepted by that Prelate, who directed him to set out, in April, 1835, for Rome, for the purpose of pursuing his Studies for the Church in that City. There he was admitted as a Student into the celebrated College of Propaganda, and in it he remained, following the ordinary Curriculum of its Schools, till 1839. Some symptoms then showing themselves that the Climate did not agree with him, he was ordered

back to Scotland, where he arrived early in August. After his recovery, he was sent to Blairs College, which he entered on the 19th October of the same year. There he finished his Studies, and was Ordained Priest by Bishop Carruthers, on Low Sunday, 26th April, 1840. Immediately after his Ordination he repaired to Dundee, where he said his first Mass, and remained training himself for the Duty of the Mission, till the 1st of June following, when he set out for Dumfries, being appointed as Assistant to The Rev. William Reid of that Town, which from that period to the date of his Decease—a period of upwards of 17 years—was the scene of his labours. On the Death of Mr. Reid, in March, 1845, he became Senior Clergyman. Mr. Small took a great interest in the education and instruction of the youthful portion of his Flock, and he was mainly instrumental in getting up the Catholic Schools, which were erected contiguous to the Chapel in 1842. Towards the end of the year, 1849, he caused a Chime of Bells to be placed in the Belfry by which the Schools are surmounted. A few years afterwards, he purchased, for a Catholic Cemetery, a piece of Ground adjoining the public Graveyard, and erected in it a beautiful Mortuary Chapel, which, along with the ground, was solemnly Blessed in February, 1855 (*for an Account of it see the Directory for 1857, p. S7*); and, in the Autumn of 1856, he had commenced to build, in front of his Church, a large Tower, which he did not live to see completed. It was by thus providing for the wants of his Flock, and by the improvements and embellishments he made on the Property, that he endeavoured to ameliorate their condition, and to add to their already respectable standing in the Town; while his zeal and exertions for their Spiritual interests, endeared him to them by the strongest ties of affectionate reverence and gratitude. For several years he had been suffering from affection of the chest, which was sometimes so severe as to incapacitate him for active Duty, and, though he made partial recoveries, yet the Disease was never completely eradicated. He had, for some months before his Death, been suffering more than usual, and his Medical Adviser had ordered him to try what a change of air would do; yet there was no improvement. Though he felt that his last hour was at hand, yet his spirits never failed him; and, on the very day he Died, he rose as usual, and sat up the most part of the day. Towards evening, his Brother Clergyman and Friend, the Rev. Robert Clapperton, administered to him the last Sacraments, which he received with great piety and recollection, himself making all the Responses. He calmly drew his last breath at Eleven o'clock, P.M., at Dumfries, on Thursday, 16th July, 1857, in the 45th year of his age, and 18th of his Ministry.

Mr Small's talents for the Pulpit were above the ordinary stamp; his manner was singularly

earnest and impressive. Hence he was frequently requested by his Brethren to Preach on important occasions. In private life he was of an amiable and cheerful disposition, always ready to contribute to the innocent gaiety of others by the occasional flashes of his wit and his uniform good humour. To show the estimate formed of his character as a Pastor and Citizen, we quote the account given of him in the *Dumfries Courier*—"By the demise of this Reverend Gentleman, the Catholic Church of Scotland has lost a worthy Son, the Catholic community of Dumfries an exemplary Pastor, and the Burgh a useful and respected Townsman. For upwards of 17 years he has here pursued the steady, unobtrusive tenor of his way, faithfully discharging the laborious Duties of his Spiritual Office, taking an active and most useful part in the management of the Charities of the Town, such as the Infirmary and the Parochial Board, and spending his limited leisure in Antiquarian and Literary pursuits. Endowed with fair abilities, but especially with judgment and moderation, he gradually won the esteem of all who came in contact with him; and the progress of liberality and of true Christian Charity was augmented by the daily life of the Rev. Henry Small. The esteem with which he was regarded is a cold word to apply to the feelings of his own Congregation; what they felt was evinced not only on the Funeral day, but on the night of his unexpected Death; the evil tidings had spread rapidly, and, before midnight, the street in which he had lived was crowded with mourners, whose lamentations filled the air." The Remains of the Deceased were Interred on Tuesday, the 21st July, with full and solemn Ceremonial. St. Andrew's Church was draped with black hangings, bordered with white, the Altar and Pictures being covered in the same way. The Coffin was placed near the Altar, and over the Pall were laid the Insignia of the Priestly Office. The Church was crowded in every part by the numerous Congregation and the personal Friends of the Deceased. The Right Rev. Dr. Gillis, Bishop of the District, presided at the mournful and imposing Rite. The solemn Mass of *Requiem* was Celebrated by the Rev. John Strain, of Dalbeattie (now Bishop), assisted by the Rev. Robert Clapperton, Dumfries, as Deacon, and the Rev. David McCartney, Edinburgh (now of Arbroath), as Sub Deacon. The following Clergymen also assisted:—the Rev. Luke Curry, Carlisle; the Rev. George Griffin, New Abbey; the Rev. John Gillon, Campsie; and the Rev. William Mackay, Dalkeith, who directed the Ceremonies. After Mass, Bishop Gillis ascended the Pulpit and delivered a Discourse marked by true eloquence, which affected many present, both male and female, to tears. He justly but discriminately eulogised the character of the Deceased, who, he said, was marked especially by his guilelessness and a self-sacrificing spirit. He alluded to his un-

tiring labours among his Congregation, and to the devotion shown by him and his Predecessor in visiting and attending the Sick during the prevalence of Pestilence in the Town. After this Address, the Bishop performed the customary Funeral Rites, and then the Coffin was taken from the Church to a Hearse, and conveyed to the Catholic Cemetery of Holy Cross. A very long train of Mourners, including a number of women, followed in Procession, and the crowd of spectators was immense. At the Grave the remaining Rites were performed, and the Coffin then committed to the dust amid the heartfelt regret of thousands.—[*Catholic Directory*, 1858.]

SMALL JOSEPH—Was Born in Hamilton on the 17th November, 1837. He entered Blairs College as an *alumnus* of the Western District, 29th July, 1851, and was sent on 29th October, 1855, to the Scots College, Rome. On completing his Studies, he was there Ordained Sub Deacon, on 30th March; Deacon, on 14th; and Priest, on the 28th April, 1861. Soon after his return to Scotland, in July following, he was appointed to the new Mission of Strathaven, in Lanarkshire. In May, 1862, he was removed to Greenock, receiving the Charge of the Catholics of Largs and Dunoon, in which latter place he built, by means of Subscriptions raised by his own efforts, and of aids supplied by Bishop Murdoch, a Chapel, which was opened on the 18th June, 1862. He had also secured a site for a Chapel at Largs, for the erection of which he was raising Subscriptions. About the middle of April he was seized with Typhus Fever, of which he Died, at Greenock, on the 29th April, 1864, in the 27th year of his age, and the 4th of his Ministry. The Funeral Service took place in St. Andrew's Church, Glasgow, Bishop Murdoch officiating; and the Remains of this youthful Priest were Interred in Dalbeth Cemetery.—[*Catholic Directory*, 1865.]

SMITH JOHN—From the Diocese of Aberdeen; entered the Scots College, Rome, 1627; left it Priest, and went to the Mission, in 1633. He remained in Scotland for some years, and then, to provide a sure Retreat in case of need, he went abroad, and entered among the Jesuits, but returned again into Scotland and resided at Aberdeen, taking the name of "Gray." In 1656, living in the House of one Robert Warring, a party of Soldiers broke in upon him. He, himself, fortunately escaped, but all his Books and Sacred Utensils were taken. The Soldiers dressed themselves in the Vestments, and walked so round the Cross of Aberdeen. Mr. Smith was a man of great Innocence and Piety. I have not learnt when he Died.—[*M'Pherson*.]

SMITH JOHN—From the Diocese of Galway; went to the Scots College, Rome, 1639; was Ordained Priest, and went to the Mission; but I do not exactly know the year. He was certainly one of Mr. Ballenden's first Companions, and laboured on the Mission with great zeal, till 1659, when, to secure refuge to

old age and infirmities, he went abroad, and entered among the Jesuits. Some years thereafter, he was sent to the English Mission, where I believe he Died.—[*Abbé M'Pherson's MS. Cat.*]

SMITH JOHN.—I meet with him in the North of Scotland, in the Winter of 1641. On 9th March, 1644, F. Thomas Robe announces that he had been the happy Instrument employed by God, to convert the Baron of Pitfodels, the Chief of the Menzies Family.—He occurs again in October, 1653; after which time I lose sight of him.—[*Oliver's Collections.*]

SPREULE ——— In a Letter, dated Edinburgh, 28th July, 1685, F. William A. Lesley informs the General, Charles de Noyelle, that, in conformity to his orders, F. Spreule, "*senectute confectus*," was preparing to return to Belgium. Most probably he Died at Tournay.—[*Do.*]

SPREUL FRANCIS—From the Diocese of Galloway; entered the Scots College, Rome, 1639, but left it that same year, and became a Jesuit. Before he went to Rome, he was a Parson among the Presbyterians, and reckoned by his Brethren a man of much Learning, as he undoubtedly was of great zeal, in propagating Calvin's doctrines, and hatred to the Catholic Faith; for, while he was placed by the Synod of Galloway, to live at free quarters in the house of Lord Nithsdale, in hopes he would gain over that Noble Family, which was Catholic, to his own Persuasion. The Jesuit, Father John Wilkie, who was Chaplain to his Lordship, had many disputes in matters of Religion, with Spreul; and at last received him to the Church. Having ended his course among the Jesuits in Italy, he was sent to Scotland, took the name of Murray, made many Conversions, and was an eminent Missionary.—[*Abbé M'Pherson.*]

STEVENS FRANCIS—From the Diocese of Glasgow; went to the Scots College, Rome, 1703; left it without receiving Holy Orders, 1707; went to Paris; but being judged not fit for the Mission, the Agent obtained a Dispensation for him to enter the Lazarians.—[*Do.*]

STEVENS JOHN.—F. John Mambrecht, in his Letter of 7th April, 1628, reports of this zealous Father, that, during the late Winter, he had escorted ten Youths to the Seminary at Douay—that he had then returned to Aberdeen, "*ubi satis frequens Missio et Societati adlictissima.*"—It is painful to repeat the incapability of discovering more particulars.—[*Oliver's Col.*]

STICKLEY PATRICK.—This Apostolic man was alarmingly ill in the Autumn of 1622. F. William Lesley, his Superior, in a Letter, dated 4th February, following, says of him, that, though much recovered, yet his constitution was greatly debilitated, but he could not provide himself a Substitute or Assistant; but had himself rendered occasional help. I find him living with the Marquis of Huntly in 1628, and rendering valuable services in his excursions in the neighbourhood. Through his means, a happy reconciliation was effected between the hostile

Clans of Gordon and Errol; and the Marquis' son married the Earl's daughter. This restoration of friendship between the two Families was so much talked of, that even the Bishop, in a Sermon at Aberdeen, publicly asserted, that what the King, and Council, and Kirk could not accomplish, had been brought about by a single Jesuit.—[*Oliver's Collections.*]

STITCHEL PATRICK—From the Diocese of Aberdeen, went to the Scots College, Rome, in 1602; but entered among the Jesuits. He was long a Missionary in Scotland, and was a man of great Piety and Christian simplicity.—[*Abbé M'Pherson's MS. Cat.*]

STRACHAN GEORGE—From the Diocese of Brechin; entered the Scots College, Rome, 1603. He became renowned for his learning, and travelled into the eastern Countries. Thomas Dempster mentions his vast erudition; but I could learn nothing more concerning him.—[*Abbé M'Pherson's MS. Cat.*]

STRACHAN ROBERT—From the Diocese of Brechin; went to the Scots College, Rome, in 1634; left it to become a Benedictine, 1638. He was an able man, and was of great Service to his Brethren in Germany, by whom he was employed in transacting their Business at Vienna. From that City, he wrote to his Friend, Mr. Scott of Scotstarvet, an Account of the Scotch Monasteries in Germany. This Letter Mr. Scott sent to Blean the Geographer, who has Published it in his Atlas of Scotland. Strachan here promises to give an account in print, of those Monasteries, and Copies of their original Charters. He says many of them could be recovered by the Scots, had they subjects to occupy them. There is likewise Published in the same *Theatrum Scotiæ*, by Blean, an Account, written by the same Strachan, of the Provinces in Germany converted by Scotsmen.—[*Abbé M'Pherson's MS. Cat.*]

STRACHAN ROBERT—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1679; left it Priest, in 1685. He was Son to the Presbyterian Minister of Birse, and had been Converted to the Faith at the University of Aberdeen. On leaving the College, the Mission being so poor that it could not maintain him, he went to the B. Cardinal Barbarigo's Seminary, to teach Greek. There, he found three other Scotsmen, viz., Mr. Nicolson, Prefect of Studies; Mr. Jameson, Professor of Divinity; and Mr. John Irvine, Cuttlebrae. These two last had been his Fellow-Students in the College. Here Mr. Strachan hoped to improve himself in the necessary branches of Studies which were neglected at the Roman College, particularly Moral and Dogmatical Divinity. But he was disappointed. In this Seminary at Padua, his time was so entirely engrossed by his Pupils, that he scarce had a moment at his own command. Wherefore, he resolved to leave Padua, and draw nearer Scotland, to which Country, his ardent zeal powerfully im-

pelled him; particularly, as he hoped, with the Blessing of God, to Convert his Mother and other near Relations, who were Protestants. In that view, though he had little money, and was well aware he could not expect to be admitted into our College at Paris, which he knew was already overstocked, he went to that City, in November, 1685, and stayed in it a full year, applying with great diligence to his Studies, and provided by kind Providence, with good opportunity to do so, and with every necessary convenience. He went to the Mission, 1686. He was placed at Aberdeen, where he continued till his Death. He suffered great hardships after the Revolution, was obliged to skulk in mountains and woods for many months, and for some years could not appear in public. He, likewise, was peculiarly persecuted by the Jesuits, and openly accused of Jansenism. So much noise was made, and such scandal given by these calumnies, that Bp. Gordon deemed it necessary publicly to examine into the whole business. Upon the strictest scrutiny, the whole accusation evidently appeared to have been founded on misrepresentation and slander. The Bishop gave a proper reprimand to the authors. This, however, did not stop their mouths; for, during Mr. Strachan's life, the Jesuits never ceased, in private, and often in public, barking at him. His zeal, learning, and eloquence, greatly eclipsed them. This, their contemporaries observed, was the true motive of their outcries. Bp. Wallace, than whom none could be more reserved in talking of the defects of others, defending Mr. Strachan from the aspersions of the Jesuits in a Letter to Propaganda, calls them *genus hominum ad suspiciones et emulationes proclive*. Bishop Lesley, in Germany settled a yearly Pension of 50 Roman Crowns on Mr. Strachan, who had been in the College at Rome with him. This he enjoyed for only a few years before his Death, which happened at Aberdeen, in August, 1725. He is universally allowed to have been a most excellent, pious, laborious Missionary. The Bishops gave a very exalted character of his virtues in the Letter in which they inform Propaganda of his Death. He published some Tracts of Devotion, full of affecting sentiments. They are still, or at least were, 20 years ago, to be met with in Aberdeen.—[*Abbé M^r Pherson's MS. Cat.*]

STRAHAN ALEXANDER—Was the eldest son of Sir Alexander S., (the Sixth Baronet of Nova Scotia), by his wife, Jane Bremner, of Attenbury; and, on the Death of his Father, succeeded to the Title, with its slender Income. This worthy Jesuit had travelled much, and was universally esteemed and respected for his solid and unaffected virtues, and most amiable manners. He retired, in his old age, to the English College at Liege, where he Died, 31 January, 1793. The Title descended to his only Brother, Robert, a most devout Layman, and a gentleman of unblemished honour and integrity. He Died

at Exeter, 3d April, 1826, æt. 89, and was Buried at St. Nicholas' Chapel, in that City. At his Death, the Title of "Baronet of Nova Scotia," granted by King Charles I., on 28th May, 1625, became extinct.—[*Oliver's Col.*]

STRAHAN FRANCIS XAVIER.—He was Rector of the National College of Douay, in 1734. I have read his Letter addressed to the Assistant of Germany at Rome, dated 1st April of that year, on the business of the College, and it proves that he was well acquainted with the History of its Foundation.—[*Oliver's Col.*]

STRAHAN HUGH—Was Born, 4th May, 1672; joined the Order of the Society of Jesus, at Tournay, 4th June, 1693; but finished his Noviceship at Lantsberg. In November, 1701, he returned a Missionary to his Native Country. At Lady Day, 1710, he took the Solemn Vows of the Society of Jesus.—In a Letter of 1712, I read—"*Dominus Ramsey, alias Strachan, in regione Braemarr, quæ ejus est Slatio, plures Ducentis veræ Fidei cultores reddidit.*"—He Died at Douay 23d March, 1745.—[*Oliver's Col.*]

STUART CHARLES—Died at Paisley, 1817.

STUART DONALD—Went to the Scots College, Rome, 1772, aged 16; left it Priest, 1782, and went to the Mission; where he served in his own Native Country (Strathavon), in the Diocese of Moray, till 1802, when, I think he was placed in Dundee, where, I presume, he still continues.—[*Abbé M^r Pherson's MS. Cat.*]

STUART DONALD—Died at Elgin, 1820.

STUART JAMES—Was Born in Scotland, 30th March, 1711; was admitted into the Order, of Jesuits, 28th Sept., 1728, and was Professed, 2d February, 1746. After teaching Humanities, Philosophy, and Theology, in the French Provinces of the Society of Jesus, he was employed to profess Scholastic and Moral Divinity at the English College of Liege, where he Departed this life, 18th March, 1784.—[*Oliver's Collections.*]

STUART ROBERT—Was Born at Belpoe, Glenlivet, Banffshire, on the 9th August, 1798. Having entered the Seminary of Aquhorties on the 12th February, 1817, and there gone through the usual course of Studies preparatory to the Priesthood, he was Ordained at Edinburgh by Bishop Cameron, on the 23d April, 1825. In June of that year he was appointed to the Mission then newly established at Leith. In December following, he was called by Bishop Paterson to Glasgow; but having, soon after his arrival there, caught a Fever, from which he recovered but slowly, he was sent early next Season, with the view of recruiting his health, first to Aquhorties, where he was employed in Teaching, and then, in August, to Tombae, where he attended the Congregation for a short time. On the 3d of October, 1826, he went to succeed the Rev. Thomas Bagnall, lately Deceased, at New Abbey. Thence he was removed in November, 1828, and called to Edinburgh, where he remained till November, 1829, when he was appointed to the Huntly Mission. In

October, 1832, he was sent to Ballogie, on Deeside, to which the Charge of Dee Castle is attached. Having remained there for ten years, he was appointed, in October, 1842, to the Mission of Tombae, of which he had the Charge till his Death, which took place on the 7th December, 1860, in the 63rd year of his age, and 36th of his Ministry. He was Interred in the Catholic Cemetery attached to the Chapel, on the 11th December, 1860.—[*Catholic Directory*, 1862.]

STUART WILLIAM, *alias* SHARP.—This Native of Scotland became a Member of the Society of Jesus in Italy; and, for many years, filled several of its Offices with credit in that Country, and at Donay. At length, he attached himself to the English Province, and lived as Chaplain to a Noble Family in Yorkshire, until his Death, 21st May, 1677.—“*Vir in Deum pius, atque omnibus quibus notus erat perclarus.*”

Q.—Was F. William Stuart, the Author of “Presbyterie’s Trial; or, the Occasion and Motives of Conversion to the Catholique Faith of a Person of Quality in Scotland, to which is subjoined a little Touchstone of the Presbyterian Covenant. 12mo, Paris, 1657, pp. 241.”—At the end of the Preface are the letters F. W. S.—[*Oliver’s Collections*.]

STUART WILLIAM—From the Diocese of Dunblane; entered the Scots College, Rome, 1688, aged 20; left it Priest, in 1694. On leaving Rome he stayed two years at Paris, partly to fit himself better for the Mission, and partly because on account of the hot War which then was carrying on, it was difficult to get over to Britain without being discovered. In 1696, he embarked with Bishop Nicolson for England; but, on landing, both were apprehended and consigned to the custody of a Messenger. After several different examinations, no proofs appearing that Mr. Stuart was Priest, he was set at liberty, and went to Scotland; but the Bishop was detained longer. Mr. Stuart served the Mission for the long space of 49 years, with zeal and exemplarity. He Died at Traquair on 21st December, 1733.—[*Abbé M’Pherson’s MS. Cat.*]

THOMSON JAMES—From the Diocese of St. Andrews; entered the Scots College, Rome, 1686; left it Priest, in 1691. He remained better than two years in France, and went to the Mission in 1694. There he did not continue long. He became too fond of company, which brought on him a habit of Drinking and other Irregularities, which made his departure from the Mission almost necessary. He left it in 1700, and went to England, where he repaired his past conduct, and Died very penitently, in 1718.—[*Abbé M’Pherson’s MS. Cat.*]

THOMSON JOHN—From the Diocese of Aberdeen; entered the Scots College, Rome, 1759, aged 17 years; left it Priest, in 1767. He was Born in or near Huntly, of Protestant parents, in which Religion he himself was brought up in the former part of his life. His parents, being in easy circumstances, gave him a

good education. When he had finished the course of Studies common in that Country, he was taken into Mr. Innes, of Balmacraig’s House, as Preceptor to his Children. That being a Catholic Family, Mr. Thomson had opportunity of getting every information relative to our Religion. Mr. Duffus, a pious Missionary, who served that Country, explained all the Catholic tenets to his entire satisfaction; and finding he had a strong Vocation to the Ecclesiastical State, got Bishop Smith to send him to Rome, where his talents and application enabled him to make a considerable figure in his Schools. There being a great scarcity of Priests in Scotland, Mr. Thomson was Ordained and sent home in the middle of his second year of Divinity. Mr. Robert Grant had some time before this recovered our College at Douay; but hitherto continued alone, having no other Clergyman to assist him in the management of it. Finding Mr. Thomson, who passed that way on his road to Scotland, very willing to stay, and very fit for the purpose, he appointed him Prefect, and wrote to the Bishops, requesting they would allow him to remain. But the Bishops thought it more advantageous for the Public good to call him home to take Charge of their Seminary at Scalán, which was on the point of losing Mr. Geddes, who was destined to fill Mr. George Hay’s place at Preshome. Mr. Thomson arrived at Scalán at the latter end of 1767, and there remained till 1770, when he was placed in the Charge of Strathavon, and, after two years, was removed to that of Glenlivat. From thence, in 1778, he went to Stobhall; and, in the following year, was made Procurator at Edinburgh—a Charge for which he was well calculated, and where, in every appearance, he would have continued long enough, had he not been appointed by the Bishops, without consulting the Clergy, (as in such cases had been always done before,) Assistant to Mr. Grant, the Agent at Rome. He arrived in that City in the latter end of Autumn, 1782. He was forced into the College against the will of Cardinal Albani, the Protector, by the interest of Cardinal York, and Monsieur Erskine. Here he was provided with bed and board; but, in other respects, his situation was not pleasant. One of the chief, if not the principal view, of sending him to Rome, was to be Rector of our College. In place of that, it required an express Order from the Pope to get admittance as a simple Boarder. Mr. Thomson thought himself ill-used by the Protector, who desired Bishop Hay to send one for Rector, and promised to place him in that Office; and no doubt he was not well used. On the other hand, some one of the Clergy, I believe Dr. Alexander Geddes, wrote an exceeding ill-natured anonymous Letter to the Cardinal, which reached Rome at the time, or even before Mr. Thomson got there. The severest stricture of Mr. Thomson and Mr. Hay’s character was there drawn, and the Cardinal, who already

had repented of the promise given, desired no better motive for excluding Mr. Thomson from the Rectorship, and from every concern with the College. Marchioni, the Italian Rector, who was perfectly well informed of every particular, and who, moreover, was naturally jealous and suspicious, we may well suppose, could not relish to have Mr. Thomson at his elbow, ready to catch at every opportunity to deprive him of his bread. Hence it is not difficult to imagine how disagreeable Mr. Thomson's life in the College must have been. In this situation, he continued till 1792, when he fell sick of a Complaint in his Breast. In the Autumn of that year, he went to Naples, with hopes of bettering his health by the journey and change of air. The effects were quite the reverse. He was seized with a Dysentery, that carried him off at Naples, in the Hospitium for Foreign Clergymen, on the 13th November, 1792, in the 50th year of his age. He left his Property, which amounted to £170, at the disposal of Bishops Hay and Geddes, who appropriated it to the Seminary. Mr. Thomson was of a forbidding, uncouth appearance; nor was his behaviour engaging to people who were not well acquainted with him. There were natural blemishes in his character, which otherwise was truly valuable. He was perfectly upright and sincere, had great talents, and was fond of study; was zealous, and a great lover of his Country. In fine, he was, as to his learning and moral conduct, an exemplary Clergyman.—[*Abbé M^r Pherson's M.S. Cat.*] See Pages 220, 264, 265, 290, 291, 306, 307, 317, 320, 331, 332, 334, 336.

THOMSON WILLIAM—From Dundee; went to the Scots College, Rome, 1602. On leaving it, he became a Conventual Franciscan, and went to the Mission in 1613, where he laboured with great success for many years. At last he was Apprehended, Imprisoned, and Banished from Scotland. He went to London, where, by the interest of his former College Companion at Rome, Mr. Philips, he was made one of Queen Henrietta's Chaplains. In this employment he continued until the Great Rebellion had made a considerable progress, when that amiable Princess, who inherited to a great degree the fortitude and piety of her Father, in order to save her children and herself, was forced to fly into France. F. Thomson, who, during the time he was in her Majesty's Service, made a decent sum of money, retired to his Convent of the Twelve Apostles at Rome, where he had made his Profession. He did not forget his Country. All the money he had scraped together was laid out in its benefit. He gave the Rector of our Roman College, Father Christie, a great part of it, to enable him to build the Church annexed to that House. His Successor, too, got a handsome sum to make additions to the fabric of the College. He founded two Places for Scotsmen in the College of St. Bona-

ventura. This last benefaction was never claimed by our Clergy.—F. Thomson lived many years after this in Rome; but I cannot determine the year of his Death.—[*Abbé M^r Pherson's M.S. Cat.*]

THOMSON WILLIAM—Was Born in the Braes of the Enzie, Banffshire, on the 27th September, 1784. Having manifested a disposition for the Ecclesiastical State, he was sent, in Oct., 1799, to the College of Aquhorties, which had then been lately opened. On completing his Studies, he was promoted to the Priesthood in that Seminary, on the 29th September, 1807, by Bishop Cameron, at that time Coadjutor to the venerable Bishop Hay. His first Mission was Deecastle, connected with which, at the distance of ten miles, was Ballogie, whither he removed after the Proprietor, Mr. Innes Farquharson, had built a Residence, in 1812, for the Clergyman. Part of this Residence was set aside as a Chapel; a piece of ground, extending to about ten acres, was also attached. Mr. Thomson remained in Charge of the Joint Missions of Ballogie and Deecastle till 1822, when he was removed to Ayr. This Mission had for several years been without a resident Pastor, and there was neither Chapel nor House for the Clergyman. Soon after his arrival, he entered on the laborious task of collecting Funds for the erection of a Place of Worship. His own Congregation was too poor to afford him much aid; but he appealed with success to benevolent Catholics in England and Ireland, as well as in Scotland, and had the happiness to see the building commenced on the 10th May, 1826, and opened for Divine Service, on the 10th of June, 1827, under the Invocation of St. Margaret, Queen of Scotland, whose Festival is Celebrated on that day. It is an elegant and substantial specimen of Gothic architecture; and, within the enclosure, a Cemetery has been laid out for the Members of the Congregation. Soon after the erection of the Chapel, he fenced a piece of ground, on which he built a House. About the year 1828, he met with a severe accident, which, for some time, paralysed his exertions. On his recovery he had, a second time, recourse to the liberality of English Catholics, and paid off the burdens remaining on the Chapel. To the Mission of Ayr were attached several Stations, viz., Kilmarnock, Irvine, Maybole, and Girvan, in each of which Mr. Thomson Celebrated Divine Service at stated periods, and had the Charge generally of all the Catholics within the County. In 1845, he was relieved of part of this severe duty by the appointment of a Clergyman to Kilmarnock. In October, 1850, the Stations of Girvan and Maybole were erected into a separate Mission; but a new Station was opened at Dalmellington, 15 miles south-east of Ayr, which was assigned to him, and which he attended once in the Month. At length, after a long and laborious career of Missionary duty, and when the decline of his health rendered him

unequal to the task, he was, in 1857, Superannuated, and relieved of all Charge. He still continued to reside at Ayr, where he Closed his life, full of days and merit, on the 2d of June, 1859, in the 75th year of his age, and 52nd of his Ministry.

The Funeral took place on Monday, the 6th June. In the morning of that day, the Remains of the Deceased were conveyed to the Church, and placed on a Catafalque; the Altar and the Sanctuary were draped in Black. The Mass of *Requiem* was Celebrated at 12 o'clock by the present Incumbent, the Rev. John Gallacher, who, also, after Mass, gave the Absolutions and Aspersions in the Church, and at the Grave. The Coffin was carried shoulder-high to the adjoining Cemetery, and deposited in a Vault expressly prepared for it on the west side behind the Church. Besides a fair attendance of Parishioners, some respectable Protestants were present, and several Priests.—[*Catholic Directory*, 1860.]

TROTTAR JOHN—Was Born at Edinburgh, 18th August, 1704, and on the same day was Baptized by F. Durham. He entered the Society of Jesus at Madrid, 19th September, 1722. In the beginning of October, 1727, he defended the Philosophical Theses. After finishing a course of Theology, he was ordered to prepare for the Scotch Mission; but owing to bad health, he did not reach his destination until 29th May, 1733. He made the Profession of the Four Vows of his Order at Aberdeen, 15th May, 1740; after which the clue of his history slips from me.—[*Oliver*.]

TURNBULL GEORGE—Born of Catholic parents in the Diocese of St. Andrews. From early youth he manifested a holy impatience to embrace the Pious Institute of the Society of Jesus, and how he imbibed the spirit of his saintly Founder, appeared in his subsequent life and manners. Zealous for the greater honour and glory of God, mild to his Neighbour, severe to himself, industrious and learned, for upwards of 30 years he rendered important services to the Colleges of Pont-a-Mousson and Douay.—I read in F. Gordon's Letter of 12th January, 1615, "*P. Turnebulus strenue et utiliter laborat Duaci, omnibus admodum gratus.*"—He had then the Charge of the National Seminary, as F. William Creighton mentions in his Letter of 14th July that year. In a Letter of F. William Lesley, written from Scotland, 1st September, 1630, he says, "An Heretical Minister here, who has been an obstacle to several Conversions, has written a Book on the formal object of Faith, and had boasted that none of our Society could answer it. I sent it to F. George Turnbull, who has admirably refuted it. This Answer is much approved of by our Friends in this Country; but as the Minister perseveres in his folly, I beg your Reverend Paternity to exhort him to continue to refute similar Treatises, which I may occasionally send him, for the defence of the Catholic Faith, the Salvation of Souls, and the

honour of our Society."—F. T. closed his useful life by a most Christian Death at Rheims, 11th May, 1633, æt. 64, Rel. 42, Prof. 23.—He Published "*Imaginarium Circuli quadratura Catholica*," Svo. Rheims, 1623;—"In sacre Scholæ Calumniatorem," Svo. Rheims, 1632. He left in M.S. "*Commentary on Universal Theology.*"—[*Oliver's Collections*.]

TYRIE DAVID—From the Diocese of Brechin; entered the Scots College, Rome, 1618; left it Priest, 1624, and went to the Mission. How long he remained at this time, I cannot determine. But it is certain he went abroad; probably he was Banished, and took that opportunity of entering among the Franciscans. In 1633, I find him a Franciscan on the Mission. I find no more mention of him.—[*Abbé M'Pherson's MS. Cat.*]

TYRIE JAMES—Of a good Scotch Family. Joining the Society of Jesus at Rome, 19th August, 1563, he eventually became one of its most distinguished ornaments. After filling the Chairs of Philosophy and Divinity at Paris, he returned to Rome, and was elected Assistant for the French Province at the Fifth General Congregation of the Society, November, 1593. But he was prematurely taken away by a short illness, 20th March, 1597, æt. 54.—Under the name of *George Thompson*, he wrote a brief but learned Treatise "*De Antiquitate Ecclesiæ Scotiæ*," which Possevinus inserted in lib. xvi. *Bibliothecæ*. This Treatise exasperated that Ruffian Bully—John Knox, to publish an Answer. F. Tyrie's Rejoinder, "The Refutation of an Answer made by Schir Johnne Knox, to an Letter send by James Tyrie to his umquhyle Brother," Paris, 1573, is pronounced by Bishop Lesley to be most argumentative and victorious. A Copy was sold at Heber's Sale, 10th April, 1835, No. 3616.—[*Oliver's Collections*.]

TYRIE JAMES—From the Diocese of Aberdeen; went to the Scots College, Rome, 1717, aged 16 years; left and returned Priest to Scotland, 1725. He was son to David Tyrie, of Dunideer, in the Garioch. He, soon after his arrival on the Mission, gave indications of corrupted morals; and frequently was advertised by the Bishops, of his irregularities. But their advice was disregarded. One crime brought on another; and the unhappy man was, at last, so totally lost to every sentiment of Conscience and Religion, that he publicly abjured his Faith at Elgin, in the presence of 16 Parsons, on the 16th October, 1734. He Married immediately and got a Kirk in the West Highlands, and miserably Died in his errors, so late as 1779. On his Death-bed, he desired to see a Priest, and Mr. James Macdonald went; but was excluded by Tyrie's wife and children from every access to him.—[*Abbé M'Pherson's MS. Cat.*]

TYRIE JOHN—Brother to the above-mentioned *James*—From the Diocese of Aberdeen; went to the Scots College, Rome, 1711, aged 17 years; left it Priest, 1719, and went to the

Mission. During the time he was in the College, the Jesuits, finding him a youth of brilliant enough parts, and remembering the honour his great grand uncle reflected on the Scots Jesuits, they used all their art to make him put on their Dress. But he was put on his guard against their artifices, by his Companions, and much more, by the Agent, Mr. Stuart. Mr. Tyrie's behaviour on the Mission, even before he united with Campbell in that infamous Persecution of the Bishops, was not irreproachable. He was stationed at Huntly, and there, at last, gave such scandal as to oblige the Bishops to send him to the far Highlands. Of this, and other irregularities in his conduct, enough will be said in the *History of the Mission*, where all his proceedings, from the first combination with Campbell, till 1740, that he returned from Rome, and was settled in Glenlivet, will be related at length. He joined Prince Charles Stuart, so soon as he heard of his landing in Scotland, followed him into England, and left him only after the Battle of Culloden, where he received two wounds on the head, from a horseman's sword, and got off with great difficulty. He was fortunate enough not to have been apprehended, by lying concealed during many months. His House and Books, &c., at Buochle, in Glenlivet were burnt by a party of Soldiers. He again settled in Glenlivet, and lived for several years thereafter, serving the Mission.—[*Abbé M'Pherson's MS. Cat.*]

URQUHART ADAM—Born 6th February, 1679; enlisted at Paris in the Society of Jesus in his 16th year; was engaged at the age of 30 in teaching Scholastic Divinity.—[*Oliver.*]

URQUHART CHARLES—Born 1st of Aug., 1666; entered the Society of Jesus at Paris, 7th September, 1688, and made his Solemn Profession, 1703.—[*Oliver's Collections.*]

URQUHART LEWIS—Was living in the Province of Toulouse in 1709.—[*Oliver's Col.*]

VALENS ROBERT—From Edinburgh; entered the Scots College, Rome, in 1610; left it, to become a Jesuit. He was afterwards long a Missionary in Scotland.—[*Abbé M'Pherson.*]

Another Account of the Above.—We learn from his own Letter, dated from Edinburgh, 16th June, 1629, that he had then been in the Mission for about 5 years. His residence in that City, though most dangerous to himself, was to the Catholics, especially the Gentry detained in custody, a source of consolation. With the greatest difficulty he had succeeded in escaping the pursuit of his enemies. The City being divided into Districts, 20 Puritan Zealots had been selected to hunt out Catholics and search their houses and lodgings. The Persecution at length forced him to seek refuge in England. I find in F. James Mambrecht's Letter, 31 April, 1644, that this Reverend Friend had been Apprehended some time before in London. Probably his Sentence was perpetual Banishment.—[*Oliver.*]

WALLACE THOMAS—Was Born in the

County Limerick about the year 1810. Having completed his Ecclesiastical Studies in the College of Maynooth, he was Ordained there in 1838. He then came to the Western District, and was stationed in St. Andrew's Parish, then the only Catholic Church in Glasgow. Having gone back to Ireland in 1843, he returned soon after to his former position. In January, 1845, he was appointed to the new Mission of Kilmarnock, which, previous to that period, had been a Station attached to the Mission of Ayr. He had also the Charge of the Catholics at Irvine. In 1847, a new Church, with Chapel House, was erected at Kilmarnock; and, in 1848, Mr. Wallace undertook a journey to England to collect Funds for liquidating the Debt contracted in its erection. In 1853, he was removed to Old Cumnock, and he raised, in 1846, a small Chapel at Muirkirk. He Died at Old Cumnock, Ayrshire, after a short illness, on the 9th April, 1863, in the 53d year of his age, and 25th of his Ministry. His mortal Remains were taken to St. Andrew's, Glasgow—the scene of his early labours—where his Funeral Service was performed on Tuesday, 14th April, and afterwards Interred in the Catholic Cemetery at Dalbeth.—[*Catholic Directory*, 1864.]

WALKER JOHN—From the Diocese of St. Andrews. He was Born in Edinburgh. He went to the Scots College at Rome, 1643; left it, Priest, 1649. His Father was in the Mercantile line, and gave him a Classical Education. He was made Secretary to Lord Lindsay, whom he accompanied into Portugal, and there embraced the Catholic Faith, and went to Rome. After leaving the College, Mr. Walker stayed some time in Paris, where he was met by Mr. Ballenden, who had gone there from Scotland, to procure Priests, and to consult with his Countrymen in that City about placing the Secular Clergy Mission upon a permanent footing. Mr. Walker warmly entered into all his views, and cheerfully accompanied him to Scotland, where he arrived in 1650, and laboured for the Conversion of his Countrymen, with indefatigable assiduity. Almighty God was graciously pleased to bless his labours, for many were the Conversions he made. Among the rest, he brought over to the true Faith, Mr. Irvine of Drum. Mr. Irvine had been educated, and ever till now, professed the Protestant Religion. But, seeing the divisions, contradictions, and innovations of the Presbyterian Ministers, their tyranny over men's consciences, and cruelty to their adversaries, he began to diffide in them, and examine their doctrines and practices, comparing them with the Scripture and Holy Fathers. About this time, he became acquainted with Mr. Walker. They had many Conferences on the subject, in which Mr. Irvine was fully convinced of the immovable grounds of the Catholic Faith, and received into the Church. The substance of their Conferences, the occasion and motives of

Mr. Irvine's Conversion, were, at his request, extended in writing, by Mr. Walker. Afterwards, these writings were enlarged by the same, into the Book called *The Presbyter's Trial*. It is an excellent Piece of Controversy. The language, considering the time it was written, is good; the style clear and nervous; the doctrine solid, and explained with precision. While Mr. Walker was thus piously employed in assisting his fellow-creatures, he, with some other Clergymen, were apprehended in Huntly, on Ash Wednesday, 1655, carried to Edinburgh and clapped up in Prison. Being there for some time, he was Bailed, and got his liberty upon condition of appearing at a certain time. His Friends, knowing the rancorous spite the Presbyterian Ministers had against him, thought it more advisable to pay the fine, as even his life might be in danger on account of his Conversion and adhesion to the Royal Cause. He was sent to Paris, where he remained for 2 years. In this time, he finished his Book mentioned above, got it approved by some Divines of repute at Paris, and Published it in that City. This is the only Edition ever made of it, and is now extremely rare. It would be a great pity were it entirely lost. Mr. Walker returned to Scotland in 1658, where he continued to labour with his former zeal. In 1668, when Mr. Winster, of Winchester, *alias* Dunbar, went to France, Mr. Walker succeeded him as Prefect, in which Office he continued till 1671, when Mr. Dunbar reassumed it, and Mr. Walker, I know not for what motive, went to Rome and Died in that City in 1679, on the 4th day of March, and was Buried in the Church of Propaganda. During the time he was at Rome, he had 50 Crowns yearly allowed him from the Mission, and occasionally had some supply from Propaganda. At his Death were found, besides his Books, the value of only Four Shillings in money.—[*Abbé M'Pherson.*]

WALLACE WILLIAM—Was Born in the old Parish of Kinnore, near Huntly. His Father, an extensive farmer in the Parish, who was a Member of the Episcopal Church of Scotland, Died while his son was an infant; his Mother, who survived for several years, was a Catholic. In early youth, by the intervention of the Rev. William Guthrie, then Missionary at Mortlach, and that of the Rev. Charles Maxwell, Huntly, he was admitted into the Ecclesiastical Seminary of Scaln, in Banffshire. The Superiors there at that time were the Rev. Messrs. Alexander Farquharson and Andrew Dawson. Bishop Hay also made Scaln his usual place of abode. After a residence there of three years and a half, he was sent, in 1788, to prosecute his Education in the Scots College of Douay. Here the course of his Studies was interrupted by the breaking out of the French Revolution, and, along with his Fellow-students, he was obliged to make his escape from France, which he effected, not without much difficulty

and danger, in March, 1793.—Having, in the course of the Summer, succeeded in reaching his Native Land, he was not suffered to remain long at home, but was sent in the following September, along with four Companions, to the Scots College of Valladolid. In this ancient Establishment, he was left to complete his Studies without further interruption. The Rev. John Gordon, then Vice Rector, was his Professor of Philosophy, and he Studied Theology under the learned Abbé Darrell, formerly Grand Vicar to the Archbishop of Auch, and then an Emigrant residing in the College. The Rector was the Rev. Alexander Cameron, afterwards Bishop. He was raised to the Priesthood about Easter, 1798. After his Ordination, he remained in the College as Procurator and Junior Professor for the following 10 years.—In the Autumn of 1808, the Troops of Bonaparte having burst into Spain, and rendered that Country an unsafe residence for British Subjects, it was deemed advisable to break up the College for a time, and Mr. Wallace was sent home in Charge of the Students. He sailed with them from Corunna in a Government Brig of War, in which a passage had been granted by Admiral de Courcy, and landed at Falmouth early in January, 1809. After spending some months at Aquhories, he was appointed Chaplain at Fetternear, and Preceptor to Mr. Leslie's (of Balquhain) three younger sons. On resigning this Office, he was sent, in the beginning of 1812, to take Charge of the Mission of Stobhall, in Perthshire. Here his zeal for the interest of Religion urged him to attempt what, in those days, was no easy task—the erection of a Chapel in Perth. He had already collected some Funds for the purpose; when, in the Summer of 1816, he received orders from Bishop Cameron to hold himself in readiness to return once more to Valladolid, where the College was about to be re-established. He embarked at Aberdeen for his destination, on the 7th November, 1816, along with the Rev. John Cameron, now Rector of the College, and eleven Students, of whom the Right Rev. Dr. Murdoch, and the Rev. Neil Macdonald, of Drimmin, are now (1855,) the only Survivors on the Mission. On his arrival, the post assigned to him was that of Vice Rector, conjointly with that of Procurator.—It was the intention of Mr. Wallace's Ecclesiastical Superiors, as it was his own wish, that he should end his days at Valladolid. But man proposes, and God disposes. Before the lapse of two years, he was obliged to return home in charge of two Students; whose health had become so precarious, that it was judged advisable to assign to him the task of taking care of them on their journey. His hopes of going back to Spain were now at an end; and he was appointed, in November, 1818, to the Edinburgh Mission, in which he served for three years. At Martinmas, 1821, he became Chaplain to the noble Family of Traquair, in which capacity he passed the last 33 years of his

life, beloved and respected by all who enjoyed his acquaintance. During the better part of this long period, Mr. Wallace (being the only Priest between Edinburgh and the English Border) had occasionally to extend his services to a considerable distance beyond the walls of Traquair House. In one of these Missionary excursions—having discovered in the Town of Hawick a numerous Colony of Catholics, without Priest or Chapel, but still faithfully adhering to the Creed of their Forefathers—he generously resolved to apply himself to the arduous work of providing them with a Place of Worship. For several years he devoted much of his time to the ungrateful task of soliciting Subscriptions for this pious purpose; and partly by the Donations thus obtained, among which were most conspicuous those of the Earl of Traquair and the Honourable Lady Louisa Stuart, but principally by his own Savings, he had the happiness at length of seeing his labours crowned with success. A handsome Gothic Edifice, affording accommodation for 400 persons, and furnished with all the requisites for Catholic Worship, was solemnly opened for Divine Service on the 22d May, 1844. While the Catholics of Hawick will continue, for all time to come, to bless the Memory of the Pious Founder of their Chapel, there is abundant reason to believe that the Protestants of the Town have seen no reason to repent of the liberal feeling which they manifested at the commencement of the undertaking, nor feel disposed to quarrel with its results at the present day.—Up to the last days of his life, Mr. Wallace continued to cherish the Hawick Mission with the affection of a Parent; and, about 12 months before his Death, he invested in the public Funds a considerable Sum, the Interest of which is to be applied in perpetuity to the support of a Catholic School in connection with the Chapel of Hawick. By the establishment of the Hawick Mission, Mr. Wallace was relieved, on one side, of a large portion of the extensive field hitherto under his sole Charge. But, for many years, he had still to supply the Spiritual wants, not only of the few Catholics in the immediate vicinity of Traquair House, but also of a much larger number, either resident in the Town of Peebles, or scattered over the County. At the age of fourscore years and upwards, he was still to be seen, from time to time, in the streets of Peebles, and occasionally at a much greater distance from home, directing his tottering steps towards the sick-bed of some poor Member of his widely-spread Flock. It was simply to relieve him of this burden—too heavy by far for his great age and increasing infirmities, and not for any of the wise reasons invented by ingenious Bigotry—that his Ecclesiastical Superior, in concert with his kind Friends of Traquair House, introduced another Priest into the County, and settled him in the County Town.—During the last years of his life, Mr. Wallace's constitution was rapidly breaking down, and, about 12

months before his Death, he officiated for the last time; and the Duties of Chaplain were, in the meantime, performed by the Rev. James Clapperton of Peebles. Since then, he was almost constantly confined to bed, and, though he suffered much, he bore his sufferings with admirable patience; surrounded to the last with all the kind attentions which his noble friends could supply, and fortified with all the Rights of the Church, which he had so long and so zealously served, he calmly Expired, full of Faith and Hope, at Traquair, on the 24th of October, 1854, in the 87th year of his age, and 57th of his Priesthood.—In his intercourse with the world, Mr. Wallace was much beloved and respected for his unobtrusive virtues, not only by Catholics, but also by those who differed from him in Religious belief, as was evinced by the large and respectable concourse that followed his mortal Remains to the Grave. The Funeral Obsequies were performed, in the absence of the Bishop, by the Very Rev. John Macpherson, President of Blairs College, and Vicar General of the District, on the 30th October, in the old Chapel of Traquair House; and his Ashes repose in the Parish Churchyard of Traquair, close to those of the Rev. Alexander Gordon, and the Rev. James McGillivray, who had both been Chaplains to the noble Family in which he had so long resided.—Although Mr. Wallace was never much engaged in the more active and laborious Duties of the Missionary life, except during the three years he passed in Edinburgh, yet his was not a life of ease and inaction. He was full of earnestness in whatever he undertook, and pursued his purpose with unflinching tenacity, without suffering himself to be diverted from it by obstacles which, to others, would seem unsurmountable. His mind was well stored with Classical learning, both Ancient and Modern. He was deeply read in Theology and Polemics, and was, in every respect, the accomplished Scholar and pious Ecclesiastic. He was a close observer, and attentive follower of the changes that were so rapidly succeeding one another, in endless variety, in the Religious world; and was the Author of several small Controversial Tracts that bore on questions agitated in his own times. In a style peculiarly his own, he displayed in these much Theological acumen, mingled with a certain pungency of remark and quaintness of expression, which insured their perusal by all into whose hands they fell.—[*Catholic Directory*, 1855.]

WATSON ROBERT—From the Diocese of Aberdeen; went to the Scots College, Rome, in 1646. After being Ordained Priest, he Died in the College on 31st July, 1652, and was the first Buried in our Church there.—[*Abbé M'Pherson*.]

WEEMS PATRICK—Born 29th June, 1671; entered the Society of Jesus, 15th January, 1698; eleven years later was employed in the Province of Bohemia.—[*Oliver's Collections*.]

WELSH WILLIAM—Was Born in the

County Cork, Ireland. After having gone through the usual course of Studies in the Irish College of Paris, he was Ordained for the Western District, at Glasgow, in 1813, by the Right Rev. Dr. Murdoch. His first Station was Airdrie, whence he was, in 1845, transferred to Coatbridge. While performing the Duties of a zealous Pastor of Souls, he caught the prevalent Contagion, Typhus Fever, to which he fell a sacrifice on the 7th of July, 1847, aged 28. He is Buried in St. Mary's, Glasgow.—[*Cath. Direct.*, 1848.]

WEST THOMAS.—His real name was *Daniel*, but occasionally he passed by the name of *Watson*. He was Born 1st Jan., 1720. For some time he was a Traveller in trade; at the age of 31 was a Candidate for admission into the Society of Jesus; and so great were his merits and proficiency, that his Superiors judged him fit to be enrolled amongst the Professed Fathers, 2d February, 1769. For a short time he served Holywell Mission—thence removed to *Ulverstone*, and finally settled at Sizergh, where he Died, 10th June, 1779. He was known by his "Guide to the Lakes of Cumberland," also by "The Antiquities of Furness, or an Account of the Royal Abbey of St. Mary of Nightshade, near Dalton, in Furness." 4to. London, 1774, p. 288, preceded by a "Descriptive View of Furness," p. 56, and closed with a weighty Appendix. An Ecclesiastical Antiquarian having access to the stores of original Documents in the possession of his Friend and Patron (Right Hon. Lord George Cavendish) should have embodied a larger fund of information.—The Rev. John Whitaker, the learned Historian of Manchester (ob. 30th October, 1808, æt. 73), in Vol. ii. of the ancient Cathedral of Cornwall, p. 357, who was acquainted with T. West, had recommended to him to expatiate on Monastic manners and habits in his Antiquities of Furness, but adds, "I was too late in my recommendation to Mr. West, as he was then in London, attending the Press for Publication."—[*Oliver's Collections*.]

WETHERBURN ALEXANDER—Entered the Scots College, Rome, in 1626; but soon left it to enter among the Jesuits. Neither did he stay long with them.—[*Abbé M'Pherson*.]

WHITE EDWARD—Entered the Scots College, Rome, in 1650; left in 1651, and became a Dominican.—[*Abbé M'Pherson's MS. Cat.*]

WINSTER or DUNBAR ALEXANDER—From the Diocese of Moray; went to the Scots College, Rome, in 1651; left it Priest in 1657. He stayed for about a year at Paris, to perfect himself in the necessary Studies; and went to the Mission in 1658.—From his first arrival to the Mission, he became very useful on account of his acuteness and activity. He, alone, did not fear writing the news of the Mission, and even the Political transactions of the Country, to Paris and elsewhere. He wrapt up everything of that kind which he wrote in so ambiguous and obscure terms, that none but those he intended

could discover his meaning. Hence he was quite indifferent, and ran no danger, though his Letters were intercepted. His conduct as a Missionary was excellent; and he had the love and esteem of every one who knew him. Though, in comparison of the other Missioners, he was very young, Mr. Ballenden so entirely confided in him, that, in his own absence, he joined always Mr. Dunbar with Mr. Lumsden in the Charge of the Mission; and, at Mr. Ballenden's Death, in 1661, Mr. Winster or Dunbar had the unanimous Suffrages of his Brethren to occupy his place; which, by a Decree of Propaganda, dated 12th June, of the following year, he did. In 1668, he went to Paris about the affairs of the Mission; I know not, in particular, what affairs they were. On his departure, he left the Charge of the Mission with Mr. Walker. He did not return till 1672. His ordinary Residence, when in Scotland, was at Gordon Castle, where he was highly esteemed and beloved, as his merits deserved. At the Revolution, though in Edinburgh, and well known, he escaped Imprisonment. When he saw the Royal Palace and Chapel pillaged, he took refuge in the Castle, which was commanded for the King by the Duke of Gordon. At the Capitulation, Mr. Dunbar had permission to go North, where he acted with so much circumspection, as to elude all the endeavours of the Presbyterian Parsons and Soldiers, who, for a considerable time, were constantly on the watch to apprehend him. After Bishop Nicolson's arrival in Scotland, his powers as Prefect ceased, and he was the first to show every proper submission to all the injunctions of his Prelate. Though now very far gone in years, he was not idle. The last part of his life he passed at Banff with the Duchess of Gordon, and assisted all the Catholics in that Town and Neighbourhood.—He calmly Expired on 14th January, 1708, in the 83d year of his age, and 59th of his Ministry.—[*Abbé M'Pherson's MS. Cat.*] See *Introduction*, ix. and x.

WITHAM THOMAS—Was Born in East Street, London, on the 31st March, 1785. He received the first rudiments of his Education at Tadhoe, near Durham, and was afterwards sent to the College of Stoneyhurst, Lancashire. Having completed his Ecclesiastical Studies, he was Ordained, on the Title of his Patrimony, at Birmingham, on the 20th Sept., 1816, by the Right Rev. Dr. Milner, Bishop of Castabala, and Vicar Apostolic of the then Midland District, having received Dimissorials to that effect from the Right Rev. Dr. Poynter, V. A. of the London District. After being, for a short time on the Mission at Husband Bosworth, in Leicestershire, he travelled abroad for some years. In 1824, he came to reside at Kirkconnell, in the Family of the late James Maxwell, Esq., who had married his sister. He performed the Duties of Chaplain in that Family, and took Charge of the small Congregation attached to the Chapel there. On the Death of Mr. Max-

well, in 1827, and, at the request of Mr. Menzies of Pitfodels, guardian to Miss Maxwell, then in her infancy, he took the management of the Property of Kirkconnell. — The Rev. James Carruthers, Missionary at New Abbey, having Died in February, 1832, Mr. Witham had also the Charge of that Mission, until the Rev. George Griffin was appointed to it in October, 1852. He continued, however, to attend the Congregation at Kirkconnell till September, 1860, when he was suddenly struck down by Paralysis. He lingered on in a helpless state, surrounded by the unremitting attentions of the Kirkconnell Family, till Death terminated his sufferings, at Kirkconnell House, on the 11th Nov., 1863, in the 79th year of his age, and 48th of his Ministry. — His Funeral Obsequies were performed in the Chapel at Kirkconnell House on the morning of the 16th November, and his mortal Remains were then Interred in the Family Burying Ground within the Ruins of the Old Abbey of Sweetheart, where the last Prayers of the Church were recited over his Grave by the Rev. Dr. Macpherson of New Abbey. — [*Cath. Direct.*, 1864.]

WYNN — The preservation of the Catholic Religion in Knoydart, and in the adjacent Districts, is to be ascribed (under Providence) to the Highland Chieftains. It was invariably the case over the Highlands, that when these adhered to the Faith of their Fathers, their Clansmen followed their example. In Knoydart, the Chiefs of Glengarry held out, at first, against the arbitrary and persecuting Enactments of the Government, and protected the Catholic population on their Estates. They retained the Faith till within a comparatively late period. With regard to the Clergymen who had successively the Charge of Knoydart, the scantiness of Documents, and the uncertainty of Dates, form an insuperable obstacle to furnishing a complete List of them. The following may, however, be mentioned as having been Missionaries there within the last 150 years:—

1. Donald Maclellan, Knoydart.
2. James Casey, who Died in 1704.
3. Neil Macphee, who came from Rome in 1728, and was then sent to Uist, was some time in Knoydart.
4. Angus MacIachlan, who came to the Mission in Oct., 1712, is found in Knoydart in 1731 and 1736.
5. William Harrison, who returned to Scotland in 1737, and had at one time Charge of the Islands and rough bounds.
6. Alexander Macdonald, who came to the Mission in 1765.
7. Alexander Macdonald of Scotus, who came home in 1767.
8. Hugh Macdonald, of the old Family of Glenaladale.

9. In 1794, James Macdonald of Rhue was in Strathglass.

10. Austin Macdonald was in Knoydart in 1794.

11. Charles Macdonald, whose Incumbency in the Mission extended over a period of nearly 40 years. — At the time that he was Appointed, there was not a more numerous nor a more respectable Congregation in the Highlands than that of Knoydart; but its Members, in consequence of successive Emigrations, have now dwindled away to between 600 and 700 souls.

12. Mr. Charles Macdonald was succeeded in 1835 by

13. Mr. Neil Macdonald, now of Morven.

14. Mr. William Macdonell succeeded him in 1847.

15. Mr. Colin Macpherson was appointed in 1850. — Of the great Clan-Donnill, that Branch styled the Macdonalds of Castle Tirrim in Moidart, commonly called "Clanranald," continued Catholics down to the year 1745, or for some few years posterior to that period; and to that circumstance, as a human cause, may be attributed the preservation of the Faith in their extensive Territories — viz., Moidart, Arisaig, Isles of Eigg and Canna, Benbecula, and South Uist. It is a fact that "the Clanranald" of the day was occasionally procuring Priests from Ireland to supply the means of Religion in this Island.

16. The last of these was Mr. Wynn, who was Priest in the South Uist, from 1715 to 1730, or about that period. It was during his Incumbency that Alasdair Mor Macdonald, Laird of Boisdale, Apostatized, on occasion of his being publicly Censured by Mr. Wynn, for having compelled his Servants and Dependents, all Catholics, to labour at their ordinary servile work on a Holiday of Obligation. — The Representative of the Boisdale Macdonald, some 30 years ago, became a Persecutor: for, as he could not persuade the Catholic tenantry on his small Property to become Perverts, he evicted them, and planted in their stead a Colony of Protestants on the Townland of Boisdale, and resolved to have none but Protestants on his Property. — The Clanranalds, since they abandoned the Faith, were not personally hostile to their Catholic tenants; but their Factors, and their Underlings have artfully and covertly supplanted and ejected the poor, helpless Catholics, and fostered in their places, Protestants from North Uist, Skye, and Harris, while the Catholics have been Expatriated, and compelled to remove to distant but more friendly climes. — [*Cath. Direct.*, 1851.]

YOUNG WILLIAM — Was a Native of Dundee. He studied at Douay, where he was Ordained Priest, and was, immediately after, appointed Prefect of Studies, in which Office he continued till his Death in 1789 or '90. He was succeeded as Prefect by Mr Alexander Paterson, afterwards Bishop. — [*Cath. Direct.*, 1849.]

AN ANNUAL LIST

Of the Clergy Missioners in Scotland, since its erection into a Body under a Prefect, and afterwards under Bishops; from the year 1653.—Taken from a Copy written by Mr Geo. Gordon, Drum; to which is added some Notes by W. J. L.

1653.	Years.	1657.	Years.	where he died 28th Jan., 1672.	Years.	1671.	Years.
Mr Wm. Bellenden, Pref.	1	Mr Bellenden, Pref., still in prison.		Mr White	11	Mr Walker, Pref., went from London to Rome in July, where he died, 4th March, 1679.	
" Jo. Walker	1	" Thos. Lumsden . . .	6	" Gil. Gray	4	" White	17
" Thos. Lumsden . . .	2	" Leith	2			" Alex. Irvine	5
" Jas. Crichton	1	" White disappears till 1662.		1665.		" J. Irvine, "Belty" .	4
" Jas. Smith	1			Mr Dunbar, Pref. . . .	8	" F. McDonald	3
				" Walker	13	" D. Burnet	2
1654.		1658.		" Gil. Gray	5	" Robt. Munro	1
Mr Wm. Bellenden, Pref.	2	Mr Bellenden, Pref., gets out of prison, and goes to Paris in Aug.		1666.		This year, Father Primrose, a Dominican, died in prison the 15th year of his Mission.	
" Walker	2	" Walker returns from France to Scotland in April.		Mr Dunbar	9		
" Lumsden	3	" Lumsden	7	" Walker	14		
" Crichton	2	" Leith	3	" Gray	6		
" Smith	2	" Al. Winstor, alias Dunbar comes in April.		Mr Fountain, who left the Mission after eight months, died at Paris 168—.			
" White	1						
An Irish Lazarian, was brought from Spain, together with Mr Dermitt Grey, by the Lord McDonald, to the Highlands, this year; he converted many to the Faith, and confirmed others in it. He disappeared in 1657; appeared again in 1662; disappeared a second time in 1664; again appeared in 1668, and continued in the Highland Mission till he died, on the 23th January, 1679. He was held in great veneration in the Highlands; and his Picture was kept in a room of the Castle of Glengarry, called "Mr White's room," until that Castle was burned in 1746. [Bp. Geddes' MS.]		1659.		1667.			
" Dermitt Grey [page xv.]	1	Mr Bellenden, Pref., still at Paris.		Mr Dunbar	10	Mr Dunbar, Pref. . . .	15
		" Walker	7	" Walker	15	" White	13
		" Lumsden	8	" Gray	7	" Alex. Irvine	6
		" Leith	4	" John Irvine, of Hilton	1	" J. Irvine, "Belty" .	5
		" Dunbar	2	" Alex. Irvine	1	" F. McDonald	5
				1668.		" D. Burnet	3
				Mr Dunbar, Pref., goes to France.		" R. Munro	2
				" Walker is made Pref.	16	" Alex. Lesly	1
				" White appears . . .	14	" Alex. Burnet is detained prisoner in England, and died at Paris.	
				" Gray	8		
				" John Irvine, "Hilton"	2	1673.	
				" Alex. Irvine	2	Mr Dunbar, Pref. . . .	16
				" John Irvine, "Belty"	1	" White	19
				This year there were abroad in France and Rome of Scotch Clergymen no less than eleven. In the Mission there were 11 Jesuits, 3 Dominicans, and 2 Franciscans.		" Alex. Irvine	7
						" J. Irvine, "Belty" .	6
						" F. McDonald	5
						" D. Burnet	4
						" R. Munro	3
						" Alex. Lesly, "Hard-boots"	2
						Sir Geo. Innes, of Dunoon	1
						1674.	
						Mr Dunbar, Pref. . . .	17
						" White	20
						" A. Irvine	8
						" Irvine, "Belty" . .	7
						" Burnet	5
						" Munro	4
						" Lesly	3
						Sir Geo. Innes	2
						1675.	
						Mr Dunbar, Pref. . . .	18
						" White	21
						" A. Irvine, "Belty" .	9
						" Burnet	6
						" Munro	5
						" Lesly	4
						Sir G. Innes	3
						1676.	
						Mr Dunbar, Pref. . . .	19
						" White	22
						" A. Irvine	10
						" Irvine, "Belty" . .	9
						" Burnet, in the 7th year of his Mission, goes	

Years.		Years.		Years.		Years.	
	to Paris in July, where he was Prof. of Studies in the S. College.	Mr Davidson . . . 4	Mr Davidson . . . 9	Mr Davidson . . . 5	Mr Crichton . . . 7		
Mr Munro . . . 6		“ Goes to France in March; returns in Aug.	“ Ryan . . . 6	“ Devoir . . . 5	“ J. Irvine, Enzie . . . 5		
“ Lesly . . . 5		“ Ryan . . . 2	“ Went to France in July.	“ Went to France in July.	“ Nicol, Strathbogie . . . 5		
Sir G. Innes . . . 4		“ Jas. Devoir } Come	“ Cahassy . . . 5	“ Went to France in July.	“ Strachan, Aberdeen . . . 2		
Mr Geo. Gordon arrives in Sept.		“ Jas. Cahassy } in Aug.	“ Crichton . . . 4	“ J. Irvine . . . 3	“ Nicolson, Glasgow, &c. . . 1		
		1682.	“ Nicol . . . 3		“ Jameson, Elgin . . . 1		
1677.		Mr Dunbar, Pr. . . 25			“ Coan apostatized about the end of the year.		
Mr Dunbar, Pref. . . 20		“ A. Irvine returns in August . . . 16			“ The three other Irish Churchmen . . . 1		
“ White . . . 23		“ Burnet . . . 13					
“ A. Irvine . . . 11		“ Munro . . . 12					
“ Irvine, “Deity” . . . 10		“ Lesly . . . 11					
“ Munro . . . 7		Sir G. Innes . . . 10					
“ Al. Lesly is made Visitor in the 7th year of his Mission.		Mr G. Gordon . . . 7					
Sir G. Innes . . . 5		“ Guthrie . . . 6					
Mr Geo. Gordon . . . 2		“ Whiteford . . . 5					
“ David Guthrie comes in Aug.		Leaves for Paris in Sber. Died in Dec. 1738, aet. 89, in 63rd year of his Priesthood.					
		“ Davidson . . . 5					
1673.		“ Ryan . . . 3					
Mr Dunbar, Prefect. . . 21		“ Devoir . . . 2					
“ A. Lesly, Visitor . . . 7		“ Cahassy . . . 2					
“ White . . . 24		“ Alex. Crichton comes in June.					
“ Al. Irvine . . . 12							
“ J. Irvine, “Deity,” is allowed to leave the Mission, and dies in Germany.		1683.					
“ Munro . . . 8		Mr Dunbar, Pr. . . 26					
Sir G. Innes . . . 6		At Laird of Grant's in July.					
Mr G. Gordon . . . 3		“ R. Irvine . . . 17					
“ D. Guthrie . . . 2		“ Burnet, Aberdeen . . . 14					
“ Ch. Whiteford } Both arrive in		“ Munro . . . 13					
“ Robt. Davidson } 9ber.		“ Lesly, in Highlands . . . 12					
		“ Guthrie . . . 7					
1679.		Sir G. Innes . . . 11					
Mr Dunbar, Pr. . . 22		Mr Gordon, Gordon Castle . . . 6					
“ A. Lesly, Visitor . . . 8		“ Davidson . . . 6					
“ White died 25th Jan., in the 25th year of his Mission.		“ Ryan . . . 4					
“ Al. Irvine . . . 13		“ Devoir . . . 3					
“ Goes to travel with the Earl of Traquair.		“ Cahassy . . . 3					
“ Munro . . . 9		“ Crichton . . . 2					
Sir G. Innes . . . 7		“ Ang. McDonald comes in June, and dies 27th Dec.					
Mr G. Gordon . . . 4		“ John Irvine, of Cottebrae, comes in Sept.					
“ Guthrie . . . 3		“ James Nicol comes in 10ber.					
“ Whiteford [page 245].							
“ Davidson . . . 2		1684.					
1680.		Mr Dunbar, Pr. . . 27					
Mr Dunbar, Pr. . . 23		“ A. Irvine . . . 18					
“ Lesly, Vis. . . 9		“ Burnet . . . 15					
“ Goes to Rome in June.		“ Munro . . . 14					
“ Burnet returns in 7ber . . . 11		“ Lesly . . . 13					
“ Munro . . . 10		Sir G. Innes . . . 12					
Sir G. Innes . . . 8		Mr Gordon . . . 9					
Mr Gordon . . . 5		“ Guthrie . . . 8					
“ Guthrie . . . 4		“ Davidson . . . 7					
“ Whiteford . . . 3		“ Ryan . . . 5					
“ Davidson . . . 3		“ Devoir . . . 4					
“ Hugh Ryan, an Irishman, comes in 7ber.		“ Cahassy . . . 4					
		“ Crichton . . . 3					
		“ John Irvine . . . 2					
		“ Nicol . . . 2					
		1685.					
1681.		Mr Dunbar, Pr. . . 28					
Mr Dunbar, Pr. . . 24		“ A. Irvine . . . 19					
“ Burnet . . . 12		“ Burnet . . . 16					
“ Munro . . . 11		“ Munro . . . 15					
“ Lesly . . . 10		“ Lesly . . . 14					
“ Returns in Aug.		Sir G. Innes . . . 13					
“ Gordon . . . 6		Mr Gordon . . . 10					
“ Guthrie . . . 5		“ Guthrie . . . 9					
“ Whiteford . . . 4		“ Davidson . . . 8					
		“ Ryan . . . 7					
		“ Devoir . . . 6					
		“ Cahassy . . . 5					
		“ Crichton . . . 4					
		“ John Irvine . . . 3					
		“ Nicol . . . 2					
		1686.					
		Mr Dunbar, Pr. . . 29					
		“ A. Irvine . . . 20					
		“ Burnet . . . 17					
		“ Munro . . . 16					
		“ A. Lesly . . . 15					
		Sir G. Innes . . . 14					
		Mr Gordon . . . 11					
		“ Guthrie . . . 10					
		“ Davidson . . . 9					
		“ Devoir . . . 6					
		Returned from France in July.					
		“ Cahassy . . . 6					
		Returned from France in July.					
		“ Crichton . . . 6					
		“ J. Irvine . . . 4					
		“ Nicol . . . 4					
		“ Robt. Strachan comes in October.					
		1687.					
		Mr Dunbar, Pr. . . 30					
		“ Burnet, Vice-Prefect . . . 18					
		“ A. Irvine . . . 21					
		“ Munro . . . 17					
		“ Lesly . . . 16					
		Sir G. Innes . . . 15					
		Mr Gordon . . . 12					
		“ Guthrie . . . 11					
		“ Davidson . . . 10					
		“ Ryan . . . 8					
		“ Devoir . . . 7					
		“ Cahassy . . . 7					
		“ Crichton . . . 6					
		“ J. Irvine . . . 5					
		“ Nicol . . . 5					
		“ Strachan . . . 2					
		“ Thos. Nicolson } Both arrived in Dec.					
		“ J. Jameson } With them came four Irish Churchmen, one of which was called Coan.					
		1688.					
		From an old Letter of David Burnet. This Letter is written in this year. Coan and Carolan are in Lewis. Lea is sick; visits Gordon Castle for health.					
		Mr Dunbar, Pr. . . 31					
		“ Burnet . . . 19					
		Edin. King's Chapel.					
		“ A. Irvine . . . 22					
		“ About Traquair . . . 18					
		“ Munro, Knopdart . . . 17					
		“ Lesly, Enzie . . . 16					
		Sir G. Innes, Angus . . . 13					
		Mr Gordon . . . 10					
		Edin. King's Chapel.					
		“ Guthrie . . . 12					
		“ All north of Tay.					
		“ Davidson, about Ayr . . . 11					
		“ Ryan, Strathglass . . . 9					
		“ Devoir . . . 8					
		“ Sleat, Trenor, in Glenlivet.					
		“ Cahassy, in Inverness . . . 8					
		1689.					
		Mr Dunbar, Pr. . . 32					
		“ Burnet . . . 20					
		“ A. Irvine . . . 23					
		“ Munro . . . 19					
		“ Lesly . . . 13					
		Sir G. Innes . . . 14					
		Mr G. Gordon . . . 14					
		Is imprisoned.					
		“ Guthrie . . . 13					
		“ Davidson . . . 12					
		Is imprisoned.					
		“ Ryan . . . 10					
		“ Devoir . . . 9					
		“ Cahassy . . . 9					
		“ Crichton . . . 8					
		Is imprisoned.					
		“ J. Irvine . . . 6					
		“ Nicol . . . 6					
		“ Strachan . . . 3					
		“ Nicolson . . . 2					
		Is imprisoned; went to France in 9ber.					
		“ Jameson . . . 2					
		Is imprisoned.					
		Two Irish Churchmen . . . 2					
		Mr Donaldson . . . 2					
		“ Harnet . . . 1					
		“ Morgan . . . 1					
		“ Walter Innes came in April 1.					
		1690.					
		Mr Dunbar, Pr. . . 33					
		“ Burnet . . . 21					
		“ In April goes to Ireland, from thence to France, and returns to Scotland 29th Nov.					
		“ Al. Irvine . . . 24					
		“ Munro . . . 20					
		“ Lesly, still prisoner . . . 19					
		Sir G. Innes . . . 18					
		Mr Gordon . . . 15					
		Still prisoner.					
		“ Guthrie . . . 14					
		“ Davidson . . . 13					
		Still prisoner.					
		“ Ryan . . . 11					
		“ Devoir . . . 10					
		“ Cahassy . . . 10					
		“ Crichton . . . 9					
		Still prisoner.					
		“ J. Irvine . . . 7					
		“ Nicol . . . 7					
		“ Strachan . . . 4					
		“ Jameson . . . 3					
		Still prisoner.					
		Three Irish Churchmen . . . 3					
		Mr Donaldson . . . 3					
		“ Harnet . . . 2					
		“ Morgan . . . 2					
		“ W. Innes . . . 2					
		Is imprisoned.					

629

[illegible]

Years.		Years.		Years.		Years.	
Mr Jas. Gordon . . . 9		Mr Guthrie . . . 26		1705.		Mr More . . . 8	
" Thomson, al. Wilson, got off dishonourably to England, where he died penitently in 1718. . . 4		" Davidson . . . 24		Bp. Nicolson, V.A. . . 48		" Returns. . . 6	
" Stuart . . . 3		" Cahassy . . . 23		Mr Dunbar, Decano . . 38		" Deans . . . 13th	
" Drummond . . . 3		" Strachan . . . 16		" Irvine . . . 29		" Adamson dies . . 18th	
" Carnegie . . . 3		" Donaldson . . . 14		" Guthrie . . . 27		" May, in the 10th year of his Priesthood, and 38th of his age. . . 4	
" Returns in March. . . 3		" W. Innes . . . 11		" Davidson . . . 22		" Fraser . . . 4	
" Thos. Innes . . . 3		" Jas. Gordon . . . 14		" Jo. Irvine . . . 22		" Geo. Dalgleish is Ordained Priest, 15th Aug. . . 4	
" Kennedy . . . 2		" Arrives at Paris in July for Rome. . . 6		" Returns to Scotland in June. . . 19		" Jo. Wallace. . . 51	
" More . . . 1		" Stuart . . . 6		" Strachan . . . 17			
1701.		" Drummond . . . 5		" Donaldson . . . 17			
Bp. Nicolson		" Carnegie . . . 5		" W. Innes . . . 17			
Mr Dunbar, Decano . . 44		" Kennedy . . . 4		" Stuart . . . 9			
" Gordon Castle. . . 31		" More . . . 3		" Carnegie . . . 8			
" A. Irvine, Traquair. . 34		" R. Gordon dies, 21st February. . . 4		" More . . . 6			
" Munro . . . 31		" Andrew Deans arrives in June. . . 4		" Deans . . . 4			
" Glengarry & Strathglass. . . 30				" Adamson . . . 3			
" A. Lesly, Banff . . . 25		1703.		" Fraser . . . 2			
" Guthrie, Arbroath . . 21		Bp. Nicolson		" Paplay, apostatized . . 2			
" Cahassy, Moray . . . 15		Mr Dunbar, Decano . . 46					
" Strachan, Aberdeen . . 13		" A. Irvine . . . 36		1706.			
" Donaldson . . . 13		" Munro . . . 33		Bp. Nicolson, V.A. . . 49			
" Freshome. . . 13		" Guthrie . . . 27		Dr Jas. Gordon is Consecrated Bishop of Nicopolis, 11th April; named Coadjutor, and comes to the Mission in August. . . 39			
" Morgan . . . 13		" Davidson . . . 25		Mr Dunbar, Decano . . 49			
" Imprisoned in June, and Banished in 10ber. . . 13		" Cahassy . . . 23		" A. Irvine . . . 39			
" W. Innes . . . 13		" Strachan . . . 17		" Dies, 7th Sept., at Traquair, where he mostly resided. . . 30			
" Goes to England, but returns in 9ber. . . 13		" Donaldson . . . 15		" Guthrie . . . 28			
" Macklen in Knoydart. . 10ber. . . 13		" W. Innes . . . 15		" Davidson . . . 23			
" Hackeen and Carolan in Barra. . . 10		" Stuart . . . 7		" Jo. Irvine . . . 23			
" Jas. Gordon . . . 10		" Drummond . . . 6		" Strachan . . . 20			
" Preshome. . . 10		" Carnegie . . . 6		" Donaldson . . . 18			
" Hara in Eigg. . . 5		" Kennedy . . . 5		" W. Innes . . . 18			
" Stuart . . . 5		" More . . . 4		" Stuart . . . 10			
" Drummond . . . 4		" Deans . . . 2		" Carnegie . . . 9			
" Laggan in Moydart. . . 4		" Geo. Adamson arrives in May . . . 2		" More . . . 7			
" Carnegie. . . 4		" Peter Fraser is Ordained Sub Deacon in Scotland, Dec. 21. . . 7		" Goes to France in 7ber. . . 5			
" Edin. Perthshire. . . 4		There were also in the Mission 10 Jesuits, 4 Benedictines, and 5 Franciscans. . . 3		" Deans . . . 5			
" Thos. Innes . . . 4		1704.		" Adamson . . . 4			
" Goes to Paris in Sber, and is made Procurator of Studies in Scots College, there, in which he continued till 1727. He left Scotland, in Summer, 1701. . . 2		Bp. Nicolson, V.A. . . 47		" Fraser . . . 3			
" Kennedy, Glenlivet . . 3		Mr Dunbar, Decano . . 37		" Jo. Wallace comes to Scotland, not Priest. . . 3			
" More . . . 2		" A. Irvine . . . 34		" Geo. Dalgleish, Deacon in Aug. . . 3			
" Shiel & M'Fie, — Uist. . 2		" Being taken Prisoner, dies in the Castle of Glengarry, 27th Jan. . . 28		There came also this year Mr Peter Mulligan, an Augustinian; F. P. Gordon, and F. Clem. Hyslop, Recollects, in July. . . 50			
" Robt. Gordon arrives in May. — Strathbogie. . 26		" Guthrie . . . 28		1707.			
Two Benedictines—Reid and Tyrie, and Abercrombie, Aberdeen. Nine Jesuits—Leslie, Livingstone, Abercrombie or Thomson, Seaton, Seaton, Jo. Innes, Morrel, Jo. Gordon, Durham. . . 24		" Davidson . . . 26		Bp. Nicolson, V.A. . . 50			
		" Cahassy . . . 24		Bp. Gordon, Coadj. . . 31			
		" Dies in 7ber. He was an Irishman, and did a great deal of good in the Highlands. . . 18		Mr Dunbar, Decano . . 31			
		" Strachan . . . 15		" Guthrie . . . 31			
		" Donaldson . . . 16		" Dies, 26th Feb. I have heard this gentleman very much praised by David Tyrie, of Dundair. He studied in Scots College, Rome. . . 29			
		" W. Innes . . . 16		" Davidson . . . 24			
		" Stuart . . . 8		" Jo. Irvine . . . 21			
		" Drummond . . . 7		" Strachan . . . 19			
		" Goes to Germany. . . 7		" Donaldson . . . 19			
		" Carnegie . . . 7		" W. Innes . . . 11			
		" Kennedy . . . 6		" Stuart . . . 11			
		" More . . . 6		" Drummond . . . 10			
		" Deans . . . 3		" Returns. . . 10			
		" Adamson . . . 2		" Carnegie . . . 10			
		" Peter Fraser is Ordained Deacon 31st January, and Priest, 11th March. . . 10					
		" James Paplay comes in 7ber. . . 10					
1702.							
Bp. Nicolson							
Mr Dunbar, Decano . . 45							
" A. Irvine . . . 35							
" Munro . . . 32							
" Lesly . . . 31							
" Died, 14th April, at Banff, and was Buried in Enzie, in 40th year of his Priesthood. . . 31							

	Years.		Years.		Years.		Years.
Mr Jo. Gordon . . .	3	Mr Irvine, Dno. . .	31	Mr Strachan (Decano) . .	31	Mr Hacket . . .	11
" Hacket . . .	2	" Strachan . . .	28	" Donaldson . . .	29	" Reid . . .	10
" P. Leith . . .	1	" Donaldson . . .	26	" Wal. Innes . . .	29	" G. Innes . . .	7
" Al. Smith (Deacon.) .		" Wal. Innes . . .	26	" Stuart, Traquair . .	21	" M'Lachlan . . .	7
1711.		" Stuart . . .	18	" Drummond . . .	20	" M'Nair . . .	3
Bp. Nicolson, V.A. . .		" Drummond . . .	17	" Carnegie . . .	20	" Paterson . . .	3
Bp. Gordon, C. . .		" Carnegie . . .	17	" More . . .	18	" Leith . . .	1
Mr Davidson, Decano, dies 2d May. . .		" More . . .	15	" Dalgleish . . .	11	" Robt. Gordon . .	1
" Jo. Irvine, Decano . .	28	" Frazer . . .	11	" Wallace . . .	10	Arrives in March, having been 3 months in London.	
" Strachan . . .	25	" Dalgleish . . .	8	" Jo. Gordon . . .	10	" Wm. Shand, . . .	1
" Donaldson . . .	23	" Wallace . . .	7	" Hacket, Stobhall . .	9	Leaves Paris after 10 days' abode, in July, and arrives in Aug.	
" Wal. Innes . . .	23	" Jo. Gordon . . .	7	" Reid . . .	8	" Geo. Tyrie leaves Paris in Aug., after 6 weeks' abode, and arrives in Sber.	
" Stuart . . .	15	" Hacket . . .	6	" Smith . . .	8	" Arch. Anderson (Deacon), left Paris ye 4th of Aug., 1718, and staying a whole year not well at Rouen, arrives end of 7ber.	
" Drummond . . .	14	" Reid . . .	5	" G. Innes . . .	5	" Geo. Gordon, (Sub-Deacon), at the beginning of 8ber leaves Paris, where he has been 2 years and half, and arrives in Nov.	
" Carnegie . . .	14	" Smith . . .	5	" M'Lachlan . . .	5		
" More . . .	12	" Geo. Innes . . .	2	" Wm. M'Nair . . .	1		
" Deans . . .	10	" Æ. M'Lachlan . . .	2	" Al. Paterson . . .	1		
Still continuing sick, leaves Mission, and goes to Romo.		1715.		1718.			
" Frazer . . .	8	Bp. Nicolson, V.A. . .		Bp. Nicolson, died ye 12th Sber, ye 31st of Mission, ye 24th of Episcop., and 74th of his age. He was a very great man, both in learning and piety, under whom the Mission was always free from intestine embroils. He studied at Paris.			
" Dalgleish . . .	5	Bp. Gordon, C. . .		Bp. Gordon, V.A. . .	32		
" Jo. Wallace . . .	4	Mr Jo. Irvine . . .	32	Mr Strachan, Dno. . .	30		
" Jo. Gordon . . .	4	Gordon Castle. . .		" Donaldson . . .	30		
" Hacket . . .	3	" Strachan, at Abdn. .	29	" Wal. Innes . . .	30		
" Smith (Deacon) . .	2	" Donaldson . . .	27	" Stuart . . .	22		
" Ranald M'Donald, Deacon, obliged for health to leave Paris; dies in Holland, 4th July.		" At Preshome. . .		" Drummond . . .	21		
1712.		" Wal. Innes, Deeside .	27	" Carnegie . . .	21		
Bp. Nicolson, V.A. . .		" Stuart . . .	19	" More, to Flanders, and yn to London . .	19		
Bp. Gordon, C. . .		" Drummond Castle. .		" Frazer, Glenlivat . .	15		
Mr Jo. Irvine, Dno. .	29	" Goes to France with Ld. Linton and Broyr., but returns with their Sisters in Sber. . .	18	" Dalgleish . . .	12		
" Strachan . . .	26	" More, Strathbogie . .	16	" Wallace . . .	11		
" Donaldson . . .	24	" Frazer, Fochabers . .	12	" Jo. Gordon . . .	11		
" Wal. Innes . . .	24	" Dalgleish, Highlands .	9	" Hacket . . .	10		
" Stuart . . .	16	" Wallace, Edinr. . .	8	" Reid . . .	9		
" Drummond . . .	15	" Jo. Gordon . . .	8	" Smith . . .	9		
" Carnegie . . .	15	" Strathbogie, Glenlivat .					
" More . . .	13	" Hacket, Traquair . .	7				
" Frazer . . .	9	" Reid, Strathbogie . .	6				
" Dalgleish . . .	6	" Smith, Angus . . .	6				
" Wallace . . .	5	" G. Innes . . .	3				
" J. Gordon . . .	5	" Highland School. . .					
" Hacket . . .	4	" M'Lachlan, Highlands .	3				
" Reid . . .	3	1716.					
" Al. Smith, ordained Priest 19th April . .	3	Bp. Nicolson, V.A. . .					
" Geo. Innes comes in Sber. . .		Bp. Gordon, C. . .					
" Æneas M'Lachlan comes in Sber. . .		Mr Geo. Irvine, Dno. .	33				
1713.		" Strachan . . .	30				
Bp. Nicolson, V.A. . .		" Donaldson . . .	28				
Bp. Gordon, C. . .		" Wal. Innes . . .	28				
Mr Jo. Irvine, Dno. .	30	" Stuart . . .	20				
" Strachan . . .	27	" Drummond . . .	19				
" Donaldson . . .	25	" Carnegie . . .	19				
" Wal. Innes . . .	25	" More . . .	17				
" Stuart . . .	17	" Frazer . . .	13				
" Drummond . . .	16	" Dalgleish . . .	10				
" Carnegie . . .	16	" Wallace . . .	9				
" More . . .	14	" Jo. Gordon . . .	9				
" Frazer . . .	10	" Hacket . . .	8				
" Dalgleish . . .	7	" Reid . . .	7				
" Wallace . . .	6	" Geo. Innes . . .	4				
" Jo. Gordon . . .	6	" Smith . . .	7				
" Hacket . . .	5	" M'Lachlan . . .	4				
" Reid . . .	4	" Alex. Puterson arrives in 7ber, Rome. . .					
" Smith . . .	4	" Wm. M'Nair arrives in 7ber, Lisbon. .					
" G. Innes . . .	1	1717.					
" Æ. M'Lachlan . . .	1	Bp. Nicolson, V.A. . .					
1714.		Bp. Gordon, C. . .					
Bp. Nicolson, V.A. . .		Mr Jo. Irvine, Dno. . .	34				
Bp. Gordon, C. . .		Died 8th April, 40th of Priesthood. He studied at Rome.					

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<p>tummas before, under pretext of health: continues still in Glenlivat.</p> <p>Mr G. Gordon, K. Hill . . . 11</p> <p>" Godsmann . . . 8</p> <p>" Duffus . . . 7</p> <p>" Th Brockie . . . 7</p> <p>" Duncann . . . 6</p> <p>" Jo. Gordon . . . 4</p> <p>" Anderson, (Deacon) . . 18</p> <p>Four regulars FF. Broekie, W. Grant, "Hatmaker" dy'd at Abdn. in April; Geo. Leith, Cister.</p> <p>Eight Jesuits, FF. Hudson, Maxwell, Robison, Maitland, Trotar, Riddoch, Seton, and McKenzie, who came this Summer.</p> <p>1737.</p> <p>HIGHLANDS.</p> <p>Ep. McDonald, V. Ap. . . 25</p> <p>Mr M'Lachlan . . . 17</p> <p>" Jo. McDonald . . . 17</p> <p>" M'Fie, Barra . . . 10</p> <p>" Forester . . . 6</p> <p>" Leslie, Glengarry . . 9</p> <p>" Jas. Grant . . . 3</p> <p>" Peter Grant . . . 3</p> <p>After the cruel murder of the worthy D. Gulielmo Stuart, our Procur. at Rome for 32 or 33 years, was unanimously pitched on to succeed him, and so left Scotl. in Sber.</p> <p>" Fran. McDonald . . . 2</p> <p>Went on the Mission in Aug.</p> <p>" Will. Harrison, <i>at. Hatmaker</i>, having studied in Germany, first was admitted in the Scots Col. at Rome by C. Falconieri; was Ordained there, and returning by Germany, arrives in Scotl. in May, and was sent to the Highlands in July.</p> <p>7 Regulars, FF. Kelly, comes to the Mission; Conner leaves it in July; FF. M'Raw, Farquharson, Strachan, Alex. and Peter Gordon.</p> <p>Mr Alan McDonald . . . 2</p> <p>1738.</p> <p>LOW COUNTRY.</p> <p>Ep. Gordon, V. Ap. Bp. Smith, Coadj.</p> <p>Mr Donaldson . . . 50</p> <p>" Drummond . . . 14</p> <p>" Hackett . . . 30</p> <p>" Paterson . . . 23</p> <p>" Leith . . . 20</p> <p>" Shand . . . 19</p> <p>" Gordon, Scalan, . . 19</p> <p>" Al. Grant . . . 13</p> <p>" Still non Eque.</p> <p>" Gordon, K. Hill . . 12</p>	<p>Years</p> <p>Mr Godsmann . . . 8</p> <p>" Jas. Duffus . . . 8</p> <p>" Duncann . . . 7</p> <p>" Angus, Stobhall . . . 5</p> <p>" Jo. Gordon . . . 5</p> <p>" Alex. Gordon . . . 5</p> <p>After near three years' absence at Paris, arrives in Scotland in July, and is placed at Scalan, and with him</p> <p>" Wm. Dorthy (Kirkhill) 1</p> <p>" Anderson, (Deacon) . 19</p> <p>Three Regulars, FF. Broekie, W. Grant, B.; Geo. Smith, Cister. Eight Jesuits, FF. Hudson, Maxwell, Edur.; Robison, Maitland, McKenzie, Salloway; Seton, Trotar, Riddoch, and Seton.</p> <p>Died at Paris, 22nd June, Mr. Lewis Innes, aged 85; and Mr. Ch. Whiteford, aged 89, in the 63rd year of Priesthood.</p> <p>1738.</p> <p>HIGHLANDS.</p> <p>Ep. McDonald, V. Ap. Mr M'Lachlan . . . 26</p> <p>" Jo. McDonald . . . 18</p> <p>" Niel M'Fie . . . 11</p> <p>" Jas Leslie, Glengarry 10</p> <p>" Forester, Isle of West. 7</p> <p>" Jas. Grant Do. . . 4</p> <p>" Fran. McDonald . . 3</p> <p>" Harrison . . . 2</p> <p>" Alan McDonald . . 3</p> <p>1 Regular, F. Kelly, Recol. 5 Jesuits, FF. M'Raw, Farquharson, Ramsay, Alex. and Peter Gordon.</p> <p>1739.</p> <p>LOW COUNTRY.</p> <p>Bp. Gordon, V. Ap. Bp. Smith, Coadj.</p> <p>Mr Donaldson . . . 51</p> <p>" Drummond . . . 42</p> <p>" Hackett . . . 31</p> <p>Drummond Castle and Edin.</p> <p>" Paterson . . . 23</p> <p>" Leith . . . 21</p> <p>" Shand. Abdn. & Strath-bogie . . . 20</p> <p>" Jo. Tyrie . . . 20</p> <p>By orders comes home in May, and is placed Tier in Glenlivat. N.B.—Jo. Tyrie told me that he came not by orders.</p> <p>" Geo. Gordon . . . 13</p> <p>" Glenlivat and Abdn. 13</p> <p>" A Grant (still lying by) 13</p> <p>" G. Gordon . . . 13</p> <p>" Strathbogie and Drummond. . . 9</p> <p>" Godsmann . . . 9</p> <p>" Duffus . . . 8</p> <p>" Th Broekie . . . 8</p> <p>" Jo. Gordon . . . 6</p> <p>" Al. Gordon, Scalan . 6</p>	<p>Years</p> <p>Mr Duncann . . . 7</p> <p>" Wm. Dorthy . . . 7</p> <p>" Glenlivat, Garioch. 7</p> <p>" Wm. Reid and Cha. Cruickshank arrived at Edin. in 7ber from Rome, and were placed, the first, with his uncle, Mr. Shand, at Mortlach, and the last in Glenrines, and part of Glenlivat.</p> <p>" Anderson, (Deacon) . 20</p> <p>Three Regulars, FF. Broekie, who returned to Germany in Aug., Wm. Grant, Geo. Leith, Cister. Eight Jesuits, FF. Hudson, Maxwell, Robison, Maitland, McKenzie, Trotar, Riddoch, and Seton.</p> <p>1739.</p> <p>HIGHLANDS.</p> <p>Ep. McDonald, V. Ap. Mr M'Lachlan . . . 27</p> <p>" Jo. McDonald . . . 19</p> <p>" Campbell . . . 17</p> <p>By orders, leaves Rome with his Companion, 7ber, 1738, and staying both at Paris some time, came alone to Edin., and remaining above 6 months in the Low Country Mission, went in Aug. with his Ep. to the Highlands.</p> <p>" M'Fie . . . 12</p> <p>" Jas. Leslie . . . 11</p> <p>" Forester . . . 8</p> <p>" Jas. Grant . . . 5</p> <p>" Alan McDonald . . 4</p> <p>" Fr. McDonald . . . 4</p> <p>" Harrison . . . 3</p> <p>One Regular: F. Kelly, Recol.; 5 Jesuits: FF. M'Raw, Farquharson, Ramsay, Alex. and Peter Gordon.</p> <p>1740.</p> <p>LOW COUNTRY.</p> <p>Bp. Gordon, V. Ap. Bp. Smith, Coadj.</p> <p>Mr Donaldson, Dno. after a fall in his room at Presbome, in 10ber 1738, by which he was disabled ever to stand up, died piously there 17th March, in the 52nd year of his Mission.—Zealous man.—Roman.</p> <p>" Drummond, Dno. . . 43</p> <p>" Thornhill . . . 31</p> <p>" Halket, Edib. . . 31</p> <p>" Lying by with consent of Superiors.</p> <p>" Paterson . . . 24</p> <p>" Pat. Leith . . . 22</p> <p>" R. Gordon . . . 22</p> <p>With consent went in June to Rome, and in 1741 to France.</p>	<p>Mr Shand . . . 21</p> <p>Disabled by sickness.</p> <p>" Jo. Tyrie, Glenlivat. 21</p> <p>" Gordon, Seal, Abdn. 14</p> <p>" A. Grant (lying by still) 14</p> <p>" G. Gordon . . . 13</p> <p>" Drummond Castle. 10</p> <p>" Godsmann, Bellie . . 9</p> <p>" Duffus, Deeside . . . 9</p> <p>" Th. Broekie, Cabrach 9</p> <p>" Duncann, Angus . . 8</p> <p>" Jo. Gordon . . . 7</p> <p>Rathven or Presbome.</p> <p>" A. Gordon, Scalan . 7</p> <p>" Dorthy, Edin. . . 3</p> <p>" Reid, Mortlach . . 2</p> <p>" Ch. Cruickshank . . 2</p> <p>Glenrines.</p> <p>" Anderson, (Deacon) . 21</p> <p>Two Religious, FF. Will. Grant, B; and Geo. Leith, Cister: Nine Jesuits, FF. Hudson, (went abroad in Sept. and is succeeded by) Innes <i>at. Maitland</i>, Maxwell, Robison, McKenzie, Trotar, Riddoch (suspended from Jan. 7, 1741, near a year), Seton and Daguid, who came in 7ber.</p> <p>1741.</p> <p>HIGHLANDS.</p> <p>Bp. McDonald, V. Ap. Mr M'Lachlan . . . 23</p> <p>" Jo. McDoull . . . 20</p> <p>" Campbell . . . 13</p> <p>" M'Fie . . . 13</p> <p>" Leely . . . 12</p> <p>Went to Paris 9ber last, and returned in Feb.</p> <p>" Forester . . . 9</p> <p>" Jas. Grant . . . 6</p> <p>" Fran. McDonald . . 5</p> <p>" Harrison . . . 4</p> <p>2 Regulars, Irish Franciscans; 5 Jesuits: FF. M'Raw, Farquharson, Ramsay, Alex. and Peter Gordon.</p> <p>Mr Alan McDonald . . . 5</p> <p>1741.</p> <p>LOW COUNTRY.</p> <p>Bp. Gordon, V. Ap. Bp. Smith, Coadj.</p> <p>Mr Drummond, Dno. . 44</p> <p>" Hackett, Edur. . . 32</p> <p>" Paterson, Robistown 25</p> <p>" Pat. Leith . . . 21</p> <p>" Sland . . . 21</p> <p>Died at Abdn. 13th [24th] Sept., after a long and tedious sickness. He was a very worthy man, and made many Converts in Abdn. He studied at Rome.</p> <p>" Jo. Tyrie, Glenlivat 22</p> <p>" Gordon, Seal, Abdn. 15</p> <p>" A. Grant (lying by still) 15</p> <p>" G. Gordon . . . 14</p> <p>" Godsmann . . . 11</p> <p>" Duffus . . . 10</p>
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	Years.		Years.		Years.		Years.
Mr Th. Brockie . . .	10	Three Regulars, FF. Wm.		1741.		Mr Fran. McDonald . .	6
" Duncan . . .	9	Grant and Rob.		HIGHLANDS.		" Aeneas McGillis . .	1
Angus and Stobhall.		Leith, who arrives		Bp. McDonald, V. Ap.		From Rome, arrived	
" Jo. Gordon, Rathven	8	from Germauy in		Mr M'Lachlan . . .	29	at Edin. end of Feb.	
" Al. Gordon, Scalau	8	Jan., Ben.; Geo.		" Jo. McDonald . .	21	3 Regulars, 2 Irish Friars,	
" Dorthy, Edin. . .	4	Leith, Cister. Ten		" Campbell . . .	19	Archd. McDonald,	
" Reid, Mortlach . .	3	Jesuits, FF. Mait-		" M'Fie . . .	14	Scotus' son, Ben.	
" Cruickshank . . .	3	land, Maxwell, Fife,		" Jas. Leslie . . .	13	came to Edinr. in	
Glenrinnas.		who came in Aug.;		Returns to Glengarry		Aug. and went to the	
" Jo. Gordon, from		Robison, M'Kenzie,		in March.		Highlands in 8ber.	
Rome, arrives in		Riddoch, Seton, Du-		" Forester . . .	10	5 Jesuits, FF. M'Raw, who	
Aug. 1. Kirkhill.		guid, Dunbar, Cam-		" Jas. Grant . . .	7	went abroad in Sept.,	
Garioch.		eron, who came this		" Alan McDonald . .	5	Farquharson, Ram-	
" Anderson (Deacon) .	21	year.		" Harrison . . .	5	say, Alex. and Peter	
						Gordon.	

I.

1763.

The following Particulars of each Mission suggest some remarkable contrasts to the changes produced by the subsequent lapse of 106 years.

1. The Catholics of Edinburgh and its Vicinity, within a circuit of 20 miles, were served by Mr. A. Gordon, a Secular, and two Jesuit Priests, FF. Johnson and Duguid. The Congregation of the Secular Priest contained 180 Communicants; that of the Religious, 130.—Mr. Gordon is designated as "formerly a Student in the Scotch College, Paris, now in his 63d year; a learned man; and for 33 years has exercised his Apostolic Ministry."

2. The Mission of Nithsdale, under the charge of F. Maxwell, S.J., numbered 253 Communicants, in a circuit of 15 miles.—In the Western part of Galloway, within 12 miles, F. Fraser, S.J., had 130.

3. At Lord Traquair's Seat on the banks of the Tweed, his Chaplain, Mr. Charles Cruickshanks, a Secular Priest, had charge of 30 persons in the House, and about 17 in its vicinity.

4. The number of Communicants in Fife and Angus, within a circuit of 30 miles, amounted to 59, including some persons of good Family. Their Missionary was Mr. Robert Grant, formerly of the Scots College, Rome, where he highly distinguished himself in his studies. Since his return home, 12 years ago, the Bishop had much satisfaction in him, as a man of prudence and devotion to his Missionary duties.

5. Within a circuit of 10 miles round Stobhall, in Perthshire, the residence of the titular Duchess of Perth, 150 Communicants were attended by Mr. George Gordon, formerly a Parisian Student, now in his 56th year.

6. Drummond Castle was the centre of a wide area of 40 miles, including Stirling and Glasgow. At that time, throughout the whole extent of this Mission, there was no more than 84 Communicants, under the Charge of Mr. Alexander Godsmen, formerly a Roman Student. He resided with the "Duchess Dowager of Perth," as she was called.

7. Aberdeen, like the Capital, possessed two Congregations; one of them under the care of Mr. George James Gordon, commonly called "Scalanensis," for the sake of distinction, "a very learned and pious man;" and the other, under that of F. Macleod, S.J.—The Secular Missionary, within a circuit of 18 miles, had 129 Communicants; and the Religious, in a similar space, 135.

8. In the District of Buchan, F. Alexander Duguid, S.J., acted as Missionary, among 160 Catholic Communicants.

9. In the Enzie of Banff, within a circuit of 8 miles, Mr. George Hay, "a worthy son of the Scots College, Rome," had admitted 600 persons to their Paschal Communion; and in the Parish of Bellie, adjoining, Mr. John Godsmen, now in declining years, having served 35 in the Mission, "a man of truly Apostolic sanctity," had admitted a number somewhat smaller.

10. In Strathyla, which was then vacant, and under the temporary Charge of Mr. Hay, there were that year 150 Communicants. He is described in the Report as "young, but of distinguished talents, and he is associated with the veteran, Mr. John Godsmen, as truly holy, prudent, and full of zeal, but *secundum scientiam*."

11. In the two Missions of Strathbogie, 430 Communicants, in a circuit of 8 miles, were superintended by Mr. William Reid at Mortlach, an old pupil of the Scots College, Rome, and a man of great merit, though in feeble health.—Mr. William Duthie took charge of other 350 Communicants, within a range of 10 miles from his residence at Huntly.

12. The District of Achendoun, Cabrach, and Glenrinnas was then served by F. Alexander Menzies, O.S.B., from Ratisbon. He was of the Pitfodels Family, and had, for the first time, undertaken Missionary duty, on the removal of Mr. Geddes to Scalau.—Two hundred and fifty Communicants were scattered over this wide mountainous tract of Country, within a range of 18 miles.

13. In the neighbouring Mission of Glenlivet, Mr William Guthrie laboured among the largest Catholic population in the Lowlands. Within

a District of ten miles, he had this year admitted 1100 Paschal Communicants. This excellent man is described as 37 years of age, full of zeal, united with rare prudence.

14. In the higher part of the District, called the "Braes of Glenlivat," Mr. John Geddes resided at the small Seminary of Scalán; and imparted instruction to a few Youths, preparatory to their being sent to study at the Scots College, Rome. Cardinal Spinelli's legacy, and another, left by Pope Clement XII., amounting in all to 100 crowns, supported four boys, two from each Vicariate. Mr. Geddes is described as 29 years of age, a worthy, learned, and pious Missionary. In addition to the Charge of the Seminary, he had the superintendence of the Catholics in his immediate neighbourhood, together with those belonging to the vacant Mission of Strathavon, and Strathdown, where he had, this year, 800 Communicants.

15. Crossing over this, the wildest and most mountainous District of the Lowlands, the Report brings us into Deeside, where, in a circuit of 30 miles, F. William Grant, S.J., had 170 Communicants, and was almost daily reconciling persons to the Church.

16. In District of Country called the Garioch, on Donside, there were some scattered Catholics, but no resident Priest; the Missionaries in Strathbogie gave them assistance in any pressing necessity.

17. On the whole, the number of Catholic Communicants in the Lowland District was estimated at six thousand. The Secular Missionary Priests among them amounted in number to twelve, and three more were much wanted; there were, moreover, ten Jesuit Fathers, and six Benedictines.

18. The Bishops added that about the end of the 17th century, the number of Catholics in the whole of Scotland did not amount to 6000.

19. Regarding the Statistics of the Highland District, the following is an Abstract of the Report furnished, in 1764. It included the *Montana* or Highlands of Dumbartonshire, Perthshire, and Aberdeenshire; to the exclusion of those of Banffshire, which Bishop Gordon, at the original division of the Country into two Districts, had reserved for his own Lowland share, on account of his favourite Seminary of Scalán being situated there.—In general, the Highland District included all that part of the Country in which the Gaelic language was spoken, except Glenlivat; and now, curiously enough, it has died out from that part of the Banffshire Highlands.

20. The Missions in this District were fewer in number, while a larger body of Catholics was included in each. The Glengarry Mission, containing 1500 Communicants, and extending over 72 square miles, was then served by Mr. Aeneas Macgillis, a devout and prudent man, formerly a Student in the Scots College, Rome; and at the date of the Report, about 40 years of age.

21. The Mission of Lochaber, the most populous in the Highlands, extending over 96 square miles, was calculated to contain 3000 Communicants; but this was given only as a rude approximation, the Mission having been vacant for a whole year, and served at intervals by Mr. Macgillis and Bishop John Macdonell, the Coadjutor.

22. The District of Knoydart, of large superficial extent and nearly circular form, about 12 miles in diameter, was estimated to contain 800 to 900 Communicants.—There was not a single Protestant in its whole extent.—It was superintended by Mr. William Harrison, formerly a Student in the Scots Roman College, and at this time 60 years of age. The vacant Missions of the two Morars, including about 600 Catholics, at this time also fell to the share of Mr. Harrison—a heavy charge for a man of his years, in a part of the Country so rugged and mountainous.

23. Arisaig and Moidart, both extensive tracts of Country, would either of them have been a Charge sufficient for a Missionary. They were then both under the care of Mr. Alexander Macdonell, "a man who loved fatigue;" his Communicants, in both Districts, amounting to 2000. He also had studied in the Scots Roman College.

24. The Mission of Strathglass, including 500 Communicants, was superintended by a Jesuit Father.—In Glenmoriston there were 200 Communicants; it was formerly a Mission by itself, but was then served partly by the Missionary in Glengarry, and partly by the Jesuit Father in Strathglass.

25. Then came the Islands.—Eig and Canna used to have a Missionary to themselves, with charge of 400 Communicants; but now they were from necessity left destitute of any Spiritual assistance, except what the Bishop or his Coadjutor in his visitations could occasionally afford them.

26. In the Island of Uist there were 2000 Communicants, who had once given ample employment to two Missionaries, but were then reduced to the more limited Ministrations of one, Mr. Alexander Forrester, a holy and zealous Priest, but of infirm health, and 60 years of age; formerly also a Student in the Scots College, Rome.

27. In the Island of Barra the whole population was Catholic, amounting to 1000 Communicants. Since the death of Mr. Aeneas Macdonell, a year before, they had been deprived of the assistance of a Missionary, except when either of the Bishops happened to pass that way.

28. In Badenoch there were but few Catholics; and they were assisted when necessary by the Missionary in Glengarry. Seven or eight hundred Communicants in Braemar and Cairnside were superintended by two Jesuit Fathers.

29. Thus, on the whole, the number of Catholic Communicants was estimated at 12,000; among whom, there were only four Secular Priests and three Jesuit Fathers.—There was a crying want of at least five Missionaries more.

II.

Report of the State of the Mission in the Lowland District of Scotland; made to Propaganda, 1780.

Town or District.	No. of Catholics.	Communicants.	Missioners' Names.
Dumfries	308	256	John Pepper, Ex-Jesuit.
Munches	168	114	John Frazer.
Edinburgh	800*	No return	Robert Menzies and Jas. Cameron; and John Thomson, Procurator of both the Vicariates.
Drummond (including Glasgow)	118	82	Alex. Innes, from Paris.
Stobhall	130	No return	Wm. Hay, from Rome and Douay.
Strathaven	500	"	Vacant.
Glenlivet	810	"	James Macgillivray, Ex-Jesuit.
Shenvil	127	"	Paul Macpherson.
Huntly	325	220	Chas. Maxwell, Ex-Jesuit.
Mortlach	372	No return	William Guthrie.
Strathgyle	229	"	Alex. Menzies, O.S.B.
Bellay	750	"	George Mathison.
Rathven	1150	"	John Reil, from the Scots Roman College.
Buchan	130	"	Alexander Duguid.
Aberdeen	470	270	Andrew Oliver.
Deeside	240	No return	Wm. Grant, Ex-Jesuit.
Traquair	Chaplain to the Family —Chas. Cruikshanks.

* Many of them very negligent of their Duties.

At the Seminary of Scalán there were six Students, supported partly by their Friends, partly on Funds left by Cardinal Spinelli; together with their Masters and Servants. Superior—Mr James Paterson.

III.

State of Rents in Scotland as they stand in Journal, this 22nd day of August, 1793, sent by Bp. Hay to Sir J. C. Hippisley.

	£	s.	d.
Bank; Old Stock.	158	6	8
Bank; now in Bank	49	0	0
Glen.	1	13	4
Traquair.	63	0	0
Anstruther.	25	0	0
Arndilly.	10	8	0
Young.	50	0	0
Society.	20	0	0
In all.	£268	0	0

IV.

An Inventory of the Effects belonging to the Scotch Mission in Rome, and Confiscated by the French there, in February, 1798.

First.—The College, which, exclusive of the Value of the House, Church and Garden, Stable, and other Fabrics about it, had the following Property:—

1. A large Vineyard, with an elegant House, Cellars, Stables, and all the Instruments and Conveniences for Labouring the Vineyard, and making Wine, computed, at a very moderate Value, to be worth, in effectual Roman Money, Twenty Thousand Crowns. 20,000
2. A smaller Vineyard at the back of the House, 2,000
3. Another excellent Vineyard at Colle dell' Asino. 5,000
4. Horses, Carts, and Household Furniture, 3,000
5. Money settled at Interest with the Order of Malta. 10,000
6. Money settled as above with the Conventuals of St. Florian, at Pesi, 1,000
7. House in Marino, and another at Fontana di Trevi in Rome, valued at 1,500
8. *Luoghi di Monte*, in Number 132, each worth a Hundred and Twenty Roman Crowns, 15,840
9. Thirty Barrels of Oil, at Ten Crowns per Barrel, 300
10. Thirty-five Butts of Wine, at Twenty-seven Crowns per Butt, 1,215
11. Household Furniture in the College, 4,000
12. Library, moderately valued at 2,500
13. Ineffective Money found in the College, 572
14. Red Damask Hangings for the Church, with many Suits of Vestments, Linens, and Four Chalices, 2,000

Total Loss of the Mission by the Confiscation of the College, 63,927

Second,—

1. Fifty-eight *Luoghi di Monte* belonging to the Missions, each *Luogo* Valued as above, 6,960
2. Forty *Luoghi* belonging to the Agent, *pro tempore*, 4,800
3. Thirty-three *Luoghi*, and a Portion belonging to Seminaries, 3,587

84,537

We may add to the above Losses, One Thousand Five Hundred and Twenty Crowns, yearly remitted by Propaganda to the Missions, which certainly could have been always paid regularly, had not the French overturned the Government.

We may likewise state to our Losses Three Hundred Crowns, which the College receive Yearly from the Dataria.

We may also place to the same Account, the maintenance of Four Scots Youths at Propaganda.

(Signed) PAUL MACPHERSON.

Gibston, near Huntly,
8th August, 1798.

APPENDIX.

I.

FAMILY OF HAY.

Few Families in Britain can compete, in Antiquity and Nobility, with the illustrious Scotch House of Hay. Little faith, indeed, can be put in the romantic Story, which attributes to the Peasant Hay, and his two Sons, the honour of turning the tide of Battle against the Danes, at Luncarty, in the Tenth Century. —[Leslie De Origine Scotorum, II., 80.] —The history of the Family commences at the Court of Malcolm IV. and of William the Lion, where William de Hay filled the office of Pincerna or Cup-Bearer;—Dying about the year 1170. From his two Sons, William and Robert, are descended the Noble Families of Errol of Tweeddale, and of Kinnoull, with their numerous Branches.

We follow the line of Robert, the younger Son of the Pincerna, till, after the lapse of two Centuries, his lineal representative, Sir William Hay of Locherworth, acquired by Marriage the Barony of Yester and the Arms of Gifford. Sir William married, for his second Wife, Alicia, Daughter of Sir Thomas Hay of Errol, the head of the elder Branch of his Family. Her Son, Edmund, was the Ancestor of Bishop Hay, who was hence descended from both the Sons of the Pincerna.

Sir William Hay dying about 1420, left his Estates to David, his eldest Son by his first Marriage with the co-heiress of Yester. David's eldest son, again, was created Lord Hay of Yester, and is now represented by the Marquis of Tweeddale.—[Douglas Peerage, II., 602, et seq. Session Papers, August 2, 1788, X. 2.]

David Hay, in 1439, made his half-brother Edmund a present of the Property of Tallo, in Peeblesshire, and of Linplum, in East Lothian. Early in the Sixteenth Century, the lineal representative of Edmund Hay, was Dugald Hay, the father of several sons. Andrew, one of the younger of them, was destined for the Church, and obtained a Canonry in the Cathedral of Glasgow. Whether he was in Holy Orders or not, it is now impossible to say. At the era of "the Reformation," he adopted the new opinions, and took a prominent share in overthrowing the Scottish Hierarchy.—[Spottiswood's History of the Church of Scotland, anno. 1571, '2, '5.]

He turned his services to substantial account, becoming Parson of Renfrew, and Superintendent of the West, and receiving from the Regent Murray a gift of the charming Estate of Ranfield, near Renfrew.—[Crawford's Renfrewshire, 64.]

He was also nominated to the Rectorship of Glasgow University, which he enjoyed from 1565, to 1581.—[Cleland's Annals of Glasgow, II., 114.]—His Brother George, in consideration of similar services to the winning cause, was made Parson of Rathven in Banffshire.

Andrew Hay, at his Death, left his Parsonage, his Rectorship, and his Estate at Ranfield, to his son John, who again bequeathed his Parsonage and his Estate to his son. This son, also named John, sold Ranfield, and bought the Property, and the old Castle of Inchknock—part of the spoils of Newbottle Abbey, which had fallen to the share of Mark Kerr of Cessford, son of the Commandator, or lay Proprietor of the Abbey.—[Preface to Chartulary of Newbottle, xxiv.]

John Hay's new purchase passed in succession to his son, and his grandson, John, whom the Revolution of 1688 found Parson of Monkland. The Parson's younger son, George, was the grandfather of our Bishop. His branch of the Family, at that time, possessed the small Estate of Annat Hill, in the Parish of New Monkland, lying between Airdrie and Kirkin-tilloch, and close to Inchknock, of which it probably at one time formed part. The name of Annathill is evidence enough of its having once belonged to the Church; *Annata*—[Ducange's Glossary—voce *Annata*.]—signifying the first-fruits of a Benefice. Bishop Hay was the last surviving descendant of the Canon, Andrew Hay; and, when alluding to the History of his Family, the Bishop used to say that "what had begun in sin, had ended in God."

A few Notices of Bishop Hay's Relations, scattered through his Correspondence, may be gathered together here into one view.—He had numerous Cousins, all of them Protestants, in middle and in humble life, in the neighbourhood of Airdrie, in Lanarkshire. They were related to him through his Father's Sister, Elizabeth, who became the wife of Mr. Joseph Howie, Proprietor of Drumgray, a small Estate near Airdrie. Elizabeth, one of the daughters of this Marriage, became in her turn the wife of a widower, a Mr. Storie, of Braco, in the same County, who, dying before her, left her an Annuity of £20. A Grandson of her's, of the name of Wilkie, a mason, was residing at Airdrie, a few years ago, when the Author of this Memoir saw him, and conversed with him about the Family of his Grandmother. Ann, another daughter of Joseph and Elizabeth Howie, married a Mr. James Waddell. A son of theirs settled in Glasgow with his Family, and was

well known to the Bishop, his Cousin. Rebecca Howie, a Sister of Elizabeth Howie and of Ann Waddell, was Married to a William Henry (or Hendry), a Clockmaker at Airdrie. She herself followed the calling of a Midwife. Her son Joseph was taken off her hands by the Bishop, to be Educated for the Catholic Church. From Valladolid he went to the Scotch College at Rome; but ultimately failing in his purpose, he returned home in 1783, in company with Abate Grant. Joseph's Father was much opposed to his son's destination as a Priest, and at his instigation, the Kirk Session of Airdrie refused Baptism to two of Joseph's sisters. Their Mother appealed to the Presbytery of Hamilton, who appointed one of their number to Baptize the infants.—Mrs. Henry suffered a great deal from the bad temper of her Husband, and ultimately separated from him.

Several of the Bishop's Cousins long remained dependants on his bounty.—Anne Watt, "a poor doeless (feeble) creature," and Jean Christie, were supported by him, till their Death. Others of his Relations were more successful in life. Dr. Porteous of Glasgow, and the late Dr. Cleland were among these;—a Mr. James Fogo, also a Cousin of the Bishop's, was a Writer or Solicitor in Edinburgh; and a Mr. Archibald Hamilton, in London.

In Edinburgh, a Mr. Hunter, a Dealer in Hardware, was Uncle to a youth, Charles Morrison, Nephew to the Bishop's Mother. This youth Died in 1800.

Two of the Bishop's Edinburgh Cousins, Clementina and Anna Lindsay, were occasional Correspondents of his. Even after he had commenced his residence at Aquihortes, he received several affectionate notes from Miss Anna (dated from Lennol-hill, near Coldstream), full of inquiries about his health, and concluding, "with great esteem and most true regard, your affectionate Cousin."

It is remarkable with how much affectionate interest and regard all the Bishop's Relatives spoke of him, feelings which he abundantly reciprocated, whenever he had occasion to allude to any of them.

Mr. Dick, the Author of one of the short Memoirs of Bishop Hay, already alluded to, informs us that, at the period of his Conversion, Mr. Hay was attached to a young Lady; and that, if not actually engaged to her, both of them looked forward to their being united in Marriage. She did not, however, enter into the views which induced her Lover to change his Religion; yet, when he abandoned all his Secular prospects, to enter into the Church, she refused to form any other attachment, and for his sake remained single till her Death. After many years, our informant adds, she, too, became a Convert to Catholicity.

Not a trace of this romantic Story is to be found elsewhere, and Mr. Dick tells us that he had it only from report. Now, as he had no

intimate acquaintance with Bishop Hay till nearly fifty years after the Bishop's Conversion, the report which he has inserted in his Memoir cannot be much relied on. We shall, perhaps, not be far wrong in looking for the foundation of this report in the story of the Bishop's only Sister, Elizabeth. This Lady was born in December, 1731, and was, therefore, two years and three or four months younger than her Brother. She was appointed sole Executrix under her Mother's Will, in 1756, during her Brother's absence in Italy. Shortly after his return to Scotland we find her residing at Edinburgh. He occasionally Corresponded with her while he lived at Preshome; but no Letter on either side has been preserved. All that we know of her is gathered from the Correspondence of others, chiefly of her Brother's intimate friends.

After the Bishop's visit to Edinburgh, in 1766, we are able to trace a more frequent mention of his Sister in his Correspondence, as if she had awakened in him a stronger interest in her welfare. She was then residing with her Cousin, a Mrs. White.—[Née Margaret Hay, relict of John White, Depute Clerk of Session.] When writing to his Edinburgh Correspondents, after his return to Preshome, the Bishop generally either enclosed a Note to his Sister, or sent his "affectionate compliments," or some such message of his regard; sometimes adding a cheerful report of his health, to allay her anxiety.

Early in 1767, his Cousin, Miss Clementina Lindsay, wrote to inform the Bishop of his Sister's dangerous illness. She recovered, however, as Spring advanced; and her Brother resided with her during his visit to Edinburgh, in the Autumn of the same year, immediately after Bishop Smith's Death. Mrs. White's Death, 3 years later, left Miss Hay under the necessity of seeking another home. She seems to have remained in Edinburgh for some time longer; and, on the death of a Relation in the West Country, she became entitled to a small Annuity. Obstacles and delays of a provoking character kept the unfortunate lady long in suspense, before she received her dues; and afterwards, the failure of her Cousin, Sir William Montgomery Cunningham, (who assumed the title of Lord Lyle), and whose Estates were charged with her Annuity, deprived her of her rights, for many years.

Her mind seems, about this time, to have become disposed towards the Religion of her Brother's adoption. In May, 1772, we find Mr. Geddes asking the Bishop when Miss Hay's Conversion might be looked for; probably with a view to bringing her more immediately under the influence of Catholic Society.—The Bishop looked out for a home for his Sister, among his friends in the Enzie; but at first without success. She was invited by Miss Gordon of Auchentoul to pass the Winter of 1772-3 at her

House. About the middle of August, Miss Hay is found at Aberdeen, on her way to Banffshire, waiting for a return Post-Chaise. Mr. Charles Arbuthnot, a Benedictine Monk, and afterwards, the last Abbot of Ratisbon, happening to arrive at Aberdeen, on a tour in search of Boys for his Monastery, Miss Hay and he hired a Post-Chaise between them, and travelled in company to Miss Gordon's residence at Auchentoul. Her visit to this excellent lady, soon produced the result which the Bishop had long been anxiously expecting. Early in 1773, she was admitted a Member of the Catholic Church. Her feeble health at the same time, occasioned much anxiety to her friends.

Two elderly sisters of Mr. Cruickshanks, and their two nieces, sisters of Mr. John Reid, lived together in a Cottage, in the little Village of Clochan, near Preskhome. It was soon arranged that Miss Hay should occupy the fifth place in this Maiden Establishment. A couple of rooms were set apart for her use; and, towards the end of October, 1773, she commenced her residence in the Enzie. In straitened circumstances, a martyr to severe headaches, with weak eyesight, and a feeble digestion, cut off from all the associations of her youth, and but rarely enjoying the society of her Brother, Miss Hay's lonely fate may well excite our pity.

Of the primitive style of living at Clochan, we may form an opinion from one significant circumstance, that the Village did not boast of either a Watch or a Clock. Hence, the little Community of Maidens retired to bed, sometimes at eleven o'clock at night, sometimes at one in the morning; thinking it was about nine o'clock. Miss Hay, therefore, begged for a spare Watch of her brother, which proved invaluable.

She appears soon to have recovered her health, and to have enjoyed good spirits. By and by, little difficulties arose among the five maiden ladies, which were adjusted by the tact and good sense of the elder Miss Reid; and, as far as we know, nothing again occurred to disturb the harmony of the Cottage during the long period of thirty years that Miss Hay occupied it.

In 1778, her Annuity fell into arrears; the burden of her support, in consequence, devolved on the Bishop. He employed his Friend, Mr. Colquhoun Grant, to vindicate her rights by Legal process; but in vain. Sir Walter Montgomery was unable to make good the payment of so small a pittance as £4 a quarter, to which Miss Hay's Annuity amounted. The Bishop willingly made it up to her; but contemplated with anxiety, the possibility of his predeceasing her, before what was owing to her could be recovered.

To complicate this poor lady's many trials, she met with a severe accident, in the Spring of 1784; her wrist was dislocated by a fall, and there was no Surgeon in the neighbourhood to

repair the mischief. When Surgical assistance could be obtained, it was too late. Her arm and hand were thus crippled for life. December 1788, arrived, and nothing had yet been done for the recovery of upwards of £120, now owing to her. In this month, her Solicitor, Mr. Grant, Died. He had all along given her his best services for nothing, "wishing for no other reward," as he said, "than the Bishop's Prayers," and thinking himself, in fact, sufficiently remunerated by the Legal business of several wealthy Families, which the Bishop's influence had procured for him. Mr. Grant's Executors, however, took a different view of the case, and preferred a claim for his services in Miss Hay's behalf. As the poor lady possessed nothing, her brother of course had to satisfy the claim; and still, nothing could be got for her out of Sir Walter's bankrupt Estate.

In 1791, we find this afflicted lady again in indifferent health, and a prey to the influence of hope deferred. For twelve years subsequent to this date, she drops out of view to re-appear in dangerous illness in January, 1803. Her health again rallied, and the Bishop found her, on his visit in April, far advanced towards perfect recovery. The next and the last mention of her that occurs in his correspondence, is on her Death, March 9, 1805, when he informs Bishop Cameron that his poor Sister departed this life a few days ago, and begs his Coadjutor to "offer for her soul."

Her long suffering had at last reached its final term, in the 74th year of her age. She was, at least, spared the anxiety and the pain of watching the decline of her Brother's noble faculties, which had already begun.

II.

ALEXANDER WOOD.

This excellent man was the youngest son of Mr. Wood, of Woodiston, in Midlothian. He rose to the head of his Profession at Edinburgh, and by his skill and dexterity as an Operating Surgeon contributed much to raise the reputation of the Surgical Department in the Royal Infirmary. Few men were ever so universally beloved. Distinguished as much by his simplicity and openness of character, by his benevolent disposition, and peculiar tenderness of heart, as by his strong natural talent, he was remarkable also for the steadiness of his friendship, and the care which he bestowed on the Poor, whom he used to say were his best Patients. His manner was unusually decided and even blunt, but his Philanthropy was proverbial. Several amusing Anecdotes, and two characteristic Portraits of him are preserved in *Kay's Edinburgh Portraits*, to which the Author is also indebted for this Sketch. It seems he was the first Citizen of Edinburgh who carried an Umbrella, then considered a novel luxury.

His tall, thin figure suggested the maxim of "Lang Sandy Wood," by which he was familiarly known at Edinburgh for more than half a century. He married Miss Virginia Chalmers, and had several Children who survived him. After a long and useful Life of Professional eminence, he was at last compelled by increasing infirmities to retire from Practice, a few years before his Death, which occurred May 12, 1807, at the advanced age of 82.

His meeting with his College friend, Mr. Hay, after the return of the latter to Scotland as a Catholic Priest, was highly characteristic of Mr. Wood. Mr. Hay used often to relate its circumstances with much humour. The friends meeting in the streets of Edinburgh, Mr. Wood thus accosted him:—"Weel, Geordie, ye're a d— fule for yer pains in becoming a Popish Priest:—ye wud hae made a d— guid doctor if ye had staid wi' us!"

A Mr. Hector, formerly a Goldsmith at Edinburgh, to whom Mr. Hay himself related the Story as authentic, repeated it there to the person from whom the Author had it taken down.

III.

THE FIRST ARCHBISHOP IN SCOTLAND SINCE
THE TIME OF ARCHBISHOP BETHUNE,

CHARLES EYRE, D.D.,

Is the third Son of Count Eyre, of the ancient English Catholic Family of Eyre, in Derbyshire, and late Canon Penitentiary, and Vicar General of the Bishop of Hexham, at Newcastle. In *Burke's Landed Gentry*, details are given of Eyre of Lindley Hall, and of Eyre of Uppercourt, Freshford, Co. Kilkenny. The Archbishop's brother, of Uppercourt, is married to a daughter of the Earl of Wicklow. He has other two brothers—one, Very Rev. Mgr. Vincent Eyre, Missionary of Hampstead, London, and the other, Father Wm. Eyre, S.J.—Prince Santa Croce is related to the Family of Eyre.—He wrote a *Life of S. Cuthbert*; a very elaborate Work. His title of "*Rt. Revd. Monsignor*," shews that his position as one of the Domestic Prelates of his Holiness is for life. The Rt. Revd. Mgr. Eyre was nominated Archbishop and Papal Delegate in Scotland, in September, 1868. On Archbishop Errington absolutely declining the Office, to which he had actually been nominated, Mgr. Eyre left Newcastle-on-Tyne for Rome on 27th December, 1868. His Consecration took place there on Sunday, 31st January, 1869, in the Church of S. Andrea della Valle, which was chosen on account of its being Dedicated in honour of the Patron Saint of Scotland. The Consecrator was Cardinal Reisach, Bishop of Sabina, assisted by Archbishop Manning, and Mèrode, Archbishop of Mitylene.—The Sovereign Pontiff received Archbishop Eyre with special marks of favour and interest.—His position as *Papal Delegate* gives him a special prece-

dence; but this Office is not for life—only as long as it may be required to arrange the present unfortunate state of matters in the West of Scotland, especially among the Irish and Scotch *regime*. Previous to his Consecration, His Grace took up his residence at the Lazarist Convent in Rome. As Archbishop-Elect, he was accompanied to the Church, and was attended throughout the Function by Dr. Campbell, the Vice-Rector of the Scots College, as Chaplain; and the Students assisted in the Sanctuary to render the services required at the Altar. Cardinal Barnabo, the Protector, several Prelates, the Rectors of the British and American Colleges, and a very large number of distinguished Residents and Visitors in Rome, were present at the Ceremony in Stalls prepared for them in the body of the Church. Among whom were Mr. and Mrs. Delabarre, Bodenhams, The Hon. Marmaduke and Mrs. Maxwell, Mrs. Fitzherbert and Miss Blundell, Mrs. Moore and Lady Louisa Knox. The Princesses of Santa Croce, as relatives of his Grace, also occupied a reserved tribune. After his Consecration, the Archbishop withdrew to the Common Hall of the adjoining Ecclesiastical Establishment, where he received the congratulations of those who had assisted at the Rite, and where an elegant Refreshment was provided for all.

On the evening of the 10th Feb., the Holy Father received the Archbishop in a Farewell audience.

Since Dr. Strain, of Edinburgh, received Episcopal Consecration at the hands of the Holy Father in the Vatican Palace, no event of such consequence to the Scottish Catholics has taken place at Rome. The new Prelate is the first Archbishop that has been named for Scotland since the change of Religion.—As no Hierarchy has been proclaimed for Scotland, Dr. Eyre is as yet without a Territorial designation derived from the District where he is to exercise Episcopal jurisdiction. His title is Archbishop of Anazarba in *partibus infidelium*, Glasgow.

IV.

JOHN MACDONALD, D.D.

The Consecration of The Right Rev. John Macdonald, as Successor to Bishop Kyle, and as Bishop of Nicopolis, took place in the Church of the Assumption, Huntly Street, Aberdeen, on the 24th February, 1869, being the Feast of S. Matthias. The fine Church was crowded. The Consecrating Bishop was The Right Rev. James Chadwick, of Newcastle, who was assisted by Bishop Gray, of Glasgow, and Bishop Strain, of Edinburgh. Bishop Lynch, owing to some oversight, was omitted in the invitations. Upwards of 40 Clergymen were present, and the whole Services were of the most imposing character. It was in the same order as the Rite prescribed by the Roman Pontifical, and occupied upwards of four

hours. Through the exertions in particular of the Rev. John Sutherland, the arrangements made for the Ceremony were all that could have been wished. The various Altars were tastefully decorated; the High Altar, especially, was exceedingly tasteful. A Choir of some 50, under the leadership of Mr. Hay, conducted the Music, which commenced with the Gregorian Chant, "Veni Creator;" the Pascal Mass, by Pierre L. Lambilotte, which includes, amongst others, the Gloria, Credo, Sanctus, and Agnus Dei. This Mass composition is a magnificent production of a French Jesuit Priest, well known in the musical world as an elaborate Writer on ancient and modern Music, who Died about 7 years ago. It was used for the first time in the Roman Church in this Country. Among others, the Offertory Piece,—“Ave Maria,” by Quino; Elevation Piece, “O Salutaris;” by Hummel; the Litany and Psalms Gregorian, “Te Deum,” from MS. music which belongs to the Church, a most exquisite Production; and Dismissal Piece, Psalm 103, were most effectively rendered. The Choir was greatly augmented both by Instrumentalists and Vocalists. Nearly all the Solos were sung by Mrs. Prendergast (wife of Brigadier-General Prendergast, both of whom arrived recently from Madrid on a visit to the General's sister, Mrs. Gordon, of Wardhouse), who volunteered to give her most efficient aid on the occasion.—During the rendering of the *Te Deum*, the Bishop was led Pontifically through the Church, blessing the people as he went. This was a very imposing part of the Ceremony. Dr. Macdonald is a handsome and stately-looking man, in the prime of life; and, as he proceeded up the centre passage in his Robes and Staff, attended by the assisting Bishop, the spectacular effect was certainly striking.

The Rev. Dr. Smith, Oakley, preached the Sermon, which had special reference to the Order of the Priesthood, from Aaron downwards. At the commencement hereferred in feeling terms to the death of Bishop Kyle, which, very remarkable, took place at Preshome on Tuesday morning, the day before his Successor's Consecration. It is now 41 years since the late Bishop Kyle was Consecrated, and another generation having since arisen, great interest was taken by members of the Church and others.

At the close, a Chair (which is to be a permanent Throne in the Church) was presented to the Bishop-Elect, made from part of the red fir roof of St. Machar's Cathedral, Aberdeen, which was placed thereon by Bishop Lindsay in 1445. That Roof was at several periods beautified with carved work, containing the Armorial Bearings of Prelates who filled the See from 1356 to the “Reformation.” The Chair is purely Gothic, filled with nine Coats of Arms, including Bp. Macdonald's, and reflects great credit on the taste of the Rev. John Sutherland, who designed and superintended it. The Canopy connected with

the Chair rises to a height of 12 feet, supported by a back Panel and two Pilasters, which are elaborately decorated. On the top of the Panel is formed a trefoil, in which is placed an “Agnus Dei” with the inscription—“Agnus Dei, qui tollis peccata mundi.” The lower Panel being filled in with a neat diaper in gold on a scarlet ground, gives the whole an appearance of great richness and beauty. The two principal banners used on the occasion were those of Bishop Chadwick, of Newcastle, the Consecrator, and the Bishop-Elect. They were got up by Mr. G. R. Taylor, decorator, Skene Terrace.

V.

JAMES KYLE, D.D.,

Died at Preshome on the morning of Tuesday the 23d Feb., 1869. His father was James Kyle, Architect, who superintended the erection of the fine Bridge that spans the Deveron at Banff; and his mother was Mary Strachan, Daughter of Dr. Strachan, in Banff. The Bishop's father belonged to the South of Scotland, and the Bishop (the eldest Son) was Born at Edinburgh on the 22d Sept., 1788. He was very early set aside for the Church, entering as a Student at Aquhorties on the 23d Oct., 1799, when he had just completed his 11th year. No contemporary companion survives to tell of his early days. His Brother, Colonel Kyle of Bingham, died greatly respected a few years ago. The Bishop wrote Latin with a purity as rare as it is difficult of accomplishment, and with an elegance that drew forth the warm encomiums of the Secretaries of Propaganda. He had also a great aptitude and fondness for Mathematics. He chiefly excelled in Historical lore; and though he never published any of his labours, the mass of Papers which he collected, it is to be hoped, will not be allowed to lie useless to the world. When in his 20th year, he was appointed Professor at Aquhorties, in 1808. Four years later, on the 21st March, 1812, he was admitted to Holy Orders. He still continued at Aquhorties, acting as Director of the studies there for nearly 14 years more. In that long interval, he did much to mould the character of the future Clergymen to be scattered over the country; and none who had been under him failed to receive benefit from contact with his singularly vigorous and masculine intellect, and the strong vein of common sense that pervaded his nature. Many of his Students distinguished themselves, and one of them, the late Dr. Murdoch, became Bishop of the Western District, who often worshipped in Tynet Chapel.

Dr. Kyle was selected to be the first Bishop of the Northern District, under the title of *Germanicia*. Previous to his elevation to the Episcopate, he was sent to Glasgow to engage in Missionary work. It was during his Pastorate that, in consequence of a Protestant

woman attempting to receive from his Altar, and carry off in her handkerchief, the *Host*, the small Check Tickets or Tokens were introduced into the Chapels in Glasgow, with the word *Σύζυγος*. After two years' labour there, he was Consecrated at Aberdeen, on 28th September, 1828—the Bishops present being Dr. Penswick of the Northern District of England, Dr. Paterson of the Eastern District of Scotland, and Dr. Scott, who had only been a week before raised to the Episcopate, and appointed Vicar of the Western District of Scotland. Dr. Kyle had just then completed his 40th year.—In the full vigour of manhood, possessed of a strong constitution and active habits, and his mind trained and amply stored with knowledge, he was well equipped for the great task before him. The District he had to supervise was a very wide one, comprising the Counties of Aberdeen, Banff, Moray, Nairn, the Northern part of Invernesshire, and the Counties of Ross, Cromarty, and Sutherland. Till recently, it also comprehended Caithness, but that County was lately placed under the care of the Prefect Apostolic of the Arctic Missions, which in all comprise Iceland, the Faroe Islands, Greenland, Lapland, with Orkney and Shetland.—Dr Kyle might have fixed his residence at Aberdeen, if he had so chosen; but the Enzie had always been a spot in which a large number of Catholic families had resided, drawn thither originally by the protection afforded by the Dukes of Gordon; and from its population alone, during the last century, the Scottish Catholics have drawn no fewer than seven of their Bishops, namely, Dr. Gordon, Dr. Alexander Smith, Dr. Grant, Dr. Geddes, Dr. Scott, Dr. Murdoch, and Dr. Alex. Smith. The fact that he was, at Preshome, in the centre of such a population, doubtless greatly determined Dr. Kyle in the choice of his residence. But the quiet, sedentary character of the man, careless of all show, and desirous only to do his work, would doubtless lead to a like decision. Pretence of any kind was to him most offensive. He was content to make slow, if he made sure, progress. He was emphatically a builder-up of his Church. He made no advance unless where it was warranted, and he was alike sagacious in counsel, and energetic and persistent in action.

How highly he was esteemed by his Clergy, was shown in a mark of respect which they paid him on the 50th Anniversary of his Ordination. They met at St. Mary's College, Blairs, on 14th May, 1862, and presented him with a Mitre and Crosier. The Rev. Mr. Glennie, Chapelon, who presided, spoke the sentiments of his Brethren when he said that "nowhere in the whole Catholic world is there a Bishop more sincerely and deservedly loved, honoured and respected by his Clergymen than Dr. Kyle is by his."

On Friday, the 26th February, the mortal

Remains of the Deceased Prelate were Interred in their last Resting-place. At first it was proposed to bury him in the little Churchyard of St. Ninian's, Chapelord, which, to Scottish Catholics, will ever possess a peculiar interest, not only as having been the site of a Chapel in very early times, but as containing the Remains of Bishop Nicolson, the first Vicar Apostolic in Scotland, besides the Graves of a large number of Missionary Priests. Ultimately, however, it was arranged that, in accordance with his own desire, the Bishop should be Interred in the Vault of St. Gregory's Chapel at Preshome, in which he had so long officiated.

Within the Church, the wall behind the Altar was draped in sombre black, relieved with white figuring, which well harmonised with the mournful occasion. In like manner, also, the Altar itself was clothed in black. The Services were begun at 11 o'clock forenoon, with the Celebration of the Mass, the Official Celebrant on this occasion being the newly-Consecrated Bishop of the Northern District, The Right Rev. John Macdonald, in presence of The Right Rev. John Strain, and The Right Rev. John Gray, D.D.

The solemn Service was relieved from time to time by the Choristers singing, with fine effect, the *Dies Ire*, *Kyrie Eleison*, *Sanctus*, and *Agnus Dei*. After Mass, Dr. Macdonald retired to the Epistle Side of the Altar, where he deposed his Vestments.

Dr. Strain then came forward, and, standing in front of the Altar, facing the Body, addressed the people in a short impromptu Discourse, wherein he spoke concerning the talents and acquirements of the Deceased, and dwelt on the many virtues that adorned his character. He was, he said, a man of singular humility and unostentatious piety, and, although he could, by his talents, have made a name for himself in the world, yet, he desired more to be in private, caring not for the praise of men. His counsel and advice were very much prized, and were very readily given, not only to his fellow Bishops, but also to gentlemen of other Creeds, who consulted him in many matters of difficulty. Although gone from their midst, their departed Bishop was still with them in spirit, and his Intercessions would still be put up on their behalf. And, in conclusion, what was the lesson that they had to learn from the solemn scene before them? It was that they should strive to imitate the virtues of him who had passed such a length of time amongst them.

At the conclusion of the Address, the Bishops and a number of the Priests who were Officiating, retired to the Sacristy; shortly after which they again appeared in Procession, coming to the Body, which lay in a Coffin open in front of the Altar, preceded by the Rev. Mr. Macintosh, Beaul, bearing aloft the Processional Cross, who took his place at the head of the Departed.

The Prayer was then said, "Enter not into judgment with thy servant, O Lord," &c., followed by the Responses. Two of the Bishops in turn walked round the Coffin, sprinkling it with Holy Water. The Ceremony was also repeated by two Priests, and this part of the Services was concluded by Bishop Macdonald, the Official Celebrant, going over the Ceremonial in the same manner.

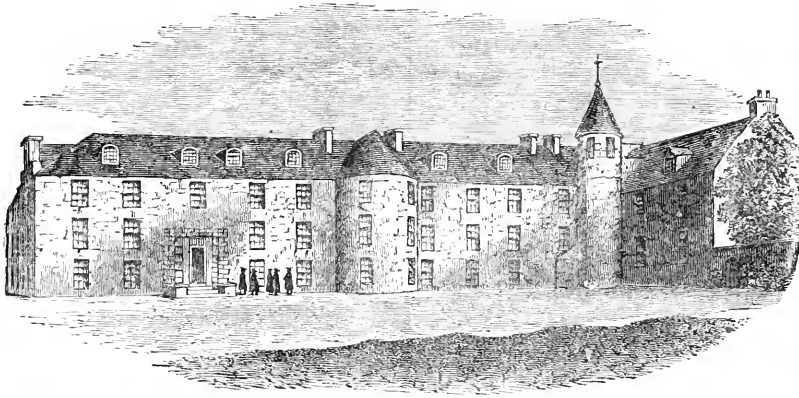
After the Ceremony of Incensing and Sprinkling had been performed, there was intoned the Antiphon, "I am the Resurrection and the Life," followed by the Cantic Benedictus, the Priests joining in at the same time, and varying the singing by appropriate Responses and Prayers. When this was concluded, the Bishops and Priests again retired in processional order through the Sacristy into the Sanctuary, where the Vault was opened, and the Grave was blessed. Six or seven of the Priests then proceeded to the place where the Body was lying, and carried it to the Grave. While they were thus engaged, the Choir sang with marked effect, the small motet, "O Dulcis Passio," the fine tenor voice of Mr M'Donald, Tombae, ringing out prominently from among the rest of the Choristers. As the singing still proceeded, the Body was lowered into the Vault, where it was allowed to remain uncovered, in order that the people might take a last look of him who had laboured so long and faithfully among them. An opportunity to do this was given at the close of the Services, of which almost the whole

assembly availed themselves. When the Body had been deposited in the Sepulchre, and as the Priests were retiring, the Choir sung the psalm, "Out of the depths have I cried to Thee, O Lord." The *Miserere* was also sung.—According to the custom of the Church, Bishop Kyle was Buried in his full Pontifical Robes.—The striking remark that "no one would ever share the burden of the Episcopate with him," was verified.

The Clergymen who were present, besides the Bishops, and who more or less took part in the Services, were the Rev. Messrs. Glenzie, Chapelton, Glenlivet; Dawson, Inverness; Thomson, Elgin; Tochetti, Keith; Sutherland, Aberdeen; A. Chisholm, Dalbeth; Wilson, Fetternear, Inverurie; Caven, Glasgow; Clapperton, Buckie; Robert Clapperton, Falkirk; Kemp, Duftown; M'Donald, Tombae; Maceachron, Portsoy; M'Kenzie, Beaully; Devine, Peterhead; Hugh M'Donald, Blairs College; J. M'Donald, Huntly; Smith, Strichen; Cameron, Nairn; Bisset, Kintail; Anselm Robertson, Parkhead; Hugh Chisholm, Johnstone; M'Kay, Banff; Kyle, Preshome; Gall, do.; and Weir, Fochabers.

There was a large Congregation present witnessing the Ceremonial—the Chapel being quite filled, among whom were Sir Robert Glendonwyn Gordon, Bart. of Letterfourie; Miss Gordon; Carlos P. Gordon, K.M., of Wardhouse; Leslie, yr., Fetternear; Major Reid, Durn House; Mr M'Donald, Inverness; and W. R. Gordon, Banff, &c.

P.S.—A striking incident happened to Bishop Macdonald the evening before the Funeral. He, in company with a Priest, went out to examine the Grave, 8 feet deep, when, by a false step, both fell in.



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E R R A T A

TO BE CORRECTED BY THE READER, AT ONCE, WITH PEN AND INK.

Introduction, Page iii.,	Line 19,	For 1690, Read 1590.	1st Col., Page 51,	Line 47,	For Damasa, Read Damaso.
Do. " x.,	" 31,	" of " or.	2nd Col., " 51,	" 20,	" Altierzi, " Alticozzi.
Do. " xiv.,	" 26,	" Grecian, " Gregorian.	" " 53,	" 17,	" Pravers, Read Prayers.
Do. " xviii.,	" 10,	" 1776, " 1777.	" " 55,	" 63,	" and orem, " et cum.
Do. " do.,	" 11,	" 1735, Dec. 2, Read 1735 Dec. 3.	" " —,	" 64,	" mane, " suam.
Do. " do.,	" 26,	" Abila, Read Abila.	1st Col., " 56,	" 1,	" possit, " potest.
" " 2,	" 15,	" Statute Missions, Read Statuta Missionis.	2nd Col., " 57,	" 37,	" Prophet, " Prefect.
" " 6,	" 40,	" September, 1720, Read October 2, 1720.	1st Col., " 63,	" 22,	" primal, " formal.
" " 8,	" 31,	" from arms, Read "taking up arms."	2nd Col., " —,	" 17,	" Evingham, " Everingham.
" " 8,	" 26,	" 1794, Read 1749.	" " 66,	" 19,	" de Coli, " de Cole.
" " 8,	" 47,	" ia, " in.	1st Col., " 67,	" 16,	" High Friars, " Irish Friars.
" " 9,	" 16,	" misericordiae, Read misericordiae.	2nd Col., " 72,	" 41 & 47,	For Campourannes, Read Campomanes.
2nd Col., " 9,	" 44,	" Abbot, Read Abate.	" " 74,	" 55,	For Repulsion, Read Expulsion.
" " 10,	" 8,	" condition, Read conditions.	1st Col., " 77,	" 5,	" Siñor Campomanes, Read Señor Campomanes.
" " —,	" 13,	Read Missionaries, and of each Congregation in particular, were to be.	2nd Col., " 78,	" 20,	" Clanronald, Read Clanranald.
" " —,	" 50,	For Edinburgh, Read Edinburgh.	1st Col., " 81,	" 19,	" Do., " Do.
" " —,	" 51,	" 1766, Read 1767.	2nd Col., " 81,	" 12,	" Doulis, " Daulis.
1st Col., " 11,	" 3,	Read des Vertus.	1st Col., " 84,	" 17,	" unnecessary, " necessary.
" " —,	" 32,	For demone, Read demone.	" " —,	" 59,	" salus, " solus.
" " —,	" 33,	" qui, " que.	2nd Col., " 85,	" 32,	" Dñi " Dñi.
" " —,	" 34,	" fulmina, " fulmina.	1st Col., " 86,	" 22,	" Centa. " Centa.
2nd Col., " 14,	" 35,	" Simancas, Read Simancas.	2nd Col., " 88,	" 33,	" scent, " secret.
" " 15,	" 14,	Read we learn that, at the Revolution of 1683, George II.	" " 89,	" 46,	" Stour, " Stonor.
1st Col., " 16,	" 5,	For Keith, Read Keith.	1st Col., " 90,	Note, last line, last word, Read page 102.	
" " 20,	" 31,	" to inform, Read inform.	2nd Col., " 90,	Line 1 & 44 For Monsson, Read Mousson.	
" " 27,	" 12,	" Laturan Basilica, Read Lateran Basilica.	1st Col., " 91,	" 7 & 51,	" Do., " Do.
" " —,	" 17,	" moral, Read rural.	" " —,	" 1,	For Duaci, Read Duaci.
" " —,	" 25,	" Lombardi, Read Lombardi.	2nd Col., " —,	" 48,	" ICOTORM, " SCOTORM.
2nd Col., " 23,	" 5 & 23,	For Altierzi, Read Alticozzi.	" " —,	Last line, " Collectanea, " Collectanea.	
1st Col., " 29,	" 30,	For T, Read F.	1st Col., " 96,	Line 17,	" Debates, " Dévotes.
" " 30,	" 16,	" Rezzonies, Read Rezzonico.	2nd Col., " —,	" 16,	" Corringham, Read Everingham.
" " —,	" 43,	" Mons, Read Mgre.	1st Col., " 93,	" 32,	" Benifice, Read Benefice.
" " —,	" 48,	" obtained necessary, Read obtained the necessary.	" " —,	" 41,	" Do., " Do.
2nd Col., " —,	" 23,	" Colleagues, Read Colleagues.	2nd Col., " 99,	" 2,	" Do., " Do.
" " 31,	" 30,	" 1711, Read 1751.	1st Col., " 100,	" 34,	" Etiamites, " Etiamites.
" " 34,	" 10,	" from Corneto, Read to Corneto.	" " —,	" last,	" Haggerston, Read Haggerston.
" " —,	" 21,	" Lingone, Read Longone.	2nd Col., " —,	" 31,	" inramenti, Read juramenti.
1st Col., " 35,	" 44,	" Do., " Do.	1st Col., " 107,	" 24,	" nunc, " nunc.
2nd Col., " —,	" 6,	" Do., " Do.	" " —,	" 37,	" settlement, " settlement.
1st Col., " 41,	" 47,	" Gesù, " Gesù c.	2nd Col., " 110,	" 42,	Supply [sacerdotis] after sacerdotis.
2nd Col., " —,	" 49,	" that, " this.	1st Col., " 115,	" 49,	For Proppa, Read Professa.
1st Col., " 42,	" 49,	" harrassing, Read harrassing.	2nd Col., " —,	" 6,	" Penitengercá, Read Penitenzieria.
" " —,	" —,	" depastas, Read depastus.	" " —,	" 12,	" Alpani, Read Alfani.
" " 43,	" 15,	" Clasmnore, Read Clasmnore.	" " —,	" 38,	" Society, " Sacristy.
" " 48,	" 34,	" at, Read ct.	" " —,	" last,	" Stour, " Stonor.
			1st Col., " 116,	" 27,	" Mareforels, Read Marefoschi.
			" " —,	" 30,	" Scats, Read Seals.
			2nd Col., " —,	" 4 & 5,	For Sarote 144, Read Scuote 144.
			1st Col., " 117,	" 46,	Read any authority being detained.
			2nd Col., " —,	" 17,	For Collectanea, Read Collectanea.
			" " —,	" 18,	Read Thorpe as Author of a Libel.
			" " —,	" 27,	For Freshome, Read Freshome.
			" " —,	" 45,	Read All I can say of the Abstract.
			" " —,	" 50,	" it were supposed I had any hand.
			" " 127,	" 20,	For accepted, Read excepted.
			1st Col., " 131,	" 26,	" Braschis, " Braschi's.

2nd Col., Page 132, Line 23, For Blair's, Read Blairs.
 1st Col., " 137, " 17, Read—Do Synodo Diocesana; the Works for which he now applied were recommended in that Treatise. The Bishop also inquires for some Standard.
 2nd Col., " 142, " 33, Read the nearest Protestant Heir, in the first instance, to interpose this bar to the Succession. The plea, however, was.
 1st Col., " 143, " 19, For rare, Read rare.
 2nd Col., " —, " 27, " moving, Read serving.
 " " —, Note, last Line, For Mohun's, Read Mahons.
 1st Col., " 144, Line 5, For have, Read had.
 " " 156, " 45, " how, " not.
 " " —, " 2, " Priest, " Jesuit.
 1st Col., " 157, " 40, " sublist, " sublest.
 2nd Col., " 161, " 48, Dele, not.
 " " 163, " 45, For hardness, Read readiness.
 1st Col., " 192, " 30, " Monsson, " Monsson.
 2nd Col., " 195, " 7, " *Proppu*, " *Professa*.
 1st Col., " 196, " 34, " over a year, Read every year.
 " " 199, " 23, " Monteflascom, " Monteflasconi.
 " " 200, " 46, " a Vicegerent, " Vicegerent.
 " " 202, " 28, " now, Read not.
 2nd Col., " 203, " 48, " Falconieri, Read Falconieri.
 " " 205, " 48, " Marfoschi, " Marfoschi.
 1st Col., " 206, " 30, " Do., " Do.
 " " —, " 46, " Do., " Do.
 2nd Col., " —, " 31, " Do., " Do.
 " " —, " 38, " Do., " Do.
 " " —, " 51, " Do., " Do.
 " " 207, " 7, " dici, " dici.
 1st Col., " 208, " 18, " Marfoschi, " Marfoschi.
 " " 209, " 55, " Do., " Do.
 2nd Col., " —, " 3, " Do., " Do.
 1st Col., " 208, " 43, " deceno, " decana.
 " " 212, " 33, " Ponente, " Ponente.
 " " 213, " 5, " placed, " pleased.
 2nd Col., " —, " 53, " Pontipa, " Pontifex.
 " " 215, " 4, " Lapicoza, " Sapienza.
 " " 223, " 42, " equivalently, Read equivalently.
 " " 225, " 29, " facultatum, Read facultatem.
 " " 241, " 21, " St. Omar's, Read St. Omer's.
 1st Col., " 253, " 35, " Fitzhubert, " Fitzherbert.
 " " 261, " 38, " Do., " Do.
 " " 262, " 36, " Objections, " Confessions.
 " " 269, " 14, " bixogna, " bisogna.
 2nd Col., " 282, " 9, " Sigorio, " Ligorio.
 1st Col., " 283, " 15, " Do., " Do.
 2nd Col., " 287, " 25, " ceda, " cede.
 " " 307, " 40, " Boservich's, Read Bosovich's.
 1st Col., " 309, " 39, " Sulworth, Read Lulworth.
 " " —, " 40, " Walmsley, " Walmsley.
 2nd Col., " —, " 14, " extraordinary, Read extraordinary.
 " " —, " 18, " Sulworth, Read Lulworth.
 " " —, " 32, " controul, " controul?
 " " 312, " 20, " Malebranch, Read Malebranche.
 " " —, " 22, " Do., " Do.
 " " 327, " 29, " Charteris, Read Charteres.
 " " 328, " 21, " Zalada, " Zelada.
 " " 341, " 12, " cil, " il.
 1st Col., " 350, " 42, " Dni, " Dne.
 " " 342, " 31, " Mordocæus, " Mardochæus.
 2nd Col., " 344, " 21, " illachio, " ellachio.
 " " 373, " 16, " formerly, " formally.
 " " 375, " 35, " Forata, " Ferrara.
 " " 385, " 2, After Confrius, Supply [Confessarius].

2nd Col., Page 335, Line 4, For Exit, Read [Ex-Jesuit].
 " " —, " 5, After Confrius, Supply [Confessarius].
 1st Col., " 386, " 25, For plase, Read place.
 " " 387, " 36, " Wild, " Weld.
 " " —, " 45, " Do., " Do.
 " " —, " 51, After Suits, Supply [Sacraments].
 2nd Col., " —, " 7, For Wild, Read Weld.
 1st Col., " 389, " 33, " Martoni " Martini.
 2nd Col., " 392, " 31, " gia a viterbo, Read già a Viterbo.
 " " 399, " 40, After Cor. Supply [Coadjutor].
 1st Col., " 404, " 2, For assumed, Read received.
 " " —, " 52, " acquaiut, Read acquaint.
 2nd Col., " —, " 49, " aiates, " ciates.
 " " 406, " 29, " Porto, " Porta.
 " " —, " 24, " Ponta Malle & Monta, Read Ponte Molle & Monte.
 1st Col., " 407, " 42, " Enise, Read Enixe.
 2nd Col., " 412, " 14, " Horizontal, Read Horizontal.
 1st Col., " 421, " 7, " cster minarci, " esterminarci.
 " " —, " 9, " collegj, Read collegj.
 " " —, " 13, " continuazione, Read continuazione.
 2nd Col., " 422, " 27, " Firceli, Read Fieochi.
 " " 424, " 44, " necessary, " unnecessary.
 " " 429, " 29, " Cruxhaven, Read Cuxhaven.
 " " —, " 23, " Ausburg, Read Augsburg.
 " " —, " 34, After H.H., Supply [His Holiness].
 1st Col., " 423, " 43, For Celebrations, Read Contributions.
 2nd Col., " 433, " 54, " Abbe, Read Abbé.
 " " 434, " 27, " deteriorating, Read deteriorating.
 1st Col., " 438, " 32, " Abbe, Read Abbé.
 2nd Col., " 439, " 13, " Longbrich, Read Long Birch.
 " " 440, " 10, " Vicarate, Read Vicariate.
 " " 441, " 16, " they were, " it was.
 " " 443, " 46, " certavo, " certavi.
 1st Col., " 445, " 26, " Abbacies, " Abbeys.
 " " —, " 29, " Do., " Do.
 " " 446, " 52, " de Pietra's, " di Pietro's.
 2nd Col., " 453, " 6, For Scaranalli's, Read Scaramelli's.
 1st Col., " 457, " 17, " Nigel, " Urgel.
 " " 459, " 1, " Strathaven, " Strathavon.
 " " —, " 30, " Campomancs, " Campomanes.
 2nd Col., " 46, " 24, " Diocesarea, " Diocæsarea.
 1st Col., " —, " 30, " Chaplains, " Prelates.
 " " 478, The following additional incidents have been received from a kind Correspondent about

BISHOP CARRUTHERS.—This Prelate seems to have been a rough customer, from his Scalan days upwards. I have heard the following Stories of him. One day, whilst on the Mission in the South of Scotland, he went to dine with a gentleman, and suddenly, in the middle of Dinner, he remembered that he had, in the morning, *locked up his serving boy in a closet* for misbehaviour, and immediately went off to let him out.

When the Rev. Æneas Dawson was Preaching one of his long Sermons at Edinburgh, the Bishop retired out of the Church, and as he passed under the Pulpit, he said, "That will do, Sir!"

The following occurred to myself. I went to call on Bishop Carruthers soon after the re-establishment of the English Hierarchy, and, not having seen him since I was a child, I did not know his peculiarities. I happened to refer to the new Hierarchy in England in a congratulatory way, when the Bishop *glared at me in a fury, and growled* out in his rough voice only one word of reply—HUMBLED! I was quite startled, and made a speedy exit. I never saw the Bishop again.

2nd Col., Page 483, Line 18, For L'Ouvre, Read L'Euvre.
 1st Col., " 509, " 21, " Soutan, " Soutane.
 " " —, " 36, " *Deternan*, " *Eternam*.
 " " 522, " 16, " Oretarians, " Oratorians.
 2nd Col., " 526, " 52, " 1758, " 1588.
 1st Col., " 574, " 52, " Cuppuccino, Read Cappuccino.
 " " — " 54, " Capuchini, Read Capuchin.
 2nd Col., " — " 24, " " " And so escaped.
 1st Col., " 575 " 8, " Nanci, Read Nancy.
 " " —, " 49, " Place, " plan.
 " " 576, " 53, " Laubach, Read Laybach.
 " " —, " —, " Corinthia, " Carinthia.
 " " 579, " 19, " Societatus, " Societatis.
 2nd Col., " 580, " 17, " MISSIONAM, " MISSIONEM.

1st Col., Page 581, Line 12, For *quouemque*, Read *quocumque*.
 " " —, " 14, " *expresseivo*, " *expresse vive*.
 2nd Col., " 582, " 11, " Eleemosinas, Read Eleemosynas.
 1st Col., " 592, " 21, " MACGILIVRAY JAMES, inserted at Page 576.
 " " 603, " 50, " Nanci, Read Nancy.
 2nd Col., " —, " 56, " Cladius, " Claudius.
 " " 609, " 60, " among the Missions, Read upon the Mission.
 " " 610, " 51, " Palentia, Read Palencia.
 " " 612, " 25, " Seton, commendanda, Read Seton commendanda.
 " " —, " 26, " rorogatio, Read prorogatio.

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